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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

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VOLUME C.

FROM JANUARY, 1897, TO JUNE, 1897.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT."—Matt. 5: 48.

NEW YORK:
GEORGE HUGHES & CO.,
62-65 BIBLE HOUSE.

1897.

242660

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SEMINARY

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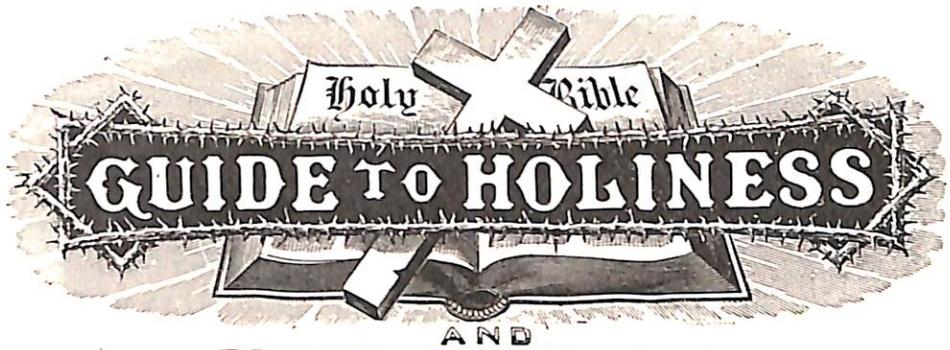
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R.S. Foster

Rev. Bishop Randolph S. Foster was born in Williamsburgh, Ohio, February 22, 1820. He was a member of the Ohio Conference from 1837 to 1850. In 1872, when elected bishop, he was a member of the New York Conference. His Episcopal administration has been conspicuous in ability and in purity. He has given to the Church a number of works, among which is one entitled "Christian Purity," setting forth with clearness and force the great doctrine and experience of Entire Sanctification. At the last General Conference he was retired from the active work of the Episcopacy, in which decision he calmly acquiesced, showing commendable meekness and resignation.



JANUARY, 1897.

OUR FATHER'S NEW YEAR MESSAGE. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6: 16.

"Come, O Thou greater than our heart,
And make Thy faithful mercies known;
The mind which was in Thee impart;
Thy constant mind in us be shown."

"Take us into Thy people's rest,
And we from our own works shall cease;
With Thy meek Spirit arm our breast,
And keep our minds in perfect peace."

NEW TESTAMENT LIFE-PICTURES.

THE ADVENT PICTURE.

The night shadows overspread Bethlehem! The shepherds were watching their flocks on the plains. They were startled by the sudden appearance of an angel visitant. "The glory of the Lord shone round about them." The startled shepherds were afraid, as might have been expected. The angel said, "Fear not," and made this joyous proclamation—

"Behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

A grand announcement! It girdled the whole earth. All people were interested. Light from THE THRONE had broken in upon the thick darkness of the nations. The fulness of time had come. The hour of REDEMPTION had struck!

"And suddenly there was with the angel a multitude of the heavenly host praising God, saying,

"Glory to God in the highest, and on earth peace, good will toward men."

The joy was too great for heaven to hold—a multitude of the shining hosts came down to earth to chant the first anthem of the New Creation. The inspiring strains swept over the Bethlehem plains. They had, on Creation's morn, hymned the loud anthem of awakened joy. And now they celebrated, in notes almost divine, the unfolding of the splendors of the New Creation.

The *Advent Picture* is bright with the glory of God! It is a sublime unfolding of "peace" and "good will" for the race. It is a proclamation of a reign of Holiness, covering the whole earth with a mantle of divine light, and love, and power. Let the angelic note, "Glory to God in the highest," sweep round the redeemed earth!

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

FULL CONSECRATION.

BY REV. BISHOP M. SIMPSON.

[Preached with marvelous effect at one of the National Camp Meetings at Round Lake, N. Y.]

TEXT—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

In this grand epistle, written to the Church in the then capital of the world, the Apostle has discussed some of the grandest questions of which the human intellect can take cognizance—the gift of God and His dwelling with men. He shows that God, from time to time, has raised up men of certain families or nations for the purpose of carrying out His great work among men; and as these failed to perform their duty in the great work, He became displeased, and called others to take their places. Taking a survey of the nations of the earth, and of God's purpose to save humanity, and remembering that all these callings and gifts are but a part and parcel of one grand system, he cries, "O, the depth of the riches, both of the wisdom and knowledge of God!" Showing that all these plans are God's alone, and that there is no counselor with Him, and none to give Him aid, he says, preceding our text, "For of Him, and through Him, and to Him are all things: to whom be glory forever." And then turning from the survey of the purposes of God, and His plans for the government of men, all pointing to their salvation, he makes this personal and practical appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That is, in view of all God has done for you, by His abounding goodness and His readiness to save you; by all He gives you, socially, civilly, personally; I beseech you therefore, that ye present your bodies a living sacrifice.

MAN NATURALLY A WORSHIPER.

In discussing these words, let me ask your attention, as a preliminary thought, to the fact that we are all naturally inclined to some worship,—and the word service in this passage means that form of service known as worship. We may not all worship alike, but the human mind in all ages has sought some object to venerate; and whether men have found it in the sun, or moon, or stars, the winds or the waves, in animals, or in idols graven with art and man's device, still it has been with the conviction that the human mind must adore something.

I think this arises from two convictions of the mind. First, a consciousness of our own weakness, and that we need help; and second, the feeling that there is an invisible world around

us and near us, in which we have some certain interest, and to which we sustain certain relations.

Revelation gives us the knowledge of the only true object of worship, and tells us how we should worship God, and how we may gain His favor. Among all the religions of humanity, Christianity stands before the world as pre-eminently a reasonable service, while all others are unreasonable.

DIVISIONS.

I pass to notice, First, THE DUTY ENJOINED IN THE TEXT, what it is we are to do in our worship; then to SHOW HOW THIS IS A REASONABLE SERVICE, and afterward to NOTICE THE EXHORTATION OF THE APOSTLE.

NO IMPOSSIBILITY REQUIRED.

We remark, first, that this worship or service required is the "presentation of our bodies a living sacrifice to God."

The first thing to be noticed in this worship is that God does not require of us anything which we cannot perform. However our minds may be wandering, we have this only gospel to preach, that "The word is nigh thee, even in thy mouth and in thy heart," and God does not require anything of any one that there is not power to perform. Anciently God required men to offer sacrifices, but the sacrifice was always within the possibilities of the offerer. They were to go to the flock and take a lamb and offer it to God; and though there was no necessary connection between the lamb and the blessing, yet if they offered it they were always blessed, if it was offered aright. But if they had no lamb, they might buy one; or, if too poor to offer a lamb, then they might bring a dove; or, if too poor to bring a dove, then they might bring a handful of fine flour and a little oil. So God brought the sacrifice within the reach of all, even the poorest and weakest. The offering must cost the offerer something, and yet the poorest might bring one that should be acceptable.

The sacrifice now required consists of but two things—our bodies and our souls; and these God has given us in this world joined together, and we cannot be where we have not the sacrifice with us, and where we may not offer it. The offering is always within our possibilities.

WE MUST OWN THE OFFERING.

Again, we must own, in the sense of possessing, this offering which we are required to bring. So it was with the offerer anciently; if the lamb or the dove was not his own, he must make it so by purchase before he could offer it, and no man can ever possess the right to offer what is not his own. The Jew owned the lamb or the dove, or the flour which he brought to offer, but the moment he offered it, it became the Lord's. So with us. When the offering is made, it passes over from us to God, and we have no more claim upon it as ours. It has become separated from us and consecrated to God, and this is the very essence of sacrifice, that we take what was ours and give it to God. In this sense the Christian is called upon to make a sacrifice of that which he truly possesses, and which is in an important sense his own, his body. This he is to bring and give to the Lord.

The term body is employed here not because it is the whole of man, nor the chief part, but because it is that which alone we can visibly offer to God; and being this, it embraces the whole of man in the meaning of the Apostle.

THE CHRISTIAN NOT HIS OWN.

After thus offering himself to God, I have said the Christian is God's, and no longer his own, just as the Jew's

sacrifice, when it touched the altar, was no longer his, but the Lord's. In what sense, let us inquire, is the Christian thus the Lord's, and not his own? I answer: He gives himself to God, and yet he lives; and living as God's servant, he is His, in that all his powers and faculties are to be devoted to the work which God gives him to do. No new duty may be enjoined, but he *feels* now that he is all the Lord's, and His for any and all duty.

And if we present ourselves thus to God, being then His in the sense that we have voluntarily made the offering, we may never take ourselves away again. How strange would have been the conduct of the Jew, if, after bringing his gift, he had taken it, or sought to take it, from the altar! and how would that act have been regarded as the grossest sacrilege! So the Christian, when he makes the consecration of his powers and himself, is to feel, from that moment, that he belongs irrevocably to the Lord, and that henceforth his will, and purposes, and actions, and *all*, are to be the Lord's; and that at home and abroad, and everywhere, all he can do and all he can be, and all he is, and all he hopes for, are to be forever in harmony with the Divine will. If it was sin and sacrilege for the Jew to take his slaughtered sacrifice from the altar, how much more for the Christian to take back his living offering! Such is the sacrifice we are all required to make, and you and I are able to do this, and now. We may now say, "All I have and all I am—head, eyes, tongue, hands, feet, all, everything—I here and now give to God, to be His forever." And if you make that sacrifice, you have performed the service which God requires of you.

A LIVING SACRIFICE.

Let us now notice some of the peculiarities of the Christian's sacrifice.

1st. It is a *living* sacrifice. In the order of the words of the text we have this: that your sacrifice may be living, holy, acceptable, reasonable.

It *must* be, then, a living sacrifice; not a dead offering, to be consumed by the fire, and taken out of the way and perish. But God breathes upon it His own heavenly life, and these bodies not only retain all the life that is in them now, but we receive also the life of God in the soul. In this consecration to God there is nothing which God has given that is taken away from us. We live on, the same beings that God made us. God takes away our sin and guilt and makes us His own, and cleanses us in Jesus' blood; but He cleanses and saves us, not some one else, but us personally, OUR soul, and spirit, and we go on with the same heart and impulses as before, the same beings as before, and though changed, there is nothing but wickedness removed; and this being taken away, we are now separated to God, yet retain fully our individuality. We have the same language and impulses as yesterday; yet having given them to God, they now go out to Him and He comes to us, and dwells with us.

CONTROLING INFLUENCE.

And now let me touch upon a subject which has to me a great and fearful significance, but which I cannot fully comprehend. That is, while God gives us bodies subject to these souls of ours, and subject to no other souls primarily or chiefly, yet we are so constituted that there always seems to be room for some other power to get into these bodies, and dwell there along with these souls, and help or take part in the control of ourselves. I can imagine a being so made that no other soul could influence him, so that no other power but himself could act upon him; but that is not humani-

ty. In childhood we are under parental authority and direction, and the thoughts of father and mother, and those around us, do somehow come into our hearts, and help to direct and control us.

And just here comes in the danger of the submission of our hearts to wrong influences, for there is in us a susceptibility to such influences. And just beside these spirits of ours is what is called the spirit of the age, or of public opinion, or the spirit of the world; and these are not good to control us. Hence the Apostle says: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." As much as to say, "Now, as ye are, ye are governed by the worldly spirit; the spirit of the times is with you, as the controling spirit; but this should not be so; wherefore be not conformed to this spirit, cast it out, and let God's Spirit come in, and then you shall prove what is the power of God dwelling in the heart; you shall have then the will that comes from God, and not from the world; you shall *prove* what is that good, and acceptable, and perfect will of God."

The thought is to me a fearful one, that just beside my heart, in this body, there may come to sit down some foreign spirit. It may be a spirit from the society around me; it may be a good spirit from the bright world of light; or it may be an evil spirit from yon dark pit; and then ill-will rankles in my bosom, anger gets possession of my soul, lust and passion clamor in me; and how far that evil spirit may get the mastery over me, I do not know. At first the evil spirit may seem to us like an angel of light; but soon it casts off that shape and becomes a spirit of darkness; and when I thus see it, I may first loathe; but how often, alas, do men scorn, pity, and then embrace, and their souls so come under the dominion of this power that they are driven down till the pit of darkness engulfs them! So, on the other hand, if I have given myself to God; if I do present myself to Him fully, so that He comes and abides with me and dwells in me, I do not know to what extent He may fill my glad heart, until my soul, made strong by His soul, shall rise in her chariot of fire, till the moon seems under my feet, and the song of rejoicing is in my heart and on my lips; until Christ dwells in me in all the fulness of the Godhead bodily, and I go on rising, *rising*, RISING, until I shall hardly know the change when I pass through the gates into the New Jerusalem, and it will be only a little transformation I shall experience when I go to the bosom of Jesus. And O, this moment, had we the power to look within, what is the spirit which we should behold beside your soul and mine? What are the spirits that are controling us? What are the influences going out from us? I have no doubt that beside many of you I should see a pure spirit from between the cherubim; but with others, I fear there would be seen a spirit of darkness blinding you, manacling you, charming you, leading you to darkness, and preparing you for an eternal abode with the damned in hell. ("Lord save!")

CONSECRATION WILL NOT CHANGE OUR PECULIARITIES.

Now we go on in our life, if we are Christians, a constant living sacrifice, living as we did before. I wish to call particular attention to this point, for it is right here so many hesitate. When you give yourself to God, making a *perfect* presentation of yourself to Him, you are not to be like anybody else, but only like yourself, as before. God does not change the color

of your eyes or hair, or the tone of your voice, nor the form of your features, nor the talents of your intellect, nor your æsthetical culture, nor your peculiar sensibilities, when He saves you. He made you just as you are, because He needed a being just like you for His great work of the salvation of the universe; and not one of you all could be struck out of being without showing a flaw in God's work. He made you just as you are, with all your peculiarities, that He might show the universe how He could save a man just like you. He gave you that very peculiarity that it seems so difficult to save, for the purpose of magnifying His grace, in showing how grace can save just such a being as you are, with all your peculiarities, and difficulties, and temptations. These peculiarities He does not change. You are to remain just as before. But you say, "I ought to lose something which I have, for I am passionate; I have quick impulses, that sometimes bear me away, and these must surely be removed." No, not so at all, my brother. God has made you quick, to take fire as tinder under the spark, and He is not going now to change you into a phlegmatic being, with no more sensibility than a snail; but your peculiarities and your impulses, quick as the electric spark though they be, are to be sanctified, that you may employ all these in God's work.

THE CHARIOT OF IMPULSE.

I have sometimes used a simple illustration of this point, and have often applied it with great comfort to my own heart. I have fancied myself sitting in a carriage drawn by wild, furious horses, myself holding the reins. The steeds are young and full of mettle; and taking the bits in their teeth, prancing and neighing, they bear me on, and I have not power to control them; but just as I am in my extremity, and am about to be run away with, I feel a sensation as though a strong man had come into the chariot behind me, and, encircling me in his arms, had stretched out his strong hands and taken the lines, and was controling my impetuous steeds. He does not take the fire out of them, but he guides them and makes them go, and I am safe, though flying like the wind, while this mighty charioteer is with me. Let me have, then, all the powers God has put in me; let me have all the fire He has given me, but let all these be controled and directed of God, and I am safe. I shall go on, though sanctified, living and breathing, but doing this and using all my powers for God, and for Him alone.

THE MOSAIC OF HUMANITY.

When I have looked at humanity, I have sometimes thought of it as a great picture. These thousands of faces here to-day, all upturned while you listen to the Word, constitute a grand picture; but I think, as I look upon it, what shall be God's great picture of humanity in the last great day, when angels and seraphim and cherubim shall gather around, and perhaps beings from some distant part of the universe look on, as God shall hold it up before their astonished sight, and show how He has arranged, and polished, and perfected it, taking some from Europe and some from America, and some from Asia and some from Africa, some from the rich and some from the poor, some from the learned and some from the ignorant, some from the valleys and some from the mountain-tops, and wrought them all into His great picture of humanity, to show forth His glory.

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, and

glass, and other material. The artist takes these little pieces of material, some of which are individually so small as to be almost invisible to the naked eye; and polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass, or marble, or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up these little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great masterpiece; and if you and I are in His hands, we shall each have our place in that great mosaic, and shall shine there forever, to the glory of God; and insignificant as we may be, not one of us could be taken out of the picture without marring it. Then, though you and I may be the smallest of all, if God will so save us as to make us a part of His great picture, it shall be enough. It seems to me that if the little pieces of stone, metal, and glass were endowed with consciousness, each would bring itself and lay itself on the artist's table, and say, "Here am I, use me anywhere, but let me form some part of the picture." So should we bring ourselves to God the great artist, each willing and anxious to occupy his own place, and none other. And thus coming, God will use us, each in our own sphere, and according to our individual peculiarities. I do not know what your place or work may be. You may be a singer; if so, then sing for Jesus; or you may have an eloquent tongue; then use that for God. God has put you, it may be, in a family; then be a true father, a faithful mother, a kind brother or sister, an obedient child. Do well the duties of the hour and of your place, and then you will be happy and useful.

BIBLE EXEGESIS.

"THE RICHES OF HIS GLORY."

Ephes. iii.: 16.

BY REV. JAMES HARRIS.

How glorious are riches! How it fills the imagination, fires the ambition, inflames the passions of men to become possessed of riches! And yet how disappointing are they! How little good or happiness, or real pleasure, do they impart either to the soul or the home of their possessor! What a source of care, of burden, and real vexation and misery they too often become! The child in the home of wealth—how often a disappointment! a heartbreak to the indulgent parents in riper years!

And are these really riches? Are there no other riches but these? Must the mind of man be satisfied with these, and what they can buy? Away with the thought! These are but the emblems of true riches. True riches enrich the mind as well as clothe the body. True riches ennoble the character as well as build and adorn the home. True riches impart graces and virtues infinitely more beautiful to the persons who possess them than all the gems which can be purchased.

Two views come before my mind. The first is that of Jesus the Christ as he lay in his rock-hewn sepulchre. Where was there, where could there be, greater poverty? He who was rich, for our sake became poor. Beggared of everything. They had taken from Him His very garments. They had left Him neither a name nor a place among the living. They had traduced His character and put His friends to the blush. "I am a worm, and no man, a reproach of men, and despised of the people. All that see me laugh me to scorn, they shoot out the lip, they shake the head."—Ps. xxii:

56. Behold in Him emptiness and poverty. What can He do for those who have believed and followed Him?

But we turn from this to another view — the same Jesus, but how changed! Death is changed to immortal life—He lives for ever more. Degradation is changed to the highest possible exaltation. Shame and reproach are changed into consummate honor and eternal glory. Weakness is changed into the strength of supreme authority, and a grave in the bowels of the earth into a throne at the right hand of the majesty on high. Now He is in glory, and around Him and with Him are infinite riches—riches of salvation, riches of wisdom, riches of knowledge, riches of grace, riches of glory, and riches of happiness. No plummet can sound their depth, no wand can measure their height, no rod can reach to their width, and no tongue can guess their length. These are "His riches in glory." They belong to Him, and to no one else. He has the perfect right to dispose of them as He may please. They are newly-acquired riches. He purchased them with His own life and blood. Are they not His? What higher price could He have paid for them? Whose are they if they are not His? And what are they but the riches with which God had designed to bless the entire human family, had not sin made forfeit of them all, and left the whole race beggared and ruined. And to these are added other and greater and far more glorious riches than could have been ours but for the redemption by our Lord Jesus Christ.

Reader, such blessedness may be yours—yours now—yours forever. Do you believe it? Will you receive it? All things whatsoever you could desire in this world pale in comparison with this. All else is vanity and will pass away—this abides forever.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

January 3. "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4 : 24.

Never more than now was the Holy Spirit magnified in Christian thought and worship. At Ocean Grove during the last summer, and at Mr. Moody's meetings, it was proclaimed with unction and power, "The Comforter has come." Long ages have past since the Pentecost. He has been performing mighty works in that period. And yet the Church languishes for His fuller manifestation. Many things have been substituted for His quickening, convicting, and sanctifying work. Elegant music, sacred concerts and captivating evangelistic methods, are employed, and some souls are saved; but a sad feature of it all is that the revivals consequent upon these methods often leave the Church as spiritless as ever. It is a time to cry mightily for the Holy Spirit! The worldly official, the family without prayer, the soul too timid to be active anywhere in religion, the old, the young, should arouse to the issue that is being pressed upon the Church. You can grieve the Spirit by sin; you can grieve Him by thwarting His purpose. O for a revival that means the fulness of the Spirit in every member of the Church!

January 10. "Thou knowest that I love thee."—John 21 : 15.

Whatever may have been the reason for our Lord's question to Peter, thrice put, it certainly awakened in Peter a painful remembrance of his recent failure. That his loving Master, who had so abundantly forgiven him, meant to indelibly impress upon his

mind the close connection between love and faithful service, there can be no doubt. To each reply there came the quiet charge, "Feed," "feed my lambs." Is not love always shown in some form of service? Is not loving service better than sacrifice? The day that begins with holy prayer, always including "Forgive us our trespasses," should be filled with obedient responses to the call, "Feed my lambs." From a cup of cold water to the endowing of an old people's Home, love must run all the way up the scale of showing love by caring for lambs. How about influence that tones downward, and example that lights the way to hidden dangers, and a cold formalism that discourages spiritual earnestness? Is the Master loved as He should be? Give the Holy Spirit an opportunity to ask this question, with the triple thrust of the "sharper than a two-edged sword," what will be thy answer? Wilt thou say, "Thou knowest?" *What* does He know about thee?

January 17. "Have faith in God."—Mark 11 : 22.

Believing is an act; believing becomes a fixed, steady principle of faith. The word Faith is found but twice in the Old Testament—in the song of Moses, when he calls the people "a froward generation, children in whom is no faith," and in Habakkuk 2 : 4—"The just shall live by faith." In the New Testament it is employed two hundred and forty times. In a few places it means the system of truth, or the doctrines of righteousness. "Let us hold fast the profession of our faith," says the writer of the epistle to the Hebrews. "I have kept the faith," shouted the apostle, about to ascend to his crown. "Contend earnestly for the faith once delivered unto the saints," pleads Jude. The doctrines of faith are essential to the steady exercise of faith. We must first believe that God *is*, before we can believe he is the "rewarder of them that diligently seek Him." One who skirmishes around among the various unfaiths concerning the inspiration of the Scriptures, and the cardinal truths of which it is the repository, will have a vacillating faith in God. What a man believes will, in an important sense, affect the manner of his believing. Faith in God that can remove a mountain will not be removed from the foundation truths of the apostles and prophets, of which Jesus Christ is the chief corner-stone.

January 24. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance, and my God."—Psalm 43 : 5.

If there is any one question a Christian may ask his soul, and never receive a satisfactory reply, it is this: "Why art thou cast down, O my soul, and why art thou disquieted within me?" Think of a Christian bemoaning anything but his lack of loyalty to God! What must the angels think of a man who professes to "know whom he has believed," and has heard God say that he should never perish, and none should be able to pluck him out of His hand, and yet goes about bewailing his so-called misfortunes! If any soul should sing amid the crash of material enterprises and the swamping of fond ambitions in the whirlpools of financial panics, it is the one who has joined hands with the Almighty. A treaty made with God involves protection, support, and present and future salvation. All needs are included, all losses considered, all possibilities foreseen and arranged for, and all the processes of providence set in order to work the very best results. Hope in God! Not in self nor in circumstances, but in God! His richest opportunities are when we are without resources. When

He blesses us through the means, we wonder and adore, but when the means have all failed, and His blessings are new creations, then we know, as only then we can know, what a Father our God is.

January 31. "Where is the Lord God of Elijah?"

We may not be regarded as pessimistic, or unduly despondent, if, with becoming gratitude for the wonderful triumphs of grace, we ask, "Where is the Lord God of Elijah?" The question is pertinent, whether applied to the Church or to the soul, Have we not a right to look for even greater things in the spiritual kingdom? Jesus once said, "And greater things shall ye do, because I go to the Father." The Holy Spirit came. Greater manifestations than physical miracles at once followed that marvelous gift of the Spirit. But is the full measure of His meaning comprehended in the work and results of Christianity as now displayed in the earth? Elisha sought a double portion of the Spirit. He desired to exceed the old prophet's victories. "Where is the Lord God of Elijah?" he cried. May we not look back to the simple power of Pentecostal days, and ask, Where is the Lord God of Pentecost! The times have changed, it is true. Civilization has ever new methods; and conventional rules of order, refinement, propriety, and expediency have shaped the simplicity of those days of power into acceptable dulness. It is a painful reflection to the modern minister that saints and sinners alike praise the sermon which once made the saints shout and the sinners tremble. "The world is growing better." Well, thank God for that; and sin is growing bigger, and haughtier, and more threatening. It may not be amiss to ask, once in a while, when, on our knees, we survey the field, "Where is the Lord God of Elijah?"

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

MONTHLY KEYNOTE.—"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden."—Isa. 58 : 11.

FIRST WEEK—TIME IS SHORT.

"Brethren, the time is short; it remaineth," etc.—1 Cor. 7 : 29–31.

The threshold of the year is an appropriate time and place in which to estimate the priceless worth of time. For this lost, or wasted in vanity and sin, and all is lost. The frequent recollection of the shortness and fleetness of time is one of the most successful means of redeeming it. Thus redeeming it, you own it. You command it, you hinder its waste, and compel its obedience. Because, therefore, time is short, and the tasks of life so far-reaching in their results, it is appropriate, reasonable, consistent, that we consider nothing as our own in real and enduring possession. Our enduring substance is not here (Heb. 10 : 34). Make God the center of all your desires, then you will use the world without abusing it by an excessive desire for, or by the mind filled by, its passing and deceptive shadows. Careful and troubled about many things, you are in danger of neglecting suitably to prize and possess the one thing needful. Enjoy gratefully the blessings God has given thee. Possess, as one of God's tenants, thy worldly portion, but do not be possessed by it. Be its master, not its slave. Treasures in heaven are possible to thee, bags that wax not old, that pass not away, an inheritance undefiled.

SECOND WEEK—THE DIVINE PRESENCE ASSURED.

"My presence shall go with thee, and I will give thee rest."—Exod. 33 : 14.

The beginning of the new year is yet in sight. Our vows are just recorded to "go in the strength of the Lord God, to make mention during this year, of His righteousness only"—our steps so cautious, and our feet as yet unwearied. But the path is new, and the possibilities vast. We know not, nor do we need to know, the yet unveiled to-morrow. It is enough that He who bids us go, assures us of His presence. Herein is safety, timely counsel and care, the joy of His fellowship to cheer our weary steps, and the end "rest." "I will give thee rest." When, where, how, it matters not. It will be rest from fear, worry, want, and all conditions adverse to our soul's prosperity—rest estimated and given by our loving Father. Enough. This is compensation for all losses, consolation for all bereavements, and support for all weariness and weakness. Many who were dear to us, in Him have found eternal rest during the year just past. As yet, the green sward but lightly presses on their hallowed dust, but we know He gives them rest; and we know also, where we are going. The inheritance of our hope is not yet in sight, but it is in the purpose and promise of Him who hath said, "I will give thee rest."

THIRD WEEK—THE LORD OUR GUIDE.

"Thou shalt guide me with thy counsel," etc. —Psa. 73 : 24.

Our point of observation often determines the breadth and clearness of our view. The Psalmist, in the text, stands in the calm sunshine after the perilous storm. By temptations the most subtle, he had been violently vexed—had so far yielded as to be ignorant, foolish, and beastly (22d). His "steps had well nigh slipped." Having doubted the interest of God in His people, his own integrity began to waver. He "was envious at the foolish," or sinful. Surely a man has become a fool who envies fools. An heir of heaven envies an heir of hell! How far he had fallen! for he has begun to doubt the value of a holy life (13). But, shocked and almost smothered by the vile odor of this temptation, he turns from it to the sanctuary and book of God. Shifting his point of observation, he saw time ministering to eternity, and character to destiny. He is a child again, crying for his Father: "Guide me out of this jungle of doubt! Thy plans henceforth, not mine!" His folly ends; his wisdom returns. He will not again limit God's proofs of kindness by present adverse conditions, but will include in his estimate, the eternal "afterwards in glory."

FOURTH WEEK—A GRACIOUS PROMISE.

"I will instruct thee, and teach thee; I will guide thee with mine eye," etc.—Psa. 32 : 8, 9.

This is God's chosen method of guiding His people—with the love-look of His eye, rather than with the bondage of bit and bridle. He wants in you the consenting will, that, seeing His look along the line of duty and safety, your life instantly becomes a life of glad "amen" to His pleasure.

"I will instruct thee in the way thou shalt go,—and therefore be teachable. Let Me take away the bit and bridle. Do not resist My will, and oblige Me to curb you. The supremacy of My will in you will prove My greatest blessing to you. I have from the beginning intended your saintship; this is impossible without your surrender to My will." It was as his meat to Jesus to do the will of the Father. So the mind of the Master in you will result in your glad consent to be guided by His loving look. Multitudes of His professed people there are whom God cannot trust without the bondage of the bit. He would gladly take it away; for liberty, not bondage, is the Divine ideal of his people.

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke I: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE SECRET OF SANCTIFICATION.

BY REV. ARTHUR T. PIERSON, D.D.

Every great subject of inspired teaching has a special discussion in the Bible, as love in I. Cor. xiii.; the resurrection, I. Cor. xv.; giving, in II. Cor. viii. and xi.; the Holy Ghost, in John xiv.-xvi. If you want to find the most complete discussion of the subject of sanctification in the Bible, read the vi., vii., and viii. chapters of the Epistle to the Romans.

It begins with the question, "Shall we continue in sin that grace may abound?" and the answer is a solemn and emphatic "God forbid!" The subject is presented in these three chapters in seven great aspects.

First. There is the *judicial.* "There is, therefore, now no condemnation to them that are in Christ Jesus." The place of the believer is that of a man who has died in the person of his substitute, and is now free from all liability. God looks upon you as He does upon His own dear Son, and you share in all that He is and has.

Second. The *vital.* The oak springs from the grave of the acorn, and the Christian from the grave of Jesus Christ. Dying with Him you shall also live with Him; not only live with Him, but the works that He does you may do also because you possess the same Spirit.

Third. The *practical.* This comes out in the word "reckon." What is the use of reckoning upon something? There is much use in it. In Jamaica that night that the slaves went free, they prepared a great grave and a coffin twelve feet long into which they put every relic of their slavery—the whips, the irons, and the fetters; and as the midnight hour came on, they lowered the coffin into the grave. They said: "The monster is dying, dying, dying," and as the clock struck twelve, "the monster is dead"; and they filled the grave and sang the chorus of liberty. That is what reckoning does for you. It makes you think of yourself as God thinks of you.

It is said of Abraham that he amened God, and so faith amens His promise, and counts the things that are not as though they were, and then God makes them so.

Fourth. The *actual.* This is expressed by the word "yield." We are to yield ourselves and our members to the mould of doctrine into which we were delivered. What is death? The apostle says it is to be carnally minded. Sin turns the mind downward; holiness turns it upward. I defy any man to commit sin without in that moment dying, i. e., losing his fellowship with God, his spiritual sensibility and his steadfastness. "The wages of sin is death" and it is just as true of the child of God as it is of the unsaved sinner. We have put off the old man,

and have put on the new man; and we are to put on the clothes that belong to him.

When Jesus came out of the grave He left behind Him His embalming robes, and He wore a garment which no man had woven. Put off your grave clothes, and put on the garments of life. Drop every vestige of the old life. In Chicago two children died from diphtheria, and the doctor told the mother to burn everything which they had touched. A few weeks afterward the surviving child took the terrible disease and died, and it was found that the reason was because the mother had spared an infected cushion simply because it was pretty. The contagion of hell is in every sin. Bring it out and burn it. "Hating the garment spotted by the flesh."

Fifth. *Marital.* The figure of the marriage is vividly worked out in the seventh chapter of Romans. It is a matter of love and intimate union with Christ, the Bridegroom of our heart. This involves our separation from the world. What would you think of a loyal bride in the arms of her husband's bitterest foe? More monstrous is the picture of the Bride of the Lamb lying in the lap of the world that crucified Him.

Sixth. *Spiritual.* There are only two references to the Holy Spirit in the first seven chapters of Romans, but when we come to the eighth chapter He is referred to twenty-nine times in thirty-nine verses. It is a garden redolent of the Holy Ghost.

The keynote of the chapter is the indwelling of the Holy Ghost. Two expressions are used. First, we are said to be in the Spirit, and then the Spirit is said to be in us. There is only one thing in nature of which such a statement could be true: that we could be *in it*, and it *in us;* and that one thing is what we call *an element*. Air is an element, and so we can be in the air, and the air in us. Water is an element. The fish can be in the water, and the water in us. Fire is an element. The poker can be in the fire and yet the fire be in the poker; and even earth, while it is the home of the earth-worm, also fills the earth-worm. Now, the Holy Ghost is the element of the believer's life. We live in Him, and He in us. The worldly man lives in the flesh, but the saint lives in the Spirit.

There can be no amphibious Christian, living in both elements. Your very breath will be stifled if you dare to enter the theatre. The life of God cannot flourish there. While we are in the Spirit, we will not sin. Whenever we sin we get out of our element, and get back to the flesh. So long as we abide in Christ, sin is unnatural if not impossible, for "he that abideth in Him sinneth not."

Seventh. *Eternal.* In the seventh of Romans we have a regenerated man, but in the eighth we have a man who has come to realize his union with God through the Holy Ghost. Our life is eternal. We have inherited all God's past as well as His future, and we go forth armed with all His infinite rights and resources. We are to meet Satan as a conquered foe. The Holy Ghost brings to us the glorious conviction that the Prince of this world is judged, and we meet the devil as one that has been already beaten, so that there is not a whole bone left in his body.

I stood in the Waldensian Synod Hall not long ago and looked at that coat-of-arms which has become historical, where you see in relief the figure of a mighty anvil and a lot of broken hammers. The anvil is still there; the hammers have been battered to pieces. And so Satan may strike, as he surely will, but the opposition can only work for our good, and be to our adversaries an evident token of perdition, but

to us of salvation—and that of God.

Beloved, what we need is not more self-effort or development, but, like the New England manufacturer, to open a sluice and tap the mighty river that flows from the mountains, and then all the wheels will run smoothly and strongly with the boundless and ceaseless force of the power of God. All the fulness of His grace is for us if we will only realize it and receive it.

EPOCHS IN THE LIFE OF ELISHA.

REV. B. CARRADINE, D.D.

HIS DEATH.

VI.

All men have to die. The good have to descend into the grave as well as the wicked. It is a relief to know that a bad man has been removed from a world where he has corrupted character, broken hearts, and desolated homes. But what a sorrow is felt when a good man passes away! Cities all over the South were draped in mourning when the telegrams flashed the news that Robert E. Lee had breathed his last. In less prominent cases, still the pain and grief are felt when a good man and upright citizen is gone. Even men of the world will say, "I am sorry to hear of his death;" while more spiritual circles, and the inner circle of friends, and that innermost circle of the family, know best what a loss has befallen the community.

It is all right that the idolatrous Ahab and the murderous Jehu should die; but it is such a pity for one like Elisha to go. There are so few who live to do good in this world, that we cannot well spare them. Men who go around blessing the people, relieving want and distress, like Elisha, are scarce, and each time they fall away from the ranks of the living, we say, "Who will take their place?" Every reader will doubtless, as he reads these lines, recall just such persons, whose death caused gaps and breaks in the community and Church that time never seems able to fill. Years after they are gone, people still talk about what they were and did, and date scores of things from their shining and useful lives.

There are several things to comfort us in our bereavements; and one, all will recognize, is the fact that they die well.

This was unquestionably the case with Elisha. He died well. Let the reader turn to 2 Kings, chap. xiii. and verses 14–19, and read the record of the calm, triumphant death granted this faithful servant of God. When we remember the silence of the Scriptures in regard to Solomon's death, the awful uncertainty that hangs around the last moments of Samson, the spiritual victory in Elisha's case is all the clearer. It was, according to the teaching of Christ, not death that he met at all. He did not see death. He simply swept from one existence into another, or from one world to another. Full of calmness, and watchful of God's cause, he exercised an undisputed spiritual authority to the last. The king of Israel is seen weeping over his face, and cries, "My father! my father! the chariot of Israel, and the horsemen thereof!" Well he knew how much Israel was losing in the death of this man.

But the dying man himself had no tears. Like one prepared for a journey, and who stops a moment to give a final order before stepping into the coach that is to whirl him away, so Elisha, knowing that in a little while he will be face to face with God and the angels, in perfect steadiness of voice and spirit, utters a last direction to the weeping king.

"Take bow and arrows," he said.

The king did so.

"Put thine hand upon the bow."

The king obeyed, and Elisha placed his hands upon the king's hands.

"Open the window eastward," was the third command.

The window was flung wide.

"Shoot," cried the man of God. And the king twanged the bowstring, and the arrow flew far into the air.

With gleaming eyes the prophet exclaimed:

"The arrow of the Lord's deliverance, and the arrow of deliverance from Syria!"

There was a moment's pause, and the dying man spoke again:

"Take the arrows."

And the king took them, with his eyes fixed on Elisha.

"Smite upon the ground," was the energetic command.

And the king smote thrice, and stayed. And the man of God was wroth with him, and said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

The Bible says: "And Elisha died; and they buried him." This is the whole account; but how full it is of impressiveness and majesty! To the very last, he is seen reading the unborn future, directing the great and prominent what to do, and showing himself, as he ever did, superior to any company about him. The sun never sank into the West more calmly and majestically than Elisha left this world to rise upon the eternal shore. May we all be able to die this way!

Many have been the glorious scenes on Christian deathbeds. They are part of the blessed heritage left us. Our faith is quickened and expectation heightened by the way they went. Listen to some of their testimonies:

"I am sweeping through the gates," said one. "If this is death, then it is sweet to die," said another. John Bailey cried out, "O what shall I say? He is altogether lovely. His glorious angels are come for me." Bishop Beveridge rejoiced—"O yes, I have known him here forty years. Precious Saviour! He is my only hope." John Wesley exclaimed, "The best of all is, God is with us;" and David Mark said, "I am nearing my home."

As we read these statements, we cry out, "Let me die the death of the righteous, and may my last end be like his!"

THE TEMPLE OF THE HOLY GHOST.

REV. C. A. VAN ANDA, D. D.,

(Pastor of M. E. Church, Chicago, Ill.)

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I. Cor. 3 : 16.

FIRST PAPER.

God is disposed to dwell with men as a friend who "sticketh closer than a brother."

In view of the mystery of this thought, the poet exclaims:

"Will the Unsearchable be found,
Or God appear to me?
Will He forsake His throne above—
Himself to worms impart?"

Solomon expressed the same amazement at the dedication of the Temple: "Behold, the heaven and heaven of heavens cannot contain thee: how much less this house that I have builded!" But from the very beginning this was God's design. Hence He made man in His own image and likeness, so constructing him that there should be sufficient in common between the Creator and the creature to secure the closest possible fellowship. Infinite Mind can unite with finite mind so as to instruct, stimulate, and purify that mind. And this is more

than an influence; it is God Himself so uniting with man that the creature nature becomes a "*partaker* of the divine nature." Thus Enoch walked with God three hundred years. But two cannot walk together except they be agreed. Here there was harmony through the indwelling Spirit of God. Since it is true that no man hath seen God at any time, nor can see His face and live, it follows that this was a spiritual fellowship. So the patriarchs and prophets spoke and wrote as they were moved by the Holy Ghost.

And when the Church was organized in the Wilderness, God symbolized His dwelling among His people by the pillar of cloud by day and of fire by night; and still more clearly by the Tabernacle in the Wilderness and the Temple on Mt. Zion, these representing the Church individually or collectively. The command to Moses was, "Let them make me a sanctuary; that I may dwell among them." Referring to these, the Apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And again, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

There is mystery in this doctrine, but not mysticism, in the sense of quietism or fanaticism. The testimony of the Holy Ghost to His work in us is truly a work of which we are conscious, as we are of the operation of our own minds. We know that we possess personality and individuality, and that, over and above the force of our own minds, there is a work wrought in us by which we become the children of God, and receive the spirit of adoption, whereby we cry, Abba, Father.

And this work is not wrought by an unknown influence or messenger, but by the Spirit Himself, whom Jesus sends unto us, to convince of sin, regenerate, sanctify, and comfort.

The Holy Ghost asks of every responsible soul the privilege of possessing and using the whole being, every element of which was redeemed by the blood of Jesus. By reason of that purchase we are not our own, but belong to Him who bought us, and ought therefore to glorify Him in body and spirit.

It is remarkable how often this indwelling of the Spirit is presented in the Scriptures. Thus Jesus says, "He dwelleth with you, and shall be *in you*." And St. Paul says the Spirit of God dwelleth in believers, and shall also "quicken their mortal bodies"—that is, sanctify the body of the believer, making it the instrument of a holy soul, and at length securing for it the "better resurrection."

To the Church at Corinth Paul writes as if surprised at their ignorance of so plain a truth: "What! know ye not that your body is the temple of the Holy Ghost, which is *in you*, which ye have of God?"

To the Church at Ephesus he writes: "And"—ye—"are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." And again, in opposition to the Gentiles, who were intemperate, he said, "Be filled with the Spirit."

St. John also expressly teaches that the mutual indwelling of the Spirit of God and the spirit of man is testified to by the Holy Ghost Himself: "And he that keepeth his commandments, he it is that dwelleth *in him*, and *he in him*. And hereby we know that he abideth in us by the Spirit which he hath given us." And, "Hereby we know that we dwell in him, and he in

us, because he hath given us of his Spirit."

The blessed Spirit not only grants certain fruits which the believer can see, and all who know him can see, but in addition He gives direct testimony along with our own spirit that we are the children of God, and therefore heirs of God and joint-heirs with Jesus Christ.

Thus is fulfilled the Saviour's prayer for His disciples of all climes and ages: "That they all may be one: as thou, Father, art in me, and I in thee. . . . I in them and thou in me, that they may be made perfect in one."

This class of Scripture language is numerous in the Old Testament as well as in the New; and these have been cited at such length because the truth for which we contend is so deep a mystery and high a privilege that some have hesitated to receive it, and others have denied it. It is a mystery that spirit should in any sense unite with matter so as to compose a human being. It is a profound mystery that the Word should be made flesh and dwell among us, and that even Jesus should be filled with the Spirit, that He might be qualified for His mission to this world. But shall we therefore deny that "there is a Spirit in man, and that the inspiration of the Almighty giveth him understanding"? And shall we, for the same reason, deny that God was manifest in the flesh, or that we may so love God as to dwell in Him and He in us?

THERE must be a *deep conviction of the necessity of holiness.* This is inwrought in the soul by the power of the Holy Spirit. He reveals to it the depth of its corruptions; the strength of its depravity; the want of conformity to the law of God, of submission to His will, of simple faith in His promises, and of obedience to His commands. And let it be borne in mind, in this connection, that the nearer the justified soul is living to God, and the more fully he receives and enjoys the gracious influences of the Holy Spirit, the deeper will these convictions be.—*Sel.*

IMPORTANT FACTS CONCERNING METHODISM.

BY REV. E. T. CURNICK.

One of the chief factors in the success of Methodism is its strong beginning. God raised up mighty men to give power and direction to this movement. It is a remarkable fact that along most lines of influence Methodism's first leaders were her greatest men.

Look at them! No one disputes what Dean Stanley has remarked—that John Wesley was greater than all of his sons. He did not go before Providence, but walked with Him. In this respect he was in religious matters what Abraham Lincoln was in political affairs. He was quick to see and to use new things as they came to hand. Behold how he used the class meeting, the Sunday school, and other institutions. He either originated or appropriated the germs of almost all the great movements in the Church to-day. Methodism in form, government, and doctrine is largely as Wesley made it. He welded the units of his societies into a compact whole, and thus his branch of Methodism was perpetuated. Whitefield, on the other hand, had no faculty for organizing his converts, and at present Calvinistic Methodism is almost unknown.

Our Church will ever glory in Wm. Arthur's Church-extension scheme in London, in the statesmanship of Bishops Simpson and Ames, in the magnificent Chautauqua movement conceived by Bishop Vincent. But all these great men must yield the palm of superiority to our mighty founder, and confess that as an organizer Wesley stands without a peer.

Charles Wesley as a hymn-writer towers above his brethren like Saul in Israel. He never has been ap-

proached, and probably is unapproachable. This is not the place to analyze his powers, but in the number, quality, and variety of his hymns, and in their popularity, only one name can hope to stand alongside of his, and that name is Isaac Watts.

Richard Watson wrote his "Theological Institutes" at the beginning of Methodism. With all deference to Pope, Raymond, Miley, and the rest, we must conclude that for profound thought, pure reasoning, amazing powers of condensation, and for his influence upon the theological world Watson is *facile primus*.

Adam Clarke is said to have been the most learned man that England produced in one thousand years. Be that as it may, it is certain that he has written the greatest commentary of any called by the name Methodist. To-day it is read both within and without our pale by more people than any other such book. It will probably never be displaced as a clear, learned, and spiritual comment on God's Holy Word.

If Methodism were to canonize her saints, the first in the category would be the seraphic John Fletcher. In a matter so deep as spiritual experience it is difficult to draw comparisons between holy men.

On this side of the Atlantic we rejoice in the marvelous experiences of such men as Bishop Hamline, Alfred Cookman, and John S. Inskip. They are ever an inspiration to us, and their lives are a blessed heritage. But for our ideal saint, next to John the Divine, do we not naturally turn to John of Madeley?

God was preparing for a world-wide Church when Methodism was born, and raised up men of gigantic powers to give it shape, direction, and momentum.

Methodism, perhaps more than any other denomination, emphasizes experimental religion. It proceeds from the heart, through the intellect, to outward actions. This seems the best way to conserve a Biblical orthodoxy. Pride of intellect has led many an ambitious thinker astray. This is one of the besetting sins of the present age. It lacks a proper reverence and love for the Scriptures, which it subjects to a merciless and microscopical examination.

As a result, men erect a system of Biblical interpretation which the next generation pronounces untenable and unphilosophical. Scholars drift away from the doctrinal moorings by which they have been held, and get out upon an unknown sea of doubt and speculation. So the withering specter of heresy and heterodoxy appears in many communions, and great is the mischief produced.

Now, it is a remarkable fact, that has often been noted, that Methodism, in all her history, has never been divided on doctrinal grounds. I know some would say that this is to her discredit—that her calm amidst theological storms results from a lack of culture, freedom and a development of a critical spirit among her people.

But such an explanation of the fact is wide of the mark. This Church, which was founded in England's proudest university, and fathered by Wesley, whose brave spirit broke away from all restraints it considered illogical; this Church, which has always fostered education, and welcomed a reverent investigation of the whole Bible and its doctrines, cannot be charged either with fear or inability to search for right standards of doctrine.

What, then, is the explanation of the marvelous unity and permanence of Methodist doctrines? The answer rests in *heart experience*. Stevens, in his History, well says: "Methodism reversed the usual policy of religious sects, who seek to sustain their spirit-

ual life by their orthodoxy; it has sustained its orthodoxy by devoting its chief care to its spiritual life, and for more than a century has had no serious outbreak of heresy." In matters of downright spiritual importance the heart is a surer guide than the head, although both are necessary. This position is in keeping with Scripture. We are told, "If any man willeth to do His will he shall know of the teaching, whether it be of God." And Jesus told his disciples concerning the Comforter, the Holy Spirit, whom his Father was about to send upon them: "He shall lead you into all truth," and "He shall teach you all things, and bring all things to your remembrance." So a Spirit-baptized believer, as a rule, will have a preserving knowledge of essential Scripture doctrines. Ever is it the aim of Methodism to warm a man's heart as a paramount operation, and this has kept his head teachable, submissive to his superiors, and keen to know the truth. This method of studying doctrine is at once the stability and glory of Methodism.

GROWTH IN HOLINESS.

REV. J. H. TIMBRELL.

II.

There is an old and exploded theory of growth that comes up in a kind of regular periodicity to perplex and trouble candid seekers after holiness of heart. It is the ancient error taught by Count Zinzendorf, varied in statement, retouched in some of its features, but in final analysis the same, and in its spirit of antagonism to the Wesleyan and Biblical statement of the doctrines the same.

We have lately met it in this form. "God does thorough work for us at the start. We are cleansed from all sin when we are converted. We are entirely sanctified when we are regenerated, and there is no subsequent 'second blessing,' and all this ado about 'holiness' or groaning after a clean heart is all moonshine. All we have to do after we are converted is to grow in grace." But when we turn the searchlight of divine truth upon the "holiness" that is experienced in conversion, we find that about all the essential elements, as set forth in the Word, are somehow lacking; and the lack becomes painfully evident when the test of practical utility is applied. Then it begins to object, quibble, pick flaws in the character of "holiness people," and invariably backs down.

It asserts, "I got it all when I was converted." Well, bless the Lord, you ought to be a very happy man to think that you have been so favored, and that you have no occasion to seek for it like the great multitudes of less-fortunate believers. Give us your hand. Tell the world you have it, and what it does for you; that it saves you from all filthiness of the flesh and spirit, and washes whiter than snow. Come, help us get everybody we can into this same blessed experience. But, somehow or other, it happens that he is not on hand. He makes "no high-sounding professions"; he does not believe in seeking after holiness when everybody gets it at conversion, and so he stands aloof and criticises and finds fault, interposes objections and difficulties, and demonstrates that in his case one most important evidence of holiness is lacking. He has no sympathy with the work, or fellowship with those who have the experience. Press him hard for his real heart-experiences in this "holiness" which he received in conversion, and it will become evident that about all the characteristics of holiness, as set forth in the Bible, are with him matters of future development, as he grows in grace.

Let us ask, How does this theory of

getting it all in conversion by faith, and then getting it afterwards by growth, square with the Word of God and universal experience? One well-established fact will smash a theory all to pieces. What has this "birthright" theory ever done, what can it do with the facts that are real, and known of all men? Grant what it claims, and it follows that the great mass of professed Christians have never been converted at all, or they backslid before they got away from the altar. For, at the lowest estimate, about nine hundred and ninety-nine out of every thousand make no claim that they were entirely sanctified when they were converted, and the vast majority will repudiate in a moment the imputation that they have been since. And if it is doubted, they will prove it by their lives—full of worldliness, frivolity, and lack of devotion to the cause of God. Were they entirely sanctified in conversion, and did not know it? Then it was not received on the biblical ground of faith (Acts xv: 9; Rom. v: 2). If received in conversion, it would most certainly have been a matter of experience (I. Cor. ii: 12), and would have come out in their testimony just as clearly as the fact of pardon; but you listen in vain for any testimony from the young convert that touches the question of deliverance from inbred sin—at least we have never heard it. And Mr. Wesley, in his long and varied experience, never came across such a case. What shall we do with the great mass of our membership who make no claim to the experience of holiness, either present or past? Have they unconsciously had it, and as unconsciously lost it? Then there is no alternative but to unchurch them all, for if conversion and entire sanctification are but one work in the soul, to lose either is to lose both. For, to retain their justification while sanctification only is lost would develop a necessity that demands a "second" work for its restoration. Either horn of this dilemma is sharp enough to puncture the theory to its death. We have listened to the prayers of penitents at the altar for over a score of years, but have never heard one that touched the fact of inbred sin.

The penitent sinner is never in distress over Adam's sin but his own. Over this they struggle, for this they repent and seek pardon, and find it, and cry in their new-born joy, "Abba, Father." Original sin—or inbred sin, as it is more familiarly known—does not once come into view in the usual progress of the work of conversion.

It undoubtedly is true that some of the branches that have grown out of this root-principle, that acquired depravity for which there is recognized responsibility, may be pruned away in conversion; but the root-principle, or inherited legacy of corruption, is not touched at all, save that it is relatively weakened by the new vigor imparted by the Holy Ghost to the several faculties, so that we are able to take victory over it and hold it in subjection. But catalogue all the emendations that flow from the principle of inbred sin, and you will find them all in the hearts of truly converted people, such as pride, worldly ambition, love of money; self-seeking, ill-temper, envy, jealousy, etc., etc. Christian life, as we know it, is full of evidence as to this fact.

But is it possible that we may be accepted of God and have the totality of inbred sin in the heart? Certainly. The difficulty is no greater with respect to the entirety than it is with the residue. It is not quantity, but quality, that must be considered here.

The bottom facts are these: We have no more moral responsibility for being born with inbred sin than we have for being born white, or for the color of our hair or eyes. And no soul

will ever be lost on account of inbred sin. When we are converted we become as little children—and they, being incapable of comprehending the nature of inbred sin or of exercising faith for its removal, have their legacy in all its fulness; and yet Jesus pressed them to his heart and said, "Of such is the kingdom of heaven."

The mother loves her child none the less because it is deformed or diseased. Its misfortune appeals all the more forcibly to her mother's heart. And so God loved the world that he gave his only-begotten Son to save it. God both pities and loves us in our lost condition. If the babe dies the atonement fully covers its need and provides for its cleansing from all sin; and in like manner, if the babe in Christ dies while yet innocent of any knowledge of its corruption or of the provisions of grace for its removal, it will be saved, for no justified soul can be lost. "This is the condemnation that light is come into the world, and men loved darkness rather than light." Someone slips a pocketbook into your pocket. You find it, examine it, count the roll of bills, wonder how it came there, find the owner's name, see him coming toward you searching for it. You haven't had a particle of condemnation for possessing that pocketbook. But suddenly you think of the good time you can have if you keep the money. You conceal the pocketbook and assume an air of innocence before the owner. *Then you become a thief!* So there is no responsibility for inbred sin until we see the provisions of divine grace for its removal, and are confronted with the express commands of God to cleanse ourselves from it. He wills our sanctification. We resolve to give the subject no attention. We cling to an abomination that God declares He hates, and become responsible for it by an act of disobedience to an express command of God. We virtually tell the Lord that the carnal state which he has declared is enmity to God, not subject to His law, neither indeed can be, suits us better than to have the will of God done in us as it is in heaven. And in making this choice we may possibly make one that may at last be found to have been final.

HOLINESS IS MOVING ON.

BY REV. E. F. WALKER.

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[Composed expressly for the use of the History of the Modern Revival of Holiness, being prepared by Rev. George Hughes. It may be had in slips.]

"The 'holiness movement' moves," they say:
It does, in very deed!
It moves along from day to day
With fast-increasing speed;
Nothing shall its sweep e'er stay
While God is in the lead:
Holiness is moving on!

CHORUS.

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Holiness is moving on!

It moves all doubt and fear and cheat
Far from the Christian's soul;
All envy, wrath, and baneful hate,
Are driven from "Mansoul";
All malice, spite, and vain deceit,
Do hear their death-knell toll:
Holiness is moving on!

It moves away the inbred sin;
It purges out the dross;
It moves "the old man" from within,
And nails him to the cross;
It makes the heart and life all clean,
Conforming to God's laws:
Holiness is moving on!

It moves to wrath all hell beneath,
For 'tis Satan's deadly foe;
It moves to spite the proud of earth,
For it seeks to bring them low;
It moves the carnal mind of death,
For it is its sure death-blow:
Holiness is moving on!

It moves our chariot-wheels along
The way within the way;
It moves with victory and song,
In glorious array;
It moves God's Church with heart-beat strong,
Triumphant in the fray:
Holiness is moving on!

RELIGIOUS EXPERIENCE OF REV. O. VON KRAUSER.

BY REV. E. DAVIES.

The above man of God was among Bishop Taylor's first and best missionaries in South America. He was brought up in the State Church of Germany, and was confirmed as a member of that Church when he was a hardened sinner. He fled to this country from the face of his pious mother. His sins found him out, and poverty overtook him in New Orleans. He was sick and nigh unto death, but he cried to the God of his mother. He was in an agony for his sins. He prayed mightily to God and found salvation. The work was done. His soul was free; he praised God with a loud voice. He promised God that he would preach his Gospel to every creature, and the Lord held him to his word.

He was truly converted, but he was not fully sanctified. Neither did he know that it was his privilege to be delivered from all sin. One day he was provoked to anger by an old companion. His evil temper sprang up, and he was shocked by the fact, and pleaded with God to help him, and was answered immediately. But, when his foe continued to trouble him, he was at last overcome, and struck the man in the face. He fled to his room, repented of what he had done, and God forgave him.

Still his temper and other evils constantly troubled him. He prayed to God and wrestled in prayer from time to time. He was intensely hungering and thirsting for full salvation. His outward life was consistent only when these outbreaks would come. Some taught him that he could not be delivered from this evil within, therefore he must *repress* it. He thought that was the truth of the matter.

But, one day while preaching to the prisoners, one of them seemed peculiarly interested at the close of the service. This prisoner handed him a pamphlet. When he got to his room he found out that it was a copy of the GUIDE TO HOLINESS. He says:

"I was struck with the word 'Holiness'. I had not seen this particular word in such large letters before. I hastily turned over the first leaf, and there I read 'Holiness to the Lord'. So many thoughts crowded my mind—'How came this book in the penitentiary?' Somehow it had found its way there. Then those tearful eyes of the man that handed it to me, so full of emotion and love—truly God sent me this book.

"I opened the book and read the experience of Hester Ann Rogers, and also the experience of Rev. John Fletcher. What I read there thrilled my soul. With trembling hands did I hold that pamphlet, and with quivering lips did I peruse those lines again. My own experience! My own desire! I could only cry out 'O my God!' I earnestly besought Him, and was completely overcome with His wonderful power that flooded my soul. I fell on the floor, and the book dropped out of my hand. I felt the color of my face change. I trembled through my whole frame, and then, stretching out my arms to heaven, my eyes fixed on Jesus in person, as it seemed, and 'O, my great Redeemer! My blessed Jesus!' was all I could say for a time.

"Then burst forth the long-penned-up desire of my soul—the light had come. And now I lay drinking, drinking from the fountain of life. I opened my soul to God, and said now simply, 'All, all is mine, blessed Jesus; now I believe Thou dost cleanse me from my sin!' I read with delight, from the GUIDE TO HOLINESS, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' As I stood before God I realized that the blood cleansed me from all sin. I felt as though the room was filled with the angelic host, who were looking on with wonder at the mighty work of Jesus Christ in saving a soul from all sin. All was so quiet around me. A heavenly peace reigned within. A peace, calm as a river, flowed deep down in my soul. I cannot explain it, but I know it was there. I possessed a real, inwrought holiness. Without a sound scarcely proceeding from my lips, I merely whispered 'Glory to God! Glory! Glory!' Then I sat down upon my bed intoxicated with divine love."

From that hour this fully sanctified man began to proclaim a full salvation. He went to South America and labored and suffered for God and His cause as they only can who are sanctified wholly.

ENTIRE HOLINESS.

BY REV. BISHOP R. S. FOSTER.

(From his work, "Christian Purity."

Believers are not, by virtue of the new birth, entirely free from sin, either as it respects the inward taint or outward occasional act.

I need scarcely insist upon this, it is so universally the faith of the Church. The difficulty, indeed, is not to convince believers that they have not yet attained to such a state of freedom from sin; but to persuade them that such a state is their privilege. They not only generally insist that they are not yet holy, but more, that they do scarcely expect to be in this life.

Let any Christian closely interrogate his experience and consciouness upon this point, and see whether the immediate response will not be, that, though "pardoned" and consciously born of the Spirit, and though living in the daily enjoyment of this grace, and going forward to perfection, still there are sinful tendencies and dispositions lurking in his heart; he is not entirely empty of sin; he is not a perfectly holy character. Let him enter into a close, faithful and prayerful analysis of his passions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him not entirely dead, but still alive, and seeking the ascendant; as pride, envy, jealousy, anger, impatience, love of the world, dissimulation, self-willedness, and such like. If these do not dominate or find favor, as certainly they do not, still, do they not have some place and power within him, rising up to give evidence of their presence; though bound, struggling for the mastery, often bringing him into straits, and disturbing his peace and comfort? Is not this so? Do you not find, after all, that, though a changed man, "a new creature," still there are these harmful roots of sin remaining within? not merely outward suggestions, temptations, which are not sins, but likewise inward responses, taking side with the outward solicitation, at least in a measure to show that you are not entirely sanctified. More than this, do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of actual sins, which cover your heart with condemnation. and give to your conscience a sting, and send you to your knees with strong cryings and tears? We are conscious that such has been our experience, and must believe that it is the common experience of Christians.

But it is asked with earnestness, "Is not the work of God perfect in regeneration?" If you mean, Is not the soul regenerated? we answer, Certainly it is; but if you mean, Is it not thereby perfectly holy? we must answer, It does not so seem to us. Both penitence and regeneration are parts of entire sanctification, but they are not the whole. But is not a person regenerated a perfect child, and is sanctification anything more than development? When a soul is regenerated, all the elements of holiness are imparted to it, or the graces are implanted in it, in complete number, and the perfection of these graces is entire sanctification; and hence, we insist that entire sanctification does not take place in regeneration, for the graces are not then perfect. And again: though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed; and hence, again, the absence of complete sanctification, which, when it occurs, expels all sin.

In accomplishing your day's work you have simply to take one step at a time.

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

OUR TRUE HAPPINESS.

BY REV. L. H. BAKER.

It does not come for the wooing. It is a coquetish spirit when made the object of our seeking. It is a will-o'-the-wisp to those who pursue it. It comes to us when least sought. It springs upon us when we are busiest with other pursuits. It sings to us when we are best active with life's detail of small deeds and minor duties. It is not the servant of wealth or wisdom.

The classic poet tells of King Midas, whose avarice led him to covet the golden touch. Rising to dress, he found himself shivering in garments of gold. Going into his garden to breathe the perfume of the roses, under his touch the petals became yellow points that pierced his face.

At table the bread became metal in his mouth, and the goblet of water became a solid mass. One kiss turned his little daughter into a cold statue. A single hour sufficed to drive happiness from his heart, and in agony of despair he asked for simple things rather than golden—a cup of cold water, a cluster of fruit, and the loving heart and hand of his sweet child again.

In the corner of a window in an English palace may be found the words "My prison," scratched with a woman's diamond. A sweet girl, Jane Grey, entered her palace, became rich in lands, titles, castles, jewels, dresses, and maids of honor; yet because her castle held no sweet courtesies, no manna of love, no cup of kindness, her home became a prison and her life like that of a bird beating with bloody wings and bruised breast against the bars of an iron cage.

Real happiness is the sum of many small drops. It is made up of simple things. A cup of cold water tenderly given sparkles with it. A perfect day, with its dancing sunbeams; a summer night, with its refreshing, singing shower; a dreamless sleep; the sense of health; the esteem of the worthy; honest toil and success; the caresses of the children, and the sweet ministries of love,—all enter into our true happiness.

It is in the giving as well. The old proverb has it, "In seeking others' good we find our own." The story of sweet Mary Ware has filled the earth with "The King's Daughters." Not a century has passed since this young English girl climbed upon a stage-coach to ride home for the holidays. When the coach stopped for change of horses, the young girl found out that typhus fever was raging in the village, the dead were in every house, terror in every face, mothers and babes dying together for want of care. Descending from the coach, she gave herself to the care of sick and dying, going from house to house as an angel of mercy. Now her sisters have followed her, and the Red Cross movement has spread over the world, bringing hope to every battlefield and ministry to the now stricken Armenian—happiness realized and scattered in alleviation of suffering and need.

"She hath done what she could" were the words inscribed on that monument the Divine One reared in memory of her who found her deepest joy in her ministry to the One who had forgiven her sin. What sweeter, deeper happiness could come to any soul than the commendation of The Holy One?

MAN-MAKING.

"What is all the world doing at once? My answer is: Building. I admit that a large part of them, probably the great majority, do not know it, and have never thought of it. Yet building they are, and

have ever been, and ever will be. Aye, and not only are they builders, but they are builders of that which they love the best, and in which they have the nearest interest—they are builders of themselves. In this great and universal trade there are no trades-unions, and no strikes; there is no distinction of employer and laborer. Bankruptcies and failures, I fear, there are many. Be that as it may, let every man, high and low, rich and poor, young and old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has intrusted to him, and the most profligate and abandoned gambler, —let them all know that at all times, and in all conditions and circumstances, will they, nill they, they are builders, and they are builders of themselves.

As trees make their largest growths in periods, not perhaps of their infancy, but of their early spring, so mental and moral actions, over and above what they are in the very process of thought and deed, leave behind them, as portions of the actual character of the agent, the largest actual results. Every one, at the end of the action, is in himself different from what he was at the beginning; and if the act be done in youth, the difference in him between what he was and what he is, is then the widest. Do not tell me in reply that the difference is small and imperceptible; for thus it is, from moment to moment, in being well or ill, in its being light or dark, in all the processes which in the mass make up the experience of life, with the fruits of that experience."—GLADSTONE.

YOUR BROTHER DOWN THERE.

A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course there was a great deal of excitement, and standing by the brink was a man looking—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, "*Bill, your brother is down there!*" O, you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. O, sirs, amidst the masses of the poor, and the degraded, and the lost, your brother is down there!

DEAR BOYS AND GIRLS:

The following incident is suggestive of the worth of God's Word in life? We have to suggest that beginning with the New Year we learn a verse daily and commit it to heart as well as memory. We shall thus have a treasury of God's own Word that will help us in many of the experiences of life.

Who will join the Scripture Circle to commit a daily verse? We hope our young friends will enter heartily into this work, so we shall have a happy and helpful year together.

A SACRED TALISMAN.

Three little German girls, whose friends were in America, wanted to go thither. They were from eight to twelve years old, and the question was how to get them across the great ocean, and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell what troubles might assail them, or what dangers might surround them. But their friends had faith in God, and before they sent them out they got a book, and on the flyleaf they wrote a sentence in German, in French, and in English, and they told the little children when they started:—

"If you get into any trouble, or need any help, you just stand still and open this book, and hold it right up before you."

Then they started off on their long journey by railway and by steamship, from place to place, and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it before them, and they always found someone who could read German, or English, or French, and who was ready to help them on their way.

And what were these words which proved such a talisman and protection to these children among strangers in a strange land? What were the words that made the careless and thoughtless, and rough and reckless, kind; that gave them protection and help in every hour of need, and opened doors before them? They were the words of One who lived on the earth long years ago, and who, though He has passed away from human vision, yet holds His grasp upon the minds of men. These were the words: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—*Selected.*

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

EVE.

BY MRS. J. FOWLER WILLING.

Born in Paradise, beautiful as the dawn in a world that was all good, affluent in blessing as an afterthought of the kind God, yet so far from us we see her over the mountain ranges of centuries almost a myth, like Homer, the father of Greek poetry. Possibly to guard her identity, the Spirit of inspiration, after a lapse of four thousand years, mentioned her name. We dare not doubt the existence of people for whom He vouches.

The first wonderful complex human being, known as Adam, was dual in his social nature. "In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created."

With wisdom altogether beyond our ken, Adam had given names to all the lower orders of being. He—or "they," as one might say, was quite alone. He had taken the throne to exercise dominion over the creatures that gamboled through the forests and gaily cut air or water with tireless wing or fin. All were beautiful, bright, and good, yet their king had an unmet want. Possibly that was meant to teach him to pray. He was not self-existent nor self-sufficing, like the Holy One of absolute unconditioned being. He could exist healthfully and loyally only by constant communion with the Divine: so he would have to pray. He breathed his sense of need into the Father's ear, and at once the loving answer came "It is not good for man to be alone." Adam was used to hearing the voice of the Lord God walking in the garden in the cool of the day. That talking of Deity with His majestic human masterpiece was something akin to the converse of Heaven; yet the man had a wish for conversation with one created like himself for service, worship, and prayer. The Supreme Man showed the same human trait in Gethsemane when He said to those who knew Him best, and loved Him most, "Could ye not watch with me one hour?"

When Adam saw the merry abounding life of His subject creatures, everyone perfectly fitted to its environment, and each mated with another of the same instincts and methods of living, he felt the isolation of his own self-involved being. Someone has said, "Solitude is lovely, but it is good to have someone to whom one can say, 'How lovely is solitude!' "

When the solitude of Eden had shaped itself into a childlike prayer, the superb monarch dropped into a deep, sweet sleep, so sure was he that the Almighty Father always made everything very good. When he awoke, a most beautiful being, the crowning glory of creation, stood beside him, looking at him with heaven in her eyes, her exquisite form draped with perfect feminine grace and strength. God had clothed in separate flesh the gentler and more conscientious part of Adam's nature, that it might share the work and bliss of Paradise. It had been subjective; it became objective.

The question of superiority was not raised. The two were one. A man may not say, "My head is nobler than my heart, and it must rule. My hands are better than my feet, and they must be obeyed." Love and nobleness, fresh from God's hand, carry no measuring lines or pound-weights to insure dignity and authority.

One ruling the other was mentioned first

when the awful sentence was pronounced upon Eve, and then it was only a prophecy. The social disorder resulting from sin would subvert God's purpose except when faith in his redemption turned it aside.

Marriage was instituted in Eden. God officiated at the first wedding. He set His seal on monogamy. One man and one woman, drawn together by the Divine gravitation of fitness for each other, should be joined together till death did them part. Each should complete the life of the other. Their union under the Divine sanction should be the source of the deepest joy, a girding of the firmest strength; and woe betide those who were united upon any other principle.

How long that first married pair lived in Paradise we do not know. The story of their disastrous disobedience is given in as few words as possible. Eve was first in the transgression.

The religious and æsthetic have always borne sway. If we are right in believing that the more religious and æsthetic part of the dual man had become separate flesh, it would seem that that part was meant to lead. Her leading her husband into sin may have been under his Divinely approved habit of following the leadership of his better nature. Of one thing we are certain: women have done their full share of leading since the Fall, though the pity of it is, it has often been done in the tricksy way always practiced by those who are held by tyrannic strength from developing the best character. Margaret Fuller said, "I cannot give my hand with dignity unless I stand squarely on my feet." One infinitely greater than she gave the remedy for this false and fatal order, when He inspired His Apostle to write, "There is neither male nor female; for ye are all one in Christ Jesus."

It is plain from the record that Paradise was lost by a bad use of good traits. First, Eve's faith. She believed Satan's lie. Millions lose heaven to-day by failing to discern God's truth. Second, her appetite and her wish to please her husband's palate. She saw that the fruit was good for food. The second Adam met that temptation in His wilderness duel with Satan. Third, her æsthetic sense. It was pleasant to the eyes. From that day to this there have been women who would throw their health, their home happiness, their chance of training their children for God, their life, their honor, their hope of heaven, into a cauldron out of which might be brought something pleasant to the eyes. Fourth, an eagerness to know. Millions of women have been denied even the rudiments of knowledge, yet their thirst to know has no abatement. The president of a medical college told me once that his course of study was not planned for women. It would kill them. Men were so full of everything else, they would wriggle through it, though it was made as heavy as possible. Women took it all so conscientiously that it would be the death of them.

When our Lord rules this poor old world of His once more, He will see to it that women and men are alike gentle, refined, true, pure, cultured in every normal instinct of mind and heart.

"In the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man
Like perfect music unto noble words.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of humankind."

Eve received her name, "Life," after the curse had fallen and the promise of the Redeemer had been given. Adam, with a touch of his former insight, seemed to comprehend the fact that life was to come through her. The Redeemer should be the Son of Man only through His mother.

The first mad riot of the world's turbulent youth covered twenty centuries. It began with fratricide and ended with the Flood. It is sketched in the Book by a few Rembrandt strokes, dismal with outrage and agony. In their lurid gloom we see that the daughters of Eve have always

(*Continued on page 32*)

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

DR. DOUGAN CLARK.

In the November number we had a portrait of Dr. Dougan Clark, the eminent minister of the Society of Friends, and for a number of years an evangelist on the line of Holiness. When we furnished this picture we were not expecting so soon to chronicle his departure, though he had been declining in health for some time. We regarded him as one of the purest of men, and he was a very clear exponent of Bible Holiness. His writings have enriched our pages for years past, and one series of articles which he furnished on the Holy Spirit—which was his favorite theme—was revised and incorporated in a book entitled, "The Offices of the Holy Spirit," which is a work of sterling value. We furnish some extracts from the published account of the

MEMORIAL SERVICES

which were conducted in the Friends' Meeting House, Richmond, Ind., October 13, 1896.

Micajah M. Binford read a short biographical sketch, as follows:

"Dr. Dougan Clark was born in Randolph County, North Carolina, May 17, 1828. He was the son of Dougan and Asenath Clark, both ministers in the Society of Friends. His early education was received at New Garden Boarding School, now Guilford, and at Providence School, Rhode Island. In 1849 he went to Haverford College, graduating from that institution in 1852. In the same year he married Sarah J. Bates, of Hanover County, Virginia. After three years he entered the Medical School of the University of Maryland, and after removing to Indiana he completed his medical education in the University of Pennsylvania, receiving the degree of Doctor of Medicine in 1861. He lived at Carthage, Westfield and Indianapolis, in this State, and then settled at Richmond in 1866, and became in that year Professor of Greek and Latin at Earlham College. He entered the ministry in 1869, and made a visit to Friends in Great Britain and Ireland from 1876 to 1879. In 1883 he was again elected to the chair of Greek and Latin at Earlham College, and in 1888 he was made Principal of the Biblical Department in that institution.

"His death occurred from pernicious anæmia, October 10, 1896."

The reader of the sketch made an address, saying among other excellent things:

"Dr. Clark was like a prince among men in his natural and acquired abilities. He came almost by inheritance into a life of special religious and ministerial service; descended upon his mother's side from a family memorable in Quaker annals by the names of William and Nathan Hunt, and his mother also a minister of the gospel for more than half a century, and his father first a minister in the Methodist Church and afterwards among Friends, it seems but fitting that he should have been called to preach the gospel.

"Early educational advantages and thorough collegiate and professional training gave him still greater ability for usefulness and for larger contact with men. His fine scholarship did not serve to lift him above any man, but greatly assisted him to present the truth in Christ to all classes without needlessly arousing the prejudices of any.

"But he was most of all a prince like Jacob of olden time, because he had power with God and with men. His ministry was emphatically to the hearts of men because it was from a heart in close communion with God. His conversion was an early

experience. He did not even date it. Like Samuel he was dedicated to the Lord and early heard the Divine call, but many years were given to other pursuits before he yielded himself unto God for the ministry of the gospel. Those of us who knew him as a professor at Earlham College, in the years preceding his ministry, well remember the impression made upon us by his scholarly, Christian character, but we were scarcely prepared for the sudden development of his ministry following his entire consecration to God and baptism with the Holy Ghost. From that time he could say with Tholuck and Zinzendorf, 'I have but one passion; it is He and He alone.' His absolute surrender to the will of his Heavenly Father seemed to fulfil all the conditions for spiritual power. The completeness of Jesus Christ was thenceforth the theme of his ministry, Christ's complete work for us as the Revelation of the Father; the atoning sacrifice, providing for both pardon and purity; His intercession above and His inward revealing by the Holy Ghost as our life, peace, joy and abiding fulness. 'Holiness unto the Lord' was written for him on everything. He found that truth on every page of the Bible. He taught it in every sermon. He urged it with his pen. He ever aspired to the fullest possible personal enjoyment and impartation of its richest possibilities. For a quarter of a century he was a John the Apostle in his holy insight into the fulness of love, and his unceasing enthusiasm in the proclamation of its blessedness. In our own land and across the sea, in his own denomination and in still larger fields of service in other Churches, and in interdenominational meetings he was an apostle of personal holiness. Those of us who heard him in the mighty throngs of the summer assemblies on the mountain tops, can never forget the embodiment of spiritual power, as with classic language and holy unction he melted multitudes to tears, moved them to action, and led them like a shepherd into the deeper experiences of the Divine life. Personally I can never forget one night at Epworth Heights, when he chose for a text, 'Thou shalt call me no more Baali but Ishi.' But a few words were spoken ere we all saw that his whole being was charged as it were with spiritual power, as he proceeded to unfold the difference between the life of a servant and that of a bride. Prejudices were disarmed, critics captivated, Christians received holy inspiration, and hungry souls were led into the fulness of blessing."

ESTHER TUTTLE, Friend, said:

"Memories crowd upon us at this hour as we meet as citizens and friends to pay our tribute of affection to Dr. Dougan Clark and to speak of his record. In one sense it is very fitting that we hold these services in this room, where in the fullest maturity of his powers he served this people, and these walls echoed to the tones of his silver-tongued ministry. It is fitting that we bear his form to its last resting-place from this house, where year after year he took his seat in your great annual gatherings, in unobtrusive humility, seeking nothing for himself, and yet the conspicuous figure and distinguished ornament of your assemblies.

"In Church affiliation Dr. Clark was a life-long Friend, and yet in a special sense he belonged to the universal brotherhood of the saints. Unsanctified believers everywhere were his field, and in his wide evangelism in Great Britain and America multitudes have heard from his lips the gospel of full salvation, and many have been led to the fountain of cleansing. But far beyond the sound of his voice have reached the words of his pen. In England, Mexico and Japan, as well as in his native land, his clear presentation of the spiritual truth has borne fruit in the experimental descent of the Holy Ghost. I deem it safe to say no Quaker of this century has used the pen to such blessed ends and far reaching influence along these lines. 'The Offices of the Holy Spirit' will be to his name an enduring monument, and together with 'Instructions to Young Converts,' 'The Theology of Holiness' and 'The Holy Ghost Dispensation,' will go on preaching the truth while his lips are silent and his pen forever laid down."

The services were concluded by the following words from Dr. Clark's brother, Nathan Clark:

"I feel like I want to say a few words, for I am the only brother Dougan had.

"'For gentleness hath made him great.' I think this characterized my dear brother

when a little boy, and all through his life he was the gentlest one in our family.

"The last time I saw my brother in life, last winter, I repeated to him the dying testimony of my mother, for it was my privilege to be with her. It gave him a great deal of encouragement and impressed him so much that he asked me to write it out for him, which I did. And I feel like leaving it with us this afternoon.

"As I was sitting by her bedside she called, 'Nathan, come here.' I went and took her trembling hand. She said, 'I am going over Jordan and want some of you to go with me.' I said, 'Mother, I cannot go with you now, but I will come.' 'You will come, won't you?' she said. I said, 'Yes, mother, we will come.' She closed her eyes, then she said, 'There are beautiful things over there, the rose of Sharon, the lily of the valley, and the sweet water of life.'

"I said, 'Mother, does thee want a sup of water?' 'No, I want no more the waters of this world; I will drink the sweet water of heaven. But don't thee think, nor don't let anybody think, that I am going there because I have preached the gospel for sixty years, because I left thee and thy brother when little boys to strangers and traveled far and wide preaching the gospel. My only hope now and trust is in the mercy of God and in the blood of Jesus Christ. And I want thee to tell it. I want thee to tell this is my dying testimony.'

'Whilst many very beautiful and true sayings have been said of my brother, I am sure if he could speak from that coffin, he would say, 'It is not because I have traveled far and near and preached the gospel, not because I have written glorious books of truth that have touched human hearts, not because I have led the minds of the young who now love and respect me. But my only trust is in the mercy of God and blood of Jesus Christ.' As we trust in that and that only, we may all be housed at last and our differences will be unknown. And we will swell our voices together that 'Great is the Lord our God in the land forever.'"

These were well chosen words, fitly spoken by those who were intimately acquainted with this great and good man. His memory is precious and undying.

EVE.

BY MRS. J. FOWLER WILLING.

(*Continued from page 29.*)

drained the dregs of the cup of misery pressed by sin to human lips. We see also that their only hope is in the death of their elder brother, the Son of Life.

Not only must they be loyal to Him: they must be educated in intellect and taste. They are human and desire what is beautiful and that which makes wise, as certainly as did Eve. That Heaven-given desire argues capability of culture. Their standing grades civilization. When they are slaves, men are tyrants, and bite and devour each other. Their conscientious nature makes them devout. Educating them is enlightening the world's conscience.

The culture they receive must be for the glory of God. Enlarging their opportunities will increase their power. They must be made to see that it all comes through Christ and must be used to advance His kingdom.

Every woman ought to be loyal to Him to her heart's core. She owes Him all. She has power to make those who come after her true to His cause. Nothing less than a whole heart's love will pay her debt and enable her to meet her responsibility to her soul's Redeemer.

—Rev. Charles H. Travis, of the New York Conference, and pastor of the M. E. Church at Woodstock, N. Y., entered into the heavenly rest June 8, 1896. He had served the charge for two years, and was hopeful of a continued and prosperous career in the work of the ministry. But that dreaded foe, *pneumonia*, complicated with other diseases, brought his life to a speedy termination. Our brother was a clear, humble, and yet bold witness of perfect love, and he held up the standard in the charges which he served, and was the instrument of leading many into Canaan. In the September number of last year we published a testimony given by him in the Tuesday meeting just after Conference. He was then, apparently, in good health, and we counted that he would live long and do much for the Master. But the Lord has taken him, and *He* makes no mistake. Bro. Travis passed away strong in faith. He was beloved by his parishioners. A wife and several children remain behind, hoping, however, after life's struggles, to meet him again in the eternal world of joy.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

The meeting was presided over by Rev. George Hughes.

The exercises were largely on the line of prayer; very little speaking was done. Rev. Ross Taylor came in great perplexity to ask the prayers of the meeting for direction in what he was about to undertake. Prayers for a week of Pentecostal Services, to be held at Brewsters by Rev. R. N. Stratton, pastor, were asked, and freely given. Rev. Ross Taylor was asked to read the Scriptures, but, instead, he gave some personal reminiscences in regard to his early life in the ministry. He said:

"I believe in the power of the Holy Ghost, and that He has been sent not only to teach us, but to show us the things which come to be a reality in our lives. There have been times of perplexity when I have wondered whether my heart was in full accord with the will of God. For of what purpose would it be if you were not able to feel His desire in you and not be in a position where you could glorify Him? I believe in the power of prophecy. You remember it is said, 'Your old men shall dream dreams, and your young men shall see visions.' I will give you a word of my own experience. It was when I was living at San Jose, Cal.

"For some weeks I was much worried. I then had all the worry taken out of me, yet I was anxious, because I felt so utterly helpless—I was, as it were, a minister without a message. I had not taken advantage of my educational opportunities, and I said, 'What am I to do?' when at last the question was solved in this way. One night I fell asleep, and in the morning watch it seemed to me that there was a sense of peace fell upon me, and holy joy came to me in my sleep, and there was also a restful content came with it, and in the midst of those moments of contentment and consciousness of the Divine presence, a voice spoke to me and it said 'Luke xii: 12.' When I awoke, I was not sufficiently acquainted with the Bible to know whereof this verse affirmed, and I found no Bible in my own room, so I went below to the sick-chamber of my wife, and found the Bible and the passage alluded to. It was this: 'For the Holy Ghost shall teach you in the same hour what ye ought to say.' And from that day to this I have not felt any uneasiness. I know that Ross Taylor often makes mistakes, but he feels that it has been given him what he ought to say."

The Fifty-First Psalm.

Rev. A. McLean.—I heard in the early part of this week that Mr. Moody had said at one of his meetings if any man would read the Fifty-first Psalm on his knees for one week he would be converted. Now, that Fifty-first Psalm is a wonderful one, and if it has the power in it to bring many people to be converted, it has also the power to bring into entire sanctification.

Think of a man seven days out of a week reading that on his knees—and it is a good place for any man to be asking the Lord to "blot out all *my* transgressions!" Many prayers go out for other people's transgressions, but it is a good thing for us to get down to the first person singular and pray "blot out all *my* transgressions." Are there not some of us in a sort of stagnant condition? Would it not be the

proper thing for such to cry "Blot out all my transgressions?"—"Wash me thoroughly from mine iniquity and cleanse me from my sin?" Is there any distinction between iniquities and sin? Does the Psalmist pray that he may be forgiven for all his iniquities—inborn sin? When we get down very low before the Lord, do we not often forget about other people? Do we not want that the Lord should deal absolutely with *me?* Do we not only ask for His pardoning grace, but for the destruction of sin in us? O, there is a great deal in this Fifty-first Psalm! I am sure people could use it to promote holiness. It has a double sweep to it. The Psalmist further says: "for I acknowledge my transgressions." That means deep humility. He was a king, a great king; a great warrior and a poet.

I once knew a minister who became offended because his people prayed for him so much. I do not think he complained of any harshness on their part, but he did not seem to think it was necessary to have so many prayers sent up for him. Now, my friends, do we not feel like pouring out our souls, and saying, "Why, Lord, how much I ought to have done!" I heard a Presbyterian minister say that a great revival once commenced by one of the deacons rising one night at prayer-meeting and asking the people if they would forgive him. And the people asked "What has the Deacon to ask forgiveness of us for?" "O," said the Deacon, "I want you to forgive me for being so negligent of your souls. I see you every day, and I never ask you anything concerning your soul's salvation." And he asked them to pray for him, and come again the next night and pray for him. "Can you forgive me," said he, "that all these years I have said so little about your souls? Will you pray that God will forgive me?" The dear Deacon was so full of humility that he led others to think that they, too, needed the prayers of the congregation. In this way it continued, until people became awakened and two hundred were converted.

O, how often I used to hear in my young days, "O God, give me the luxury of a melted heart!"

I met a minister in the book-room the other day, and he said he wanted someone or thing to stir him to greater earnestness, so he went into No. 1 Salvation Army Corps on Fourteenth Street, and O, such weeping, and such praying! It was just what I wanted. "O that there could be such a time to-day when everybody would be revitalized and enthused to greater zeal for the Master's cause."

(A hymn was here sung.)

Rev. Ross Taylor prayed, being followed by others in rapid succession.

Has Learned to Trust.

A Lady.—Glory be to His name. I am so glad that I learned to trust Him. O, glory to God for what I feel in my soul! It seems to me that I just soar away! I am so glad that my heart is in tune with the dear friends who have spoken, and is looking to the everlasting glory. "I know whom I have believed." I am walking right out on the promises. He will guide us with His eye, and lead us in the paths of righteousness for His name's sake. I am taught such precious lessons as I go from one sick-bed to another and try to minister to the infirmities of those sick in body and in soul. Glory be to Jesus!

A Plain Path.

Mrs. Searles.—I hear people talk of these way-up experiences, and they do not seem to have any other life. But I am a plain, practical woman, surrounded by things of the world, and if I were compelled to be in an etherealized condition I should be exceedingly discouraged. But the Lord leads me through a plain path. I do have many hard things to get along with, but Jesus comforts me. When I hear of these wonderful experiences I say I am down "in the valley of blessing" so sweet, and Jesus abides with me there.

Boasting in the Lord.

Bro. Theo. Crane.—The Psalmist says, "My soul shall make her boast in the Lord," but I have nothing to boast of myself.

During the past two or three weeks I have found many sore difficulties in my path, but now I begin to experience the joy and peace and comfort and rest of the great God in me. It seems as if I did not praise God the very stones would cry out, "Glory! Glory! to God!"

I was brought up a Presbyterian. I believe, as Sister Searles does, in a practical faith that lays hold of the promises and of the hope set before us. I rejoice in Him as a complete and perfect Saviour. I believe in the pre-eminent power of the Holy Ghost. You can call these sky-scraping experiences, if you please, but I am living where I meet with the devil in everyday life. But O, I have a Christ that is more than a match for him, and who makes me more than conqueror for ever and ever.

(Hymn sung "Oh, yes, I will rejoice in the Lord.")

Rev. Mr. Hughes.—It has come to the time when we must bring our meeting to a close, and we will give you the opportunity that dear Sister Palmer used to give, of bearing witness to the faith that is in you. You cannot each relate his or her experience, but each one who would have testified, were there time so to do, will please rise.

Many here rose. Such expressions as these were given: "Glory be to God! Bless the Lord!" "I want to say that God has been very good to my soul." "I will trust the Lord at all times." "Bless the Lord, O my soul, and forget not all his benefits," etc., etc.

Now we will have one more prayer before we separate. I will not call on any one to pray, but will let God prompt.

After a few moments of silent prayer, and prayer by a sister, very fervent, the meeting was dismissed, the doxology being sung on parting, and the benediction pronounced by Rev. A. McLean.

—*A brother of Patchogue*, L. I., N. Y., writes: "I have been a night-watchman in this village eighteen years. I have to say the GUIDE has been a wonderful help and comfort to me and my wife. We are poor people, and know but very little. But we do know this—that if you trust Jesus fully, He will save you fully. I am 'careful for nothing, but in everything give thanks unto God through our Lord Jesus Christ,' my Lord. It is sweet to follow Jesus. It is getting better all the time—and why? because we are learning to cast all our care on Him, and to live by faith, moment by moment. God bless all who are connected with the GUIDE!"

LOVED ONES GONE HOME.

—FRANCIS A. SIMKINS closed his earthly pilgrimage, near St. Johnsland, N. Y., on Sabbath, Nov. 1, 1896, in his 67th year. He had a very godly mother, who passed on before years ago. His father was a Baptist minister. Our brother reported the Tuesday meeting for years, and his work was appreciated. He had quite a poetic gift, and wrote many hymns, which were set to music and used. He had his conflicts in life, but, we trust, is forever at rest with the Lord. He wrote the following commemoration of early scenes, which we are prompted to insert here:

THE OLD MEETING-HOUSE.

It stood there on the sloping green
Near the margin of the wood,—
The narrow graveyard lay between,
Where the gray stones silent stood.
Beneath them slept the true and kind,—
And some—ah, how near and dear!
Nay, none 'neath those green mounds confined
Were buried without a tear.

The old house walls were warped and seamed,
And the roof was frayed and worn,—
The low door where the sunlight streamed
In the summer Sabbath morn,
Bore impress of the ceaseless tread,—
Through the unremembered years,—
Of passing pilgrims, long since dead,
And gone from a vale of tears.

In fancy—lo, the pulpit plain,—
The benches of yellow pine;
And hark! the simple, sweet refrain
Of music that seemed divine.—
Songs more melodious to my ear
Than strains of cathedral grand;
E'en now their echo I seem to hear,
Float back from the heav'nly land.

My father's voice there read the Word,
There my mother sat so meek,—
Her fair face told her heart was stirred,
And her God not far to seek:
O, bless that mother, sweet and mild,
Her days have been lengthened long;
She'll not forget her weary child
When she joins the angel throng.

That chapel old—ah, nevermore
Will it sound with praise and prayer;
Those scenes are now forever o'er,—
It standeth no longer there:
And they who sought, in years agone,
Those benches of yellow pine,
Have bid farewell and journeyed on
To the longed-for home divine.

—SISTER EMMA SURIN, Illinois, writes:—"I must tell you how much I enjoy the GUIDE. It is next to my Bible. It seems so pure and clean, without one bit of the world in it. It is rest to my soul to sit down and pick up something to read that has not one advertisement of worldly things."

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

NEW YEAR GREETING.

To each and every reader, A Happy New New Year! May it be the happiest and best of all the years—in your persons, in your homes and in all life's relations—to each and all the readers of the GUIDE TO HOLINESS.

"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

"IN THE BEGINNING, GOD."

The keynote of Creation! It was the revelation of the infinite and eternal God! Coming forth from the obscure in the majesty of His glorious sovereignty, He uttered His creative fiats. The chaotic elements assumed shape, and the worlds were wheeled into their divinely appointed spheres. Sun, moon and stars were set glowingly in the heavens, And in the moment of sublime destiny, MAN, the masterpiece of Creation, appeared on the scene. In response to the triune order, "Let us make man in our image," he stood erect, flaming with the divine image, "the image of righteousness and true holiness." The record is grand. It is all aflame with Jehovah's glory.

"In the beginning, God created," and the creative acts, in successive stages, increasing in brilliancy, were complete. The growing millions of earth, amid the sweep of ages, have profoundly contemplated the wonders of creation, and the orders of intelligences in other worlds have adored the great Creator, while angels have filled the universe with their inspiring anthems.

"In the beginning, God." A sentence of high significance. It has a ring of marvelous inspiration. Its deep tones strike the soul's center and overspread its great circumference.

The Ocean Grove enterprise, which has grown to such colossal proportions, had an humble beginning. A few friends of congenial spirit were tented on the ground for social intercourse and religious profit. In the evening there was a quiet gathering in the tent of Joseph H. Thornley, now a glorified saint before the throne. The hour was auspicious. A heavenly atmosphere pervaded the place. A sacred awe was upon every soul. The breath of attendant angels was upon the company. More than this, the sweet tokens of the Saviour's presence were palpably realized. It was an hour of destiny—the destiny of thousands, interlocked with that quiet hour—destiny now being worked out in earth and heaven. President E. H. Stokes, rising in his place to open the exercises, solemnly, and with tremendous emphasis, uttered these words,

"In the beginning, God." Memorable words, and they became the motto of the Ocean Grove Association, and more than a quarter of a century of brilliant history attests the wisdom of the selection of this motto.

"In the beginning, God." We select this as the motto of the GUIDE TO HOLINESS for the opening of the new year. We propose to have God in supreme control, breathing His own almighty breath through every page, so that when each number reaches our readers they may have through this instrumentality a ministration of spirit and life. And to this end, we call for prayer that God may be with us. God in the beginning, God in the continuance, God in conclusion—a year's history *in* God and *for* God.

This is no new order, but rather an emphasizing of the order from the beginning. If ever a periodical had such a beginning, such a beginning, surely, this may be affirmed of the GUIDE, in the conception and work of its now sainted Publisher, Timothy Merritt. May it continue so.

"*Help, Lord!*"—Psa. 12: 1.

The cry of a devout heart, because "the godly man ceaseth in the earth."

"Chase the dark night of sin away,
Shed o'er the world Thy holy light."

PENTECOST—WHAT IS IT?

The GUIDE TO HOLINESS has been on the Pentecostal line, definitely and emphatically, from the beginning. It has rounded up more than half a century of successful history, exercising a ministry of life and salvation among thousands of people in this and in other lands. In this, it has had a truly Pentecostal character.

It will be perceived by our readers that in this opening issue of the new year we have somewhat modified the name of the magazine. We have substituted for the words "*Revival Miscellany*" the words "*Pentecostal Life.*" In this change we have not, in the slightest degree, deviated from the character or design of the periodical, but simply conform the name more distinctly to its character and aims. The term "*Revival Miscellany*," adopted when Dr. and Mrs. Phoebe Palmer were pursuing their revivalistic career, and giving, through the columns of the GUIDE, details of their work, having served its purpose, it may, with true propriety, give place to the name as it now appears. And it responds to the signs of the times, which indicate inquiry, research and ardent pursuit of the gifts, graces and power of the Holy Spirit. "The Pentecostal idea" is pervading Christian thought and aspiration more than ever before. And we regard this as a most significant and healthful sign, and we hope this year to contribute something toward a better understanding of the fact—that this is, "THE DISPENSATION OF THE HOLY GHOST."

The terms "GUIDE TO HOLINESS" are expressive of the great Bible doctrine and experience, "*Holiness—entire* Holiness, extending to every faculty of man's nature." And the added words "*Pentecostal Life*" will serve to impress our minds with the truth that Holiness is not only a doctrine and experience, but a *life*—in which the whole character, walk and movements bear the bright impress of Holiness and the Pentecostal superscription. We hope, with the aid of the blessed Spirit, to teach with definiteness and unction these vital truths, so that there may be good fruit.

If we are not mistaken, while the terms "Pentecost" and "Pentecostal" are in this day popularly used, we fear there is a misconception of the real meaning thereof, and consequently erroneous teaching which is not conducive to the actual realization of the "promise of the Father," the baptism of the Holy Ghost. We deem it proper, therefore, that we endeavor to hold the attention of our readers in this, and two or three succeeding numbers, to this great Gospel theme, not controversially, but in exposition and illustration, so that the subject may be rightly understood, and that many may be earnestly and successfully led to the pursuit and obtainment of the priceless gift of the New Testament.

The first question that naturally presents itself to the mind, as we look at the great word "PENTECOST," and as we endeavor to compass its meaning, is, *What is Pentecost?* This is, and ought to be, the paramount study of the Church of Christ in this day. In considering this question, our appeal must be "to the law and to the testament," the infallible standard of *God's Word.* We can accept no human theory, no "enticing words of man's wisdom," no well-constructed creed, emanating from any ecclesiastical council, except these are found to harmonize with THE BOOK.

According to The Word, the meaning of the term "Pentecost" is very plain and simple. Preliminary to the definite statement which the Bible authorizes us to make, we may say: Pentecost is a distinct spiritual conferment bestowed subsequent to that of regeneration or conversion. In proof of this, we may cite the terms employed by Christ, "the promise of the Father," and being "endued with power after that the Holy Ghost had come upon them." They were undoubtedly converted men, but needed this further gift. It would be strange to think of His having unconverted disciples connected with Him. But He expressly declared that their "names were written in heaven." The names of none "who are unconverted are recorded in the Book of Life." This naturally precedes the Pentecostal fulness and opens the way for it gloriously.

"I am the Lord; that is my name."—Isa. 42: 8.

The infinite Lord of all—The Infinite. Is He yours?

"Thy mighty name salvation is,
And keeps my happy soul above."

"And you hath he quickened."—Ephes. 2: 1.

A dead soul brought into spiritual life.

"O change these hearts of ours,
And give them life divine."

"USE OR LOSE."

In the course of Mr. Moody's services held in Cooper Union recently, there dropped from his lips one day a brief sentence which is worthy of special consideration. Speaking of the gift of the Holy Ghost, he said, The law of the kingdom is "USE OR LOSE." He emphasized the fact that the gift of the Spirit is for service, and if not used will be lost.

This sentence, brief as it is, is full of significance. All God's gifts are for use. The parable of *The Talents* shows this. There is a Divine expectancy of increase upon capital intrusted to us. And there is nothing to which this principle is so fully applicable as the enduement from on high, the gift of the Spirit.

It gives its professor a pre-eminent fitness for service, and it must be employed to its maximum of strength, or there will soon be made the discovery that the precious gift has slipped away from his grasp. He may not at first be conscious that he is "shorn of his strength," but in due time he will be made painfully conscious of the fact.

We desire, however, at this point, to put in a caution. There is much being said in these times, in revival services, about seeking the gift of the Spirit "*for service.*" We deem this teaching erroneous. The first, and the great, motive which should be all-controlling with a seeker of this gift is "*salvation—full salvation.*" It involves the idea of *heart-purity*. Such is the fundamental idea of *Pentecost*, as declared by Peter, Acts 15: 9. This was the gift conferred at Jerusalem, and on the Gentiles. Hence "Pentecost" and "Purity" are synonymous terms —to be spelled with a capital P. This is by the infilling of the Holy Ghost. Such brings with it *entire heart-purity*, and consequently right spiritual adjustments, an adjustment of the whole being both toward God and man. Hence there is a readiness for service, any sort, as God may order, to obey His will in joy, even as Christ, whose joy was to do His Father's will.

HOLINESS AND MONEY.

Holiness needs money. No great Christian enterprise can be successfully prosecuted without money, and Holiness is no exception. And there is no cause of a special character which more worthily calls for consecrations than this.

Now, if the professions so frequently made in public meetings of *entire consecration* mean anything, they include the whole being and the whole possessions. "*My all is on the altar*" is frequently sung. Is it? Are the dollars on the altar? Have you given Jesus Christ the key to the safe—have you handed over to him the check-book, the bonds and mortgages, and the deeds of the real estate? We counsel you to answer these questions definitely now, in the opening of the new year, so you may be wisely governed "as the days go by."

We often hear such testimonies as these: "I am all the Lord's"—"All is on the altar"—"I have given myself, body, soul and spirit, to Jesus," etc., etc. How about your purse, your store, your home, including the *furniture?*

Where are the captains of hundreds and thousands? Come, ye professors of holiness, march up to the line, and let people understand that holiness amounts to something practical! Who will circulate a million of pages of tracts all aflame with Christ and the Holy Ghost. In what city will holiness people open and support a Rescue Mission this year? Who will put *one hundred* copies of some holiness periodical in families this year? Who will set a holiness Library in motion in the community where the donor lives? Who will put some money in the hands of a *hard-worked* evangelist, who is ready to fall prematurely; for want of timely aid. Who will supply *one* hundred copies of the GUIDE—if you cannot find anything better—to the *hard-worked and poorly-paid* pioneer preachers on the frontier? "*Do you mean me?*" you say. Yes, YOU! You, who have the pocket-book to do it. Pray for wisdom to distribute your dollars.

"And raised us up together."—Ephes. 2: 6.

For what purpose? "To sit together in heavenly places in Christ Jesus."

"Surely Thy death shall raise me up,
For Thou hast died that I might live."

"Sing unto the Lord a new song."—Isa. 42: 10.

New mercies call for new songs. Set them agoing in all the land.

"Children of the heavenly King,
As we journey, let us sing."

GOSPEL RADICALISM.

The Gospel is the most radical system in the universe. It is not in the world with any superficial aim. Not simply to reform men, but to revolutionize them.

"The leprosy lies deep within." It has struck to the heart's core, poisoned the blood and stricken the whole man with death. Any remedy that is proffered, to be effectual, must go to the roots of the disease. To attempt to cover it with plasters to hide its revolting ugliness, to apply palliatives, or soothing syrups, or to administer opiates, or mollify it with ointment, are miserable abortions. They are the devil's expedients to mock human misery. And they who help to palm these nostrums upon leprosy—stricken, groaning and dying mortals—are poorly employed. The groans of the dying bid them away, whether it be the clergy robed and *gold-ringed*, or officious meddlers who know not the virulence of the leprosy of sin, who cannot diagnose such a case, and who are totally unable to arrest a symptom by any of their quackery.

We say the Gospel is the most radical system in the universe. It proposes not to restrict, regulate, repress, or hold in chains, the monster sin—but to kill him outright, and bury his miserable carcass out of sight. Do you doubt it? Listen! "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

Is that *radicalism*, or *regulation?*—a plaster over the deadly wound of sin, or its thorough cure?—a Church sanctified and cleansed, glorious, without spot, wrinkle or blemish, or any such thing—holy? Lord, give us such a Church, and that right early, in all the earth! and let her shine effulgently to the glory of God, so that the nations may be saved.

"IMMEDIATE"—"INTERMEDIATE."

We were recently conversing with a certain lady with whom we are well acquainted, respecting the announcement of a minister to preach on "*The Intermediate State.*" The reply of our lady friend was, "I am more concerned about *the immediate* than about *the intermediate.*"

The words impressed us deeply. True, importance attaches to the subject of *the intermediate state*, and it has employed much of the thought of scholars and theologians.

But there is an *immediate* that towers far above it. It is of all-comprehending interest, and demands serious consideration. This has a vital connection with the future, "the intermediate state," as it is designated.

To be right with God, in the present moment, consciously right, by the testimony of His Spirit, is the highest bliss on earth for an immortal intelligence. And for the moment it links us to the glorious destiny of the white robed millions of the skies.

There *is* an *immediate salvation*, divinely conferred and personally realized, which is full of joy. There is an *immediateness* in the promise: "Behold, *now* is the accepted time; behold, now is the day of salvation." And there is an immediate in saving faith that grips the promise, crying, "I will, I do, I *now* believe!" And there is an *immediate* exultancy which shouts:

"Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

The *immediate* being thus settled, in personal, conscious salvation, and continuously settled from moment to moment, gives a triumphant outlook for the future. One thing we know about the future, certainly: "To be absent from the body is to be present with the Lord," and there is an "*eternal now*" of blessedness. Let us aspire after this, and make it sure by keeping the immediate connections right.

"Look not every man on his own things."—Phil. 2: 4.

Christianity is unselfish—regards others' interests.

"Mutual love the token be
Lord, that we belong to Thee."

"Ethiopia shall soon stretch forth her hands unto God."—Psa. 68: 31.

If you believe it, pray and work for it.

"Go forth, ye heralds, in My name,
Loudly the gospel trumpet sound!"

IS IT ENDED?

What ended? Why, the frolic season of the Churches? Have we really passed through it? Have the Churches, the Sabbath schools, the Epworth Leagues, and Christian Endeavorers, and all the rest, had their fill of fun and frolic? Have the fairs and festivals, the tableaux, the suppers, the dramatic entertainments, comedies, tragedies and farces—the "fetes of the seasons," and all the round of entertainments said to be designed beneficently to keep the dear young people from the theaters during the holidays—had their accustomed sway? Is the frolic season indeed ended? Have the Church, Sabbath schools and Young People's coffers been well replenished? If we have actually come to the end, the Lord be praised! If there might be a perpetual end of these revolting things, then might the ungodly cease to mock the people of God, and the living Church have a time of universal thanksgiving.

Well, if the frolic season is ended, what next? Why, the *revival season*, of course. Open the Churches for the week of prayer. Let the people come in and bow before God in humiliation and consecration. Let them renew their vows and give themselves to *soul-saving*.

But, mark you! The transition on the part of a Church from frolic to revival is not so easy as might be supposed. "God is not mocked." Hence, in Churches which have been given to frivolity and farcical exhibitions, there are not apt to be very powerful revival exhibitions.

Sinners, themselves, are disposed to laugh and to put away from them, disdainfully, those whom just before they saw on the stage in fantastic garb. The minister who thought it not unbecoming to "the cloth" to have a little sport with the young people, may put on a solemn countenance and plead with them to come to Christ. But they heed it not. Alas, for us! A full season of Church frolic and a dearth of revivals! Alas, for us, Alas! There are exceptions, but this is the rule.

OFF FOR AFRICA!

On Tuesday evening, December 8, a "Farewell Meeting" on the occasion of the departure of Bishop Hartzell for Africa, was held in the Metropolitan Tabernacle, New York. It was a large assemblage, representing the Churches of the city. Bowles Colgate presided. Addresses were made by Dr. Leonard, Missionary Secretary; Rev. Bro. Cadman, pastor, Bishop Walden, and Bishop Hartzell.

The center of attraction was the address of Bishop Hartzell. He gave some thrilling reminiscences respecting the dealings of the Lord with him, and especially in regard to his call to his present field by the action of the late General Conference. He said he had not had a moment of anxiety since his appointment.

He made tender allusions to his aged parents, his father 86, and his mother over 80, who had each written him loving letters and pronounced their benedictions upon him. His mother had sent him a beautiful United States flag; and, pulling it from his pocket, he spread it over the pulpit desk. It is a silk flag, and the sight of the stars and stripes elicited applause.

The Bishop made grateful mention of the kindness which he had received from the Church authorities, and from many friends. And now he was going in the name of the Lord to his field, relying upon the infinite resources of his Father. Bishop Thoburn, in bidding him "good-by," had lifted up his hand and exclaimed, "Victory, *Victory!!*" And this he expected to realize.

Bishop Andrews gave the farewell word most appropriately and touchingly, warmly grasping the hand of Bishop Hartzell amid tears and hearty responses. Rev. A. P. Camphor, pastor of the African Church, Orange, N. J., and wife, have consecrated themselves to the work; also some physicians, to serve as medical missionaries.

Altogether, the occasion was one of profound interest. The prayers of the Church should follow this devoted Bishop to his field.

"Rich in good works—ready to distribute."

A holy conjunction. "Good works"—Distribution.

"Sow in the morn thy seed;
At eve hold not thy hand."

A NEW MOVEMENT FOR 1897.

We have been for some time deeply exercised on the subject of *Tract Distribution*. We are persuaded that there is too little being done in this department by the friends of Holiness. This has prompted us to write on the subject, hoping to stimulate to greater activity. We have now concluded to make a new movement for 1897. It is to connect with the "*Guide International Prayer Union*, a

GUIDE INTERNATIONAL TRACT UNION,

simply providing as follows:

1. MEMBERS. Any subscriber to the GUIDE may become a member of the "*Tract Union*" by forwarding his or her name to the Editor, at 64 Bible House, New York, which names shall be duly recorded in the *Tract Register*.

2. WORK. (*a*) It is expected that each member of "*The Union*" will keep on hand a package of "*Tract Leaflets*," to be inserted in letters as they may have occasion to write to their friends.

(*b*) To spend one afternoon each week in distributing tracts to families in the community where the distributor lives, and as far as possible connecting religious conversation and prayer in the families visited. It is desirable for members of "*The Union*" to procure and use the tracts announced for the month in each number of the GUIDE.

(*c*) It is enjoined that each one becoming a member of "*The Union*" will pray specially, at least once daily, for God's blessing upon this work of *tract distribution*.

(*d*) It is requested that those who engage in this work will write letters to the "*Editor of The Guide*," monthly if practicable, communicating interesting incidents which they meet with in going around their Districts.

3. CERTIFICATES. Each one agreeing to be a member of *The Tract Union* will be furnished with a neat certificate of membership, with the rules here given attached, and the autograph of the *Editor of The Guide*.

Who will enter into this covenant of love and Christian work for 1897—WHO? Let us hear at once from all who will join this holy band!

A GOOD RULE FOR 1897.—We knew a very devoted Christian man who had this rule of life, "*to speak to one at least every day on the subject of personal salvation.*" Saving results followed it. Suppose you try it this year.

INTERNATIONAL PRAYER ROLL.

This is an important institution. Around it cluster precious interests. We invite all our readers who have unsaved friends for whom they feel deep solicitude, to send requests to go upon The Roll. No names are published. The Roll is growing fast. Avail yourselves, beloved, of the power of united prayer. See Matt. 18 : 19.

PASSING NOTES.

☞ *NEW YEAR ARRANGEMENT. We have agreed to furnish FORTY PAGES of matter in each number. It crowds us to do it, because we have not had such an increase of subscribers as to warrant it. But we do not like to retreat. We may be compelled to do so, however. But for the present we will have 48 pages in one number and 32 in the next, and so on alternately, averaging 40 pages per month. This will help us some as to expense. But give us more NEW SUBSCRIBERS. That is the essential matter.*

PENTECOSTAL VERITIES. Pentecost means *Purity.*

The two are synonymous. See Acts 15 : 9.

—This Pentecostal Purifying is by the infilling of the Holy Ghost. (Acts 2 : 4.)

—Pentecostal Purity is POWER. (Acts 2 : 47.)

—A Pentecostal *heart* gives a Pentecostal tongue—a fiery tongue. (Acts 3 : 4, 14.)

—A Pentecostal *heart* gives a Pentecostal hand, filled with blessings to scatter abroad. (Acts 2 : 44, 45.)

—A Pentecostal *heart* gives love one toward another. (Acts 2 : 46.)

—PORTRAIT.—The fine portrait of Bishop Foster in this number will be appreciated.

—SERMON.—The grand sermon of Bishop Simpson, given in part in this issue, to be continued in our next, will stir many hearts.

—TUESDAY MEETING.—There has been an increased attendance during the past month.

—MOODY.—The revival services at Cooper Union, New York, have been full of power.

—"BAKER."—Rev. L. H. Baker is doing valiantly as an evangelist. Address, Warren, Ohio.

—"PIERSON."—We have an article from Dr. A. T. Pierson in this number that will be appreciated, and more to follow.

—CONTEMPORARIES.—To all our contemporaries on the line of holiness, publishers and editors, a fraternal New Year greeting.

—"LEONARD."—Our good friend Miss Isabella S. Leonard, one of the world-wide evangelists, is at present in Arizona. Address, care Dr. W. H. Battin, Phœnix, Ariz.

—PENTECOSTAL SERVICES, were conducted by Commander and Mrs. Booth, of "THE VOLUNTEERS," in Cooper Union, recently, for two nights. They were nights of power.

—"OLIVER."—Our valued correspondent, *Rev. G. F. Oliver, D. D.*, has been appointed Presiding Elder of the Philadelphia District, North Ohio Conference. Address, New Philadelphia, O. The Lord prosper him!

—"HOPE HALL," opened in the upper part of the city, through the efforts of Mrs. Ballington Booth, is doing a noble work already, in furnishing a temporary home for "*ex-prisoners.*" It is worthy of hearty support. Let them have it. They need offers to employ these men.

DEVOTIONAL HOUR.

THE NEW-YEAR PROMISE.

"And as thy days, so shall thy strength be."—Deut. 33 : 25.

Divine strength is here assured in proportion to our days. Whatever of care, trouble, difficulty, or conflict—strength equal thereto. Therefore we may pursue our course courageously.

"Place on the Lord reliance;
My soul with courage wait;
His truth be thine affiance,
When faint and desolate;
His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen,
The Lord will give thee peace."

THE CLOSET LESSON.

A Lesson of Hope.

"But I will hope continually, and will yet praise thee more and more."—Psa. 70 : 14.

Christianity inspires lively hopes—living hopes—by the resurrection of Jesus Christ from the dead. The presence of a living Christ is indeed hope-inspiring. And this presence of the living Christ is the realization of all the saints. Hence, says the Psalmist, "I will hope continually." There is an "I will" in the case—a good "I will" to carry with us into the closet. Emphasize the word "*continually*"—put your full weight on that, and say with heart and voice, I will hope continually. No matter

"How life's various currents roll,"

hope on, hope continually. This will bear us onward through the darkest night, and we shall move as with "hinds' feet" over the hill Difficulty."

What then? "And will yet praise thee more and more." Blessed companions, "Hope" and Praise! "Hope continually" and "praise more and more." Surely these are companions that are "agreed," and they may walk together. This puts the Christian on a hallelujah quickstep, and there is sunshine all the way.

Have you, beloved, learned the happy art of keeping company with these congenial spirits? If so, pursue your pilgrim way, and let there be a "continually" and "more and more" distinguishing each day's march toward the "City of the Great King."

In thus pursuing our "pilgrim way" we shall prove that "The path of the just shineth more and more unto the perfect day" and glory begun below will culminate in eternal glory.

And as we journey we may sing, "Sing our Saviour's worthy praise," and be conscious at each setting sun, that we have made "a day's march nearer home."

GOOD THINGS FROM THE PSALMS.

"I will love thee, O Lord, my strength." —Psa. 18 : 1.

It is well to begin the year on the *love-line*. And our love should flow out toward "the Lord," who is infinitely worthy of our love. He Himself *is* LOVE, and should be the supreme object of our love.

And not only is He "the altogether lovely—but He is "*our strength*." Our love entwining itself around Him will take hold of His "strength"—strength for duty, trial, and conflict—strength for every emergency, equal to any situation.

"The Lord is my rock, and my fortress, and my deliverer."—2d ver.

A threefold divine relationship of priceless value—divinity joined with humanity graciously, in a triple alliance, and personally appropriated.

"My Rock."—A strong foundation, upon which we can build securely for time and eternity—ROCK. Tried by a thousand storms, and never yielding.

"My Fortress."—A place of refuge, into which we can run and be safe, when relentless foes are in pursuit.

"My Deliverer."—Deliverance from the Lord—positive and complete. Saints have found it so in all generations.

"My God, my strength, in whom I will trust."—Ver. 2.

More use here for the personal pronoun—"*My* God." Happy those who have learned to make these personal appropriations!

"My God."—My God by choice—in preference to all other gods. Full of love, wisdom, and power.

"My Strength."—In trouble, sorrow, storm, and conflict—evermore.

"In whom I will trust."—The "I will" is wise, decisive, triumphant. Let the enemy hear its outringing.

"My buckler, and the horn of my salvation, and my high tower."—Ver. 2.

A verse crowded full of glorious things. There is holy exultancy along this line.

"My buckler."—With which to shield us, so that we shall stand firm, resisting every foe.

"The horn of my salvation."—Horned animals have strength in their horns—for attack or defense. So God is the horn of our salvation.

"My high tower."—Too high for our enemies to reach. Excellent and glorious.

In several of the foregoing verses we see what practical use the Psalmist makes of these Divine relations. "I will call upon the Lord," he says, "who is worthy to be praised, for all His past favors, so shall I be saved from my enemies.

NOTE! The following Calendar furnishes "Precept," "Promise," "Prayer" and "Praise" from God's Word, for each day. It is well to carry in the pocket, or keep on the closet table a copy of our gem of a text book from which they are taken, "FOUR PEARLS." Procure a copy now at the opening of the year, and get it out early in the morning as Mrs. Palmer used to do, and commit to memory.

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3 : 15; Phil. 4:19; Psa. 143:10; Psa. 144 : 1.
2. Rom. 6 : 12 ; Rom. 6 : 23 ; Psa. 51 : 10; Dan. 2 : 20.
3. Jer. 45 : 5; John 15:10; Psa. 27 : 11 ; Psa. 61 : 8.
4. Psa. 37 : 8; I. John 2:1; Psa. 51 : 9; Psa. 40 : 3.
5. Matt. 24:42; Isa. 42:3; Jer. 5 : 3; Psa. 107 : 15.
6. Isa. 55 : 3; 55 : 3; Psa. 243 : 11 ; Psa. 118 : 29.
7. Isa. 51 : 7; Isa. 49 : 8; Psa. 36 : 10; Isa. 61 : 10.
8. Psa. 37 : 1; Psa. 37 : 5; Psa. 35 : 24; Psa. 35 : 28.
9. Luke 12 : 29; Luke 12 : 31 ; Prov. 30 : 8; Psa. 145 : 21.
10. Prov. 3 : 5 ; Prov. 3 : 6 ; I. Kings 3 : 9; Psa. 33 : 21.
11. Heb. 6 : 1; Heb. 7 : 25; Psa. 17 : 5; Psa. 118 : 14.
12. Heb. 6 : 12 ; I. Cor. 3 : 8 ; Neh. 1 : 11 ; Psa. 116 : 1.
13. Gen. 17 : 1; Gen. 17 : 4; Psa. 106 : 47; Psa. 106 : 48.
14. Psa. 107 : 2 ; Psa. 103 : 6 ; II. Chron. 14 : 11; I. Sam. 2 : 1.
15. I. Sam. 12 : 24 ; Isa. 40 : 29; Dan. 9. 17; Psa. 8 : 9.
16. Psa. 37 : 7; Psa. 37 : 11; Psa. 119 : 133; Psa. 92 : 1.
17. Psa. 96 : 6 ; Psa. 92 : 12 ; Psa. 106 : 4 ; Psa. 106 : 48.
18. Psa. 96 : 9 ; Luke 1 : 71; John 17 : 23 ; Psa. 32 : 2.
19. John 5 : 39 ; John 8 : 31; Psa. 118 : 35 ; Psa. 119 : 35.
20. Heb. 10 : 35 ; II. Cor. 1 : 20: Psa. 140 : 8; Psa. 52 : 9.
21. Prov. 16 : 3 ; Prov. 16 : 3; Psa. 143 : 8; Psa. 145 : 2.
22. Prov. 3 : 7; Gal. 5 : 15; Psa. 25 : 2; Psa. 119 : 7.
23. Rom. 12 : 13; II. Cor. 9 : 7; Psa. 7 : 9; Psa. 6 : 9.
24. I. Tim. 6 : 12; James 4 : 7; Psa. 25 ; 17; Psa. 28 : 7.
25. Ephes. 4 : 32; Matt. 6 : 14: Psa. 119 : 27; Psa. 89 : 52.
26. Micah 6 : 8; II. Cor. 12 : 9; Psa. 125 : 4; Psa. 72 : 18.
27. Amos 5 : 14 ; Matt. 5 : 6 ; Psa. 61 : 1 ; Psa. 64 : 10.
28. Luke 12 : 40; Luke 12 : 37; Psa. 119 : 10; Psa. 119 : 160.
29. Psa. 55 : 22 ; Psa. 55 : 22 ; Psa. 71 : 8 ; Psa. 71 : 23.
30. Ephes. 4 : 1; Rom. 8 : 14; Psa. 119 : 70; Psa. 135 : 21.
31. Deut. 8 : 18 ; Deut. 8 : 18 ; Psa. 63 : 1 ; Psa. 138 : 2.

THE GUIDE INTERNATIONAL PRAYER UNION.

We call upon those who are enrolled in this "Union" to begin another year by observing one day in the month for special prayer for our families, for the universal spread of Holiness, and for the Divine blessing upon those who are disseminating holy literature. Please observe

TUESDAY, JANUARY 12th,

as the day, taking as a Scripture lesson, John 12th, 1-9 verses, and as the hymn to be read or sung, No. 955 in the Methodist Hymnal. We hope it will be a day of wondrous blessing to many. We shall be glad to hear from our friends concerning whether any received love-tokens from heaven on this day.

NEW YEAR PRAYER.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19 : 14.

Emphasize "words," "acceptable," "Thy sight," "O Lord."

"Let every thought and work and word,
To Thee be ever given."

ENCOURAGMENT TO PRAYER.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—I. Tim. 2 : 8.

The apostle's counsel to his son, Timothy, and given for our inspiration and encouragement in our prayer-exercises.

"I will therefore."—An authoritative "I will." The apostle writes under Holy Ghost inspiration, and it is therefore declaratory of God's will concerning the saints in every age.

"That men pray."—Happy indeed that men have the high privilege of drawing nigh to the Holy One in prayer. Men who have sinned may pray—drawing nigh to the Infinite, in humble, earnest, effectual prayer.

"Everywhere."—Everywhere there is need for prayer. The pressure of daily life is tremendous. Everywhere, multiplied cares and labors, sorrows and conflicts, crowd upon us. Human resources fail us, they are totally inadequate to our exigencies. But in God there are unfailing supplies, and to Him we may come "everywhere" and find a listening ear and outstretched hand full of blessings.

"Lifting up holy hands, without wrath and doubting."

Important condition, to be well considered, and rightly performed, "holy hands" unstained by sin, pure hands—the outward expression of a pure heart, "without wrath or doubting." If these be in the way they effectually hinder our approach to God. See Psa. 24: 4; James 4: 8; Heb. 10: 22.

"WALK HUMBLY WITH THY GOD."—Do not try to do great things, you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention do them as they come for a great motive, for the glory of God; to win His smile of approval and to do good to men. It is harder to plod on in obscurity acting thus, than to stand on the high places of the field, in the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act as yours goes without the swift recognition and the ultimate recompense of Christ."—*F. B. Meyer.*

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—In America, one in every 295 of the population is a dealer in intoxicating liquors.

—There are 1,425,000 colored school children and 256,000 colored teachers. Where?

—Three Gospel wagons are operated by the Central Union Mission of Washington, D. C.

—Of the 1,000,000 Chinese now in the United States, it is believed that 90,000 are not reached by Christian influence.

—During the past year the Associated Press dispatches have given a great deal of attention to missionary enterprise.

—A former slave of Jefferson Davis has translated the Bible into the Sweetsa tongue, which is spoken by 260,000 Africans.

—The total number of copies of the Scriptures issued during the year ending March 31 is 1,750,283. In 80 years 61,705,841 copies have been distributed.

—A Southern Presbyterian has given $5,000 for a hospital in Soochow, and a Lutheran (German Synod) $2,000 for one in the Muhlenberg Mission, West Africa.

—Garrett Biblical Institute was remembered by Mrs. Lucinda Button, who provided a bed in Wesley Hospital for the use of any of the students in need of medical care.

—Since its organization in 1814 the American Baptist Missionary Union has averaged one person baptized every two hours and a new Baptist Church formed every two weeks.

—In 25 years the Presbyterian women of the Parent Woman's Board have raised $2,960,056, and have 163 missionaries and 1,100 native readers and teachers now in the field.

—While Mr. Moody has been engaged at Cooper Union conducting his special revival services, in the evenings auxiliary services have been held in the halls of the Y. M. C. A. and in the Churches.

—Nineteen hundred dollars was given (not raised) by the Clarendon Street (Boston) Baptist Christian Endeavor Society for the cause of Foreign Missions. This is the late Dr. Gordon's Church.

—It is estimated that one million colored children are to-day growing up who never saw the inside of a school-house, and there are 2,500,000 colored women and children who can neither read nor write.

—The Union Revival Services in Philadelphia, recently held, have greatly stirred the city. There has been very hearty co-operation on the part of the Churches, which has given a great impetus to the work.

—One thousand seven hundred and thirty Presbyterian Churches did not receive a single member last year on confession of faith. One in five of the Churches did not add a solitary recruit from the world.

—The last report of the General Association of New Hampshire shows that there are 192 Congregational Churches in the State, with a membership of 20,181. There were received on confession the past year 895 and 425 by letter, with a net gain of 268.

—Good work is being done among the Chinese women and girls of San Francisco and other cities of the Pacific coast. Many of these girls return to China with a knowledge of and hope in a better life. The house-to-house work has resulted in the conversion of many women.

—Dr. A. T. Pierson has been holding services every Sunday the past month at four and eight o'clock in the American Theatre, New York. Dr. Pierson will hold meetings also in Rev. A. B. Simpson's Gospel Tabernacle on Tuesdays, Wednesdays, Thursdays, and Fridays, through the month.

—Recently Rev. George Skeene, of New England Methodist Conference, said in a sermon, "I had as soon hear a professed Christian swear as to hear him say uncharitable, censorious, untrue things about a fellow Christian. He who bears false witness against his neighbor, breaks one of the ten commandments just as really as he who takes God's name in vain."

—There are 45 conferences in the M. E. Church, South, 15 of which have 40,000 members. The largest of the number are the North Georgia, 83,000; Virginia, 69,000; and South Carolina, 68,000. Each of these is larger than the largest in the Northern Church, the Philadelphia, which numbers 61,000. There are 102 conferences in the Northern Church, 21 having over 40,000 in their respective bounds. Total number of Methodist communicants in this country, 5,452,654. The Methodist constituency alone in the United States is about 19,000,000.

—The Board of Education of the Methodist Episcopal Church met on Dec. 2 at its office, 150 Fifth Avenue, this city. The Board is the central educational agency of the Methodist Church, and sustains important relations to all of the two hundred academies, colleges, and universities of this Church. Part of its work is to apply to all the colleges of the Church a standard of requirements for graduation to the baccalaureate degree. The standard is formulated by a University Senate, composed of fifteen practical educators. The report of the corresponding secretary showed a successful year in nearly all the departments of the Board's work. Its income for the year was $86,442.

IN FOREIGN LANDS.

—There are 913 cities in China without a single missionary.

—There were 1,775 new Sunday-schools opened in India last year.

—In Basuto Land, South Africa missionaries can preach the gospel, though colonists are excluded.

—Africa is equal in area to Europe and North America combined, and comprises 12,000,000 square miles.

—Professor G. H. Schodde calls Abyssinia "the Hermit Nation of Africa." Some call it the "Switzerland of Africa."

—A Presbyterian missionary in Montreal reports that he has gathered into 17 Sabbath schools 500 Chinese scholars.

—Among the Masai in Africa a woman has the market value equal to five glass beads, while a cow is worth ten of the same.

—The English Church Missionary Society reports that 148 missionaries sailed for foreign fields during five months beginning May 1, 1895.

—One hundred and fifty Chinese converts were baptized during the last twenty months by Rev. H. Rees, a Welsh missionary, at Tientsin, North China.

—Seven years ago the Church Missionary Society of England had on its list four honorary missionaries—that is, those who supported themselves; now there are 70 such missionaries.

—In the Methodist Church in Canada there is one minister to every 153 adherents. In the Presbyterian Church the proportion is one to every 692; in the Roman Catholic, one to every 1,034.

—Rev. Dr. Robertson, General Superintendent of Presbyterian Missions in Canada, says that $20,000 are now given for foreign missions by congregations that were founded as home missions 20 years ago.

—The Archbishop of London estimates the contributions of Churchmen to religious objects during the last 25 years as amounting to $100,000,000. Over $105,000,000 have been spent in elementary education.

—The Methodists in Norway intend to celebrate the 40th anniversary of the organization of the M. E. Church in their country in Sarpsborg, the place of organization, and the seat of the conference this year.

—The Missionary Board of the Presbyterian Church of Canada is indignant at the conduct of Roman Catholic missionaries in Honan, China, who have proselyted several of the converts of the Presbyterian Mission.

—A missionary, writing from Indore, India, says, "The awakening from the fatalistic sleep of the past has led to a forsaking of much of the past and an eager grasping after what seems better because at least new.

—Italy is become a promising field for missions. A large portion of 29,000,000 have forsaken the Catholicism of their youth, and are now blatant sceptics of all religion. There are about 62,000 Protestants in all Italy.

—The Presbyterian Churches of South Africa have formed a Federation Council, which includes 285 Churches and preaching stations, 57 ministers, 804 elders, 13,000 members, and 7,000 scholars in the Sabbath schools.

—There are 650,000 natives in the Transvaal; there are 50,000 Church members. In five years the converts of the Hermannsburg Mission have increased from 12,000 to 19,244, and those of the Berlin Mission from 11,000 to 13,700.

—A marvelous work is in progress in France. Several priests have abjured popery, and have addicted themselves to Evangelical preaching. Abbe Bourier is the most noted, and he thinks that a new Reformation is taking place in France.

—The oldest Protestant mission is the Swedish Mission among the Lapps, begun by Gustaf Vasa during the 16th century. The Swedes were also the first Protestants to begin Foreign mission work—that among the American Indians, begun in 1637.

—I had conceived a great prejudice against missions in the South Seas; but I had no sooner come here than that prejudice was at least annihilated. Those who deblatterate against missions have only one thing to do—come and see them on the spot. So wrote Robert Louis Stevenson.

—Stanley says: "Eighteen years ago, when I was at the lake Victoria Nianza, no missionary was there. Now there are 40,000 native Christians and 200 Churches in that region. The natives are enthusiastic converts. They would give their last cent to buy a Bible.

—The Christian Alliance proposes to plant a line of stations in Central Africa 1,000 miles long, from Matadi to Lake Tanganyika, on the eastern boundary of the Congo Free State. This will require the opening of 40 stations, and the sending out in the next three years of at least 100 new men to open them.

—When Dr. Duff went to India a cow had more rights than a woman, and to try to educate a woman in India was as vain as to attempt to scale a wall 500 yards high. Now, in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the higher education.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

MONTHLY REVIEW.

The holidays are past. But the influence thereof lingers with us. We hope that a kind Providence has favored the families of our friends with social enjoyments and interchanges of love that have been pleasant and helpful.

The chief thought with us at the present time is the increased circulation of the GUIDE. Our plans for the volume of the present year contemplate a rich repast to set before our readers each month. We shall be sorry to have any deprive themselves of these good things. If any have, by the pressure of hard times, thought they *must* discontinue, we advise them to reconsider the matter. The present issue contains a number of superior articles, by able writers, any one of which is worth the year's subscription. And when we think of twelve such numbers for the year, making up at its close a handsome volume of matter, forming a body of divinity in itself, surely this ought to be appreciated.

If there is a possibility of adding to the subscription list during the present month by a little extra and earnest effort on the part of our subscribers, let it be put forth.

We extend the time for furnishing the splendid premiums offered to Feb. 1. A number have availed themselves of the offer of the "*International Teachers' Pronouncing Bible*"—a $4.00 Bible—with the GUIDE for a year, for $3.00. This is a superior copy, full size, clear type, and handsomely bound—no small-size, small-type edition, unsatisfactory to any reader.

There has been a liberal call for Dr. Mahan's grand work on "*The Pentecostal Gift*," a $1.00 book, and very cheap at that, with the GUIDE for a year, at $1.25. Observe! this offer is made only to those who pay the full subscription price of the magazine, *one dollar*, and add twenty-five cents, which is very little more than the postage of the book. We cannot well afford the two for $1.25, but we are straining a point to get this valuable work of Dr. Mahan's into wider circulation. Understand, *distinctly*, *$1.25* must accompany the order for it and the GUIDE.

—Our corps of writers for the GUIDE this year is of unsurpassed excellence.

HOLINESS WORKS.

—DR. CARRADINE'S WORKS.—His latest works, "*The Better Way*," 75 cents; "*The Second Blessing in Symbol*," $1.00; "*The Old Man*," $1.00. Three grand works. The set for $2.25—with the GUIDE for a year, $3.00.

New Testament Commentary. By Dr. W. B. Godbey. Introduction by Dr. Carradine.

Vol. I., Revelation; II., Hebrews-Jude; III., Galatians-Titus; IV., Acts-Corinthians; V., Matthew-John.

This work is written from the standpoint of holiness. It is by a vigorous thinker and pungent writer; contains startling things as to the present and the future. It is worthy of a thoughtful and prayerful perusal. Unlike all other commentators, the writer begins with the last book, and takes a backward course, with vital connections, however.

Vol. I., "Revelation," now ready. Price, $1.00.

Dr. Dougan Clark's Works; "Offices of the Holy Spirit," 75 cents; "The Holy Ghost Dispensation," 50 cents; "The Theology of Holiness," 50 cents. The set for $1.50. Three works from the gifted pen of one just translated to glory.

—See that your pastor is furnished with the GUIDE.

Dr. S. A. Keene's Works: "Faith Papers," 40 cents; "Praise Papers," 25 cents; "Pentecostal Papers," 50 cents; "Salvation Papers" (completed just before translation), 35 cents. Four real Pentecostal books—a library for any home. The four for $1.25; with the GUIDE for a year, $2.00.

—Every number of the GUIDE for 1897 will glow with Pentecostal purity and fire.

—WORKS OF DR. STEELE.—Dr. Steele, as a writer on holiness, has a world-wide reputation. His two late works, "*Half-hours with St. Paul*," $1.00, and "*Defense of Christian Perfection*," 50 cents, should be widely circulated. The two with the GUIDE for a year, $2.25.

—In every home where holiness has sway, Mrs. Mary D. James' beautiful Wall Roll should be hung on the wall in some room. Price, 75 cents. Without it the furnishing of such a house is defective.

From Elim to Carmel. By Rev. Dr. Wm. Jones (author of "Sanctification"). Price, $1.00.

"Pointed, practical, vigorous, spiritual," says the *Northern Christian Advocate*—and this is a just characterization.

— Ministers will be helped by the able Biblical and other communications in the GUIDE this year. See that your pastor has it, by your own contribution or by the help of others.

FROM VARIOUS PUBLISHERS.

"Congregational Work." *A New Paper.* We have before us this new paper, published for the Six National Congregational Missionary Societies, by the Congregational Sunday School and Publishing Society, 1031 Walnut Street, Philadelphia, Dr. A. H. Clapp, Editor; principal office, 23 Bible House, New York. It is a well made up and handsome paper, full of excellent matter, gathered from the many fields represented. It is published monthly, at the nominal price of 25 cents per year.

—Carry a copy of our Scripture Text-Book, "FOUR PEARLS," in your pocket this year; only 15 cents.

W. B. KETCHAM, Publisher.

Tool Basket, The. For Preachers and Teachers. 88 pp. 50 cents.

A collection of 300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc Rev. Mark Guy Pearse says: "Admirable, invaluable to busy workers."

Unnnoticed Things of Scripture. By William Ingraham Kip, D.D. 200 pp. $1.00.

"It is wholesome," says the *Presbyterian Journal*, "and discloses considerable critical acumen."

Pivot Words of Scripture. By Rev. Philip B. Power. 353 pp. $1.25.

The *Epworth Herald* says, "A most excellent and helpful volume."

Home Making. By "Ian Maclaren" (Rev. John Watson). Azure binding, in colors.

☞ Send for his new and full catalogue to 2 Cooper Union.

The Preacher's Magazine, published monthly, on the Homiletical line, is ably conducted, W. E. Ketcham, D.D., Managing Editor. Subscription, $1.50 per year.

FLEMING H. REVELL CO.

This house is full of enterprise, contributing largely to the spread of evangelical literature. Among the latest issues are the following:

The Biblical Illustrator. Edited by Rev. J. S. Exell, M.A. $2.00.

Anecdotes, Similes, Emblems, Illustrations — Expository, Scientific, Geographical, Historical, and Homiletic—gathered from a wide range of home and foreign literature, on the verses of the Bible. A great help to ministers and teachers, and all Gospel workers.

"The Men of the Bible." By the same author. Seventeen volumes, each, 75 cents.

The great characters of the Bible are ably presented by gifted writers.

D. L. Moody. "Sowing and Reaping," "The Way to God and How to Find It," "Bible Characters," 50 cents each.

Capital, practical treatises.

E. B. Treat, 5 Cooper Union, continues to publish monthly, "The Treasury" Homiletical Magazine (illustrated). Subscription, $2.50; clergymen, $2.00. It is ably conducted.

—Early in the morning, this year, every reader of The Guide should get out his copy of "Four Pearls," our beautiful Bible Text-Book, and get hold of Preceipt, Promise, Praise and Prayer for the day. Mrs. Palmer did this. Follow her example. Only 15 cents.

COUNSELS FOR THE WISE, 1897.

—*Study every cover page this month.*

—If you have not read "*Love, the Law of Universal Life*," by Dr. J. T. Wightman, send for it at once. Price, 35 cents.

—Every lover of holiness should possess a copy of the "*Life of Rev. Dr. W. E. Boardman*," by his wife. Reduced from $1.25 to 75 cents.

—"*The Word and the Way*," by Rev. H. G. Scudday, the evangelist, will edify you. Price, 50 cents.

—"*Rifted Clouds*," the life-story of Mrs. Bella Cooke, has done incalculable good. Do you want to share in the good? Procure it and read it. Price, $1.25.

—"*Religion in Everyday Life*," the latest work of Mrs. Hannah Whitall Smith, is a capital thing for the home. Price, $1.00.

—No home, it seems to us, nor any Sabbath-school library, is exactly complete without Mrs. Mary D. James' life, by her son. With the GUIDE for a year, $1.50, until Feb. 1.

—In looking about for new song-books, do not forget our lively "*Songs of the Pentecost*," 30 cents for sample copy, prepaid. But if you want any other book, order of us, and get it as cheaply as you can everywhere.

—If you have not sent a contribution to our "Benevolent Fund," to furnish the Guide to frontier preachers, do so at once.

THE TRACT OUTFIT—JANUARY.

Ponder deeply and prayerfully what is said editorially on page 41, "A New Movement for 1897.,' If willing to join the holy band of Tract Distributers, endeavor to procure, more or less, the following outfit:

1. Begin the year by giving away or lending "*The Plain Account of Christian Perfection*," by John Wesley. In tract form, 5 cents each; 50 cents per dozen.

A package of leaflets for letters, 10 cents.

3. "*Holiness, a Doctrine of Methodism*," by Rev. Thomas Carter, D.D. Price, 3 cents each; 30 cents per dozen.

—"*Holiness an Instantaneous Blessing*," by Rev. Thomas Carter, D.D. Price, 3 cents each; 30 cents per dozen.

—"*Holiness an Instantaneous Blessing*," by Rev. James Caughey. Price, 3 cents each; 30 cents per dozen.

Willard Tract Repository.
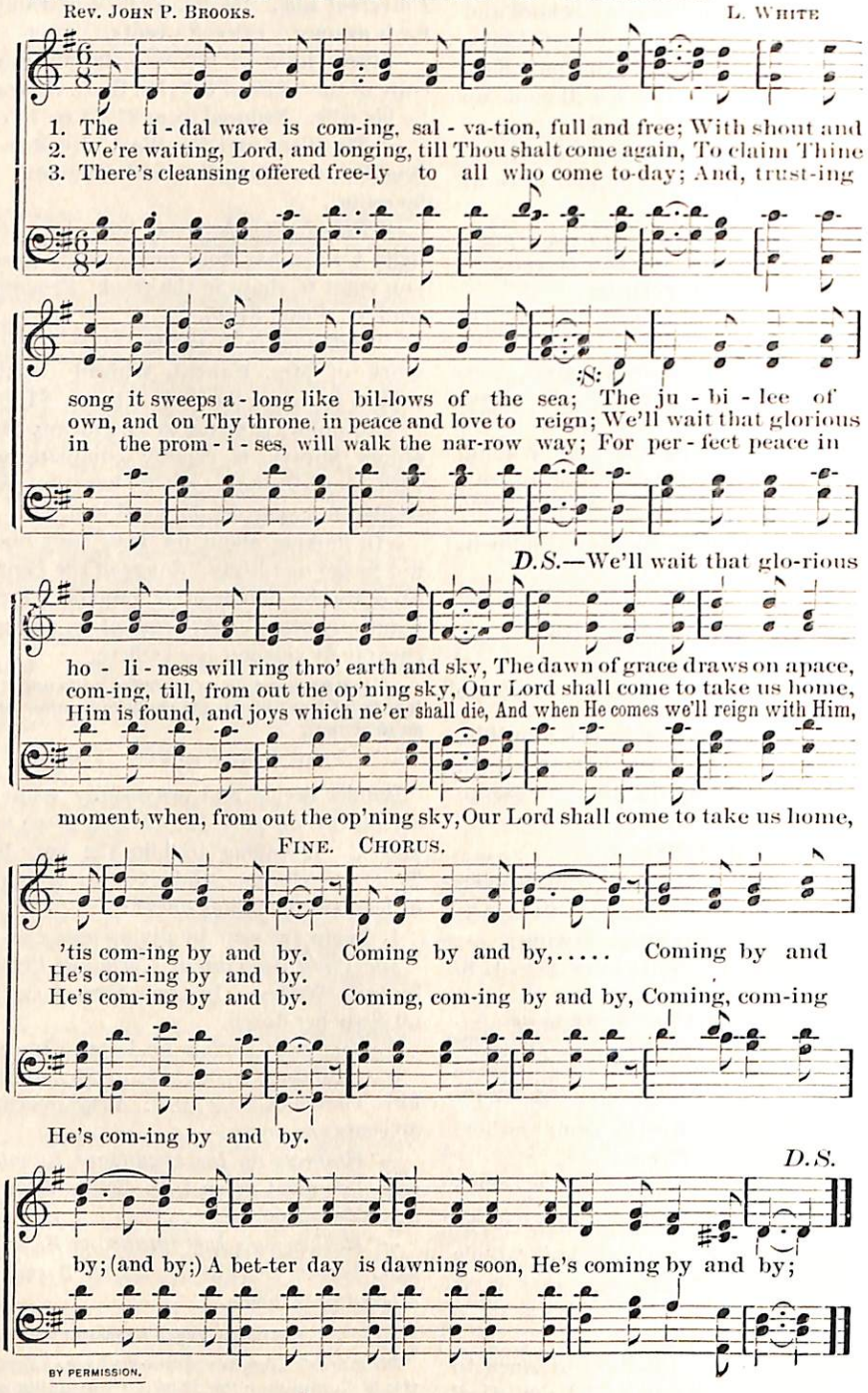
WILLARD TRACT REPOSITORY'S ALMANAC and Christian's Companion for 1897. Containing a Text of Scripture for every day in the year. Hymns, Extracts from various sources, etc. 5 cents; flex. cloth, 10 cents. This is a beautiful daily companion.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 157. THE TIDAL WAVE IS COMING.

Rev. JOHN P. BROOKS. L. WHITE



BY PERMISSION.

This is a selection from "SONGS OF THE PENTECOST," the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25 00; not prepaid.



REV. WILLIAM MC DONALD

Entered the Ministry in 1843, in the Maine Conference of the Methodist Episcopal Church. He has been one of the most prominent workers, as an evangelist and writer in the great Modern Revival of Bible Holiness. He was associated with Rev. John S. Inskip in his world-wide campaigns, and at his departure succeeded him as President of the National Holiness Association, and was also for some years Editor of the "Christian Witness." He has written some of the best works on the line of holiness. For a few years he has been in retirement, awaiting a call to the realm of the blest, with patient hope, and in quietude still witnessing of the great salvation.

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

FEBRUARY, 1897.

THE FIRST WORD. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3: 17.

"Through Jesus Christ, the Just,
My faint desires receive,
And let me in Thy goodness trust,
And to Thy glory live.

"Whate'er I say or do,
Thy glory be my aim;
My offerings all be offered through
The ever blessed Name."

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF CHILD DEDICATION.

Take your Bible and read Luke 2: 21-24. The law required that on the eighth day after birth, each Jewish male child should be circumcised, and thus brought into covenant relations with the Lord Jehovah. It was a solemn act of dedication, according to Divine appointment; a sign and seal of the covenant.

Accordingly, obedient to the law of Moses, on the eighth day, Mary presented her infant child Jesus, in the temple, unto the Lord. And then, she, with her husband and child, "when they had performed all things according to the law of the Lord, returned into Galilee, to their own city, Nazareth. And the child grew, and waxed strong in spirit; filled with wisdom, and the grace of God was upon him." The smile of God is upon those parents who are obedient unto the divine law, and upon their offspring.

We are here taught an impressive lesson. Parents should early dedicate their children unto God. The rite of consecration is baptism, applicable to male and female alike. Thus, without respect to sex or condition, each may enter into covenant relations with God, and be partakers of covenant benefits, graciously enlarged under the New Testament provisions.

Parents who thus dedicate their children to God, early, in holy baptism, have a right to expect that "the grace of God will be upon them." And especially, if from that period of solemn dedication, they be trained up in "the nurture and admonition of the Lord," they will bear the superscription divine on their foreheads and be crowned with covenant blessings.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

FULL CONSECRATION.

PART II.

BY REV. BISHOP M. SIMPSON.

[Preached with marvelous effect at one of the National Camp Meetings at Round Lake, N. Y.]

TEXT—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

THE ALTAR RENDERS THE SACRIFICE HOLY.

In the next place, I remark, this sacrifice is to be holy. Here many trouble themselves because they know their bodies and souls are not holy, and they try to make themselves so, before they come to God. What was it that made the Jews' sacrifice holy? It was this, that *it was put upon the altar.* Yonder were a thousand lambs skipping and gamboling in their innocence, but no one of them was holier than another; but when one of these was taken and consecrated to God, and touched the altar, it became a holy sacrifice, and in the very act of consecration God considered and reckoned it holy and acceptable. So now, we come with our offering and put it upon the altar, our offering of body and soul, to be a living sacrifice; and the offering of it makes it holy, for the altar sanctifieth the gift. If you wait, before you present yourself to God, till you are holy, you will never come to Him.

"If you tarry till you're better,
You will never come at all."

And then, it is not that better somebody that God wants, but it is you just as you are, and with all your infirmities and your errors, and your peculiarities—you are the very person God calls for, and He asks you to make the sacrifice of yourself to Him, and to make it now. And when you do this, the offering becomes holy. And O, if He can take so poor an offering and use it in His great work, so much the more does it honor Him; if He can take a poor old pen, which is almost worthless, and write a beautiful hand with it, how much more is this to His glory! Your duty is to come to Him just as you are. Do not wait to make yourself right, but come to God and let Him make you right. I thank God that He has a place for one like me, and that as I come this very moment, I know that He looks upon me through the Son of His love, and calls me a holy sacrifice.

O, then, is it not possible to make a great many holy sacrifices to God without further delay? Bring yourselves just as you are, unholy though you be, and He will accept and make you holy. Come, man of business and man of pleasure; and come, all ye sons of men, and God will breathe upon the offering which you bring, and make it live in holiness. O, blessed be God, if you are even like the dry

bones of Ezekiel's vision, at the bidding of the Almighty, bone shall come to bone, and the breath of the Lord shall raise you up a living and mighty army, to the praise of His grace. This, too, is

AN ACCEPTABLE SACRIFICE.

I wonder, when I think that God the Infinite should accept the poor offering which we have to bring; and yet this is so. He could get along very well without us, and yet whenever any come to Him, the sacrifice is acceptable and well pleasing in His sight. God looks down upon our poor tribute and says, "It is all he could do," or, "she hath done what she could," and He receives us.

How such sacrifices are pleasing to Him, I shall not fully attempt to answer, nor how He makes manifest the fact of their acceptance. I shall only say, God has, and always has had, some way to make it manifest. Abel and Enoch, and all the old worthies, always knew that their sacrifices were accepted.

What a moment of suspense is it, when the offerings of the Israelites are to be made! There is the priest and the victim. The sins of the people have been confessed, the victim is slain, and the blood sprinkled; and now, while the smoke fills the temple, the priest goes into the Holy of Holies, and is lost to the sight of the people. Does God accept the sacrifice? The people, with bowed heads and throbbing hearts, are waiting in silence without. It is a moment of most intense anxiety; but see, the priest raises the curtain and comes out with his face all radiant with Divine Glory! God has accepted the sacrifice, and the nation is free; and O what a glad shout goes up from the lips of the waiting thousands!

Look at the worshipers of Baal! They cry to their God, but no answer comes. But now Elijah builds the old altar, and preaches the old theology! He brings his sacrifice and lays it upon the altar, and bids them build a trench about it, and pour water over it, till it fills all the trench. He waits till after three o'clock in the afternooon, when the sun had passed his meridian heat; and then he looks up and prays calmly that God may accept his sacrifice and honor His own name, and his faith seems to fasten itself to the throne; down comes the fire of God and consumes the sacrifice, and burnt up the wood, and the stones, and the dust, and licked up the water that was in the trench, and the people cried out, "The Lord He is God! the Lord He is God!"

In these latter days there is no outward fire to consume, but there is a way by which God makes it manifest that the sacrifice is acceptable.

Jesus says, "I will manifest myself to him; I will come in to him." How this is we may not fully know; but when the sacrifice is acceptable to God, there comes somehow into the soul the sweet consciousness that we are the Lord's. There is no audible voice. There may be no sudden shock as of electricity; the man may be as calm and quiet as a summer evening hour, but he can lift up his eyes and call God his Father. The light has entered in, and he knows his sacrifice is accepted. I do not care how it is God does this; that does not concern me. If I put myself upon the altar, I am content to leave the sacrifice there, till God shall accept and take it. And this is

A REASONABLE SACRIFICE.

Men sometimes say, when we urge them to entire devotion, that there is something unreasonable about it. But are we not, in this, simply giving back to God what belongs to Him already? He has made us, and has He not a right to us?

If I should build a machine, and it could speak, ought it not to confess me as its maker? I might not have made the spring, or the weight, or the power which moves it, and yet, having made the machine, if it could be conscious, it ought to recognize my right to it. Now, here is a machine which God has made—one that can talk and think, and feel; nay, that is more than a machine, for it can act. And ought not this to recognize God as its author, as its proprietor? Is it not reasonable that it should speak the praises of its Maker? O, yes! Let me bear the mark of my Father, and give myself entirely to Him, that I may show forth His praise. If I might, I should rejoice to tell the angels that God is my Father, and publish to man and seraphs that I am His child. And I thank God we may call Him Father—that the little child, with the gray grandsire, may say, "Our Father, who art in heaven." The tallest seraph, as he burns before the throne, can do no more; the patriarchs and the sainted in glory can do no more; and I thank God that my little child has the same blessed privilege.

And now, God having given me these powers which I possess, is there anything unreasonable in my using them, and using them *all*, for God? Can you imagine greater treachery than for a man who has been intrusted with the command of the armies of his country to deliver them to the enemy? God has given us certain powers, differing with different men, and yet to all some; and is it not unreasonable, nay, treasonable, to give these powers, or any of them, to Satan? Look at that young person to whom God has given a beautiful voice, using it only for wicked and profane songs. O, how wrong this is! These powers are given us for our good, and God would control and regulate them for our good. If He gets into the chariot with us, it is not to drive us over a precipice into ruin; if He comes into the boat, it is not to drive it out to sea in the storm, or upon the breakers to engulf it. All God does for us is to help us, and all He does with us is best for us. And yet there is a feeling sometimes that if we receive God into our hearts, and give ourselves to Him, we lose something valuable. Yes, you do lose something! you lose the companionship of wicked men and devils; you lose the corruption of sin; you lose the prostitution of your noblest powers; but you gain the holiness of God.

We are put here, in this world, to work for God; and for this work we need preparation. Take an iron tool that has become rusty, and it is unfit for use. You must remove the rust, and it will be ready to use. So God would take us and burn up the dross of sin, and cleanse us by the blood of Jesus; and then we are ready to work for Him. God polishes us till we become like mirrors, and men look upon us and see Jesus reflected in us; and as the moon must shine when the sun shines upon it, so, when God shines upon us, we must shine upon men, for the light of God will shine in our very faces.

I firmly believe that there is power enough on this camp-ground to-day to secure the salvation of all that are here, if that power were all consecrated to God, and working together for this end. What we want is power to get these forces all to work for God, and to keep all the people employed together in this work. But we often move in the wrong direction; we move too much against each other. What we want is God's holy love and constraining power, that shall give us such a concentration of the influences of the Spirit as shall enable us to labor all as one man, while we all exalt Jesus, and Him alone—no minister saying or thinking anything against

another, and no member saying or thinking anything against another, but all helping each other. And this would be a reasonable service, and would give power to the Church, and promote the glory of God. What a glorious world this would be, if all were just right! I would scarcely wish then to go to heaven, though I would like to be there; but if I could see the prospect of this, and God would let me live to be as old as Methuselah, I would gird myself for the work, and gladly live till the day of the final conflagration, if I might aid in bringing in the millennial glory.

THE APOSTOLIC EXHORTATION.

"I beseech you by the mercies of God." So Paul besought the Romans. What shall I say to this congregation? "Brethren, I beseech *you* by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God."

Look at the glorious land God has given us! O let us try to save it! See the glorious Church of Christ with which God has united us. O let us work for the Church! God has given us children and friends to be saved. You have come, many of you, to attend this meeting. O, I beseech you by the mercies of God, make the sacrifice complete to-day. Do it now, just as you are. All heaven is ready; God the Father is ready; Jesus the Saviour is ready; God the Holy Ghost is ready; angels are ready, clad in white robes, and with their harps in their hands, waiting for you to strike the keynote. In God's name, strike it to-day, and now.

A PRESENT SACRIFICE.

When will you make this reasonable sacrifice? Heaven is above you, the Church is around you, all things are ready. O, when will you make the consecration? (A voice, "Now!") Now? Is that it? That word is variously understood and used. Sometimes we mean by it just a little ahead. That is not its true meaning. It means *just now, before you can have another thought, or speak another word.* Now! I may say, and you may say, not irreverently, "A body hast thou prepared for me," and I give my body to thee, O God. I give myself and you give yourself, NOW, to God. Does it require an effort? Yes, but it is worth the making. If I had to carry the lamb from Galilee to Jerusalem on my shoulders, I would do it to make my sacrifice. If I had to make a weary pilgrimage to save my soul, I would make it, but I need not. God is here, and *here* may I have salvation. Let not one, then, leave this congregation without offering himself to God. In this altar, up and down these aisles, and all over these grounds, make the offering, and make it now. Do just what you can, and you have done enough; God will do all the rest. And now, just as the sun has shone out from behind the clouds, may God shine with his glorious light upon this congregation. Are we not a part of His great family? Yes. Thank God, we are His sons and daughters. God is our Father, our everlasting Father, and He does not cast us away, though we have wandered from Him, but is ready to receive us as we return to Him, and throw His arms of love around us. By the very kindness, then, that does not cast us away, I want to be made a better son, so that I can say, "I do always those things that please Him," in the place He has given me. At home, abroad, everywhere, all is done with an eye single to His glory."

"I want the witness, Lord,
That all I do is right,
According to Thy will and word—
Well-pleasing in Thy sight.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

February 7. "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6: 10.

There are some people who sing "Dare to be a Daniel," who need to read this text over a score of times before they can fully comprehend what daring to be a Daniel means. No smooth trimmer between the enemies and friends of God was he. There is moral stamina enough in this one act to lift him far above the grade of ordinary Christian living. He would make no change in his order of devotions to conform to these new circumstances. It is ordinary policy to suit conduct to the times. It is expedient to avoid unpleasant collisions. Change the vehement wrestling of your prayers to accommodate the refined and cultured. "Talk about everlasting punishment arouses antagonism; why not conciliate, and not offend?" In these days of weakening compromising, it were well if a host of Daniels, and as many lions' dens, could be introduced to bring back the old heroism of the prophets and apostles! These are not the times for evasion, policy and expediency in religious things. Heroes are needed for God. The windows must be kept open as aforetime that look out toward the sources of power. The offense of the cross must not cease if the Church would hold its own, and win for the old faith. We must obey God rather than men. We must love the truth more than life, or position, or favor. Good men, conscience and God stand by the soul that dares to be a Daniel. Are you that soul?

February 14. "A good soldier."—2 Tim. 2: 3.

The New Testament epistles have much to say about military affairs. Some of the commands and exhortations read like extracts from a military manual. Paul would have made a skilful warrior. He had the qualities of a good soldier, and he desired that Timothy should acquit himself nobly in the service of righteousness. He had never wavered in any conflict, and he would have his young disciple "endure hardness as a good soldier of Jesus Christ." From the first, he had been obedient. This is the leading quality in a good soldier. He was not disobedient to the heavenly vision when he received the first command on the Plains of Damascus, and until his victory shout rang from his Roman prison, "I have fought a good fight," he was quickly obedient to every summons from his Lord. This is the law of holy living. He who disobeys will never lead. Men who command, first learned to obey. In an article in the North American Review, Gen. Sherman writes: "Fifty years ago, when I was a cadet in West Point, a bright young lad was entered with purposes to devote his life to his country. His first question to his commander was 'What must I do to excel in my profession?' The laconic answer was, 'Obey orders.'" It is as true in the Christian life. He excels who obeys orders. Sometimes these orders seem severe, but they promote the highest attainments. He only endures who obeys. It is ours to do, not to direct. Do what God says. The battle is His, not ours, and He is watching His soldiers. Promotion is for the obedient; the triumphal procession is not for the few, for, says Paul, "and not for me only, but for all them that love his appearing."

February 21. "He saved others; himself he cannot save."—Matt. 27: 42.

It is at the cross we obtain our

highest inspirations to duty, sacrifice and experience. Here the Divine love centers. Here the awfulness of sin appears. Here the sweet lessons of patience, of forgiveness and of trust are learned. He could not save Himself, not because of any physical impossibilities, but because the bonds that held Him there were the Father's "so loved the world," and His own "I lay down my life." This is a place that ought often to be visited by the Christian; we shall hear the sarcastic challenge of the mockers, that He should come down from the cross, if He would prove Himself the Son of God; and we shall note the sad wail of His humanity's cry; but there are illuminations beyond these dark accompaniments of this mystery ever profitable to contemplate. There are visions of glory beyond the gloom. We can here see the possibilities of holiness. He bleeds and dies to make men holy. He is there to destroy forever the power of sin, and wash its foul stains into snowy whiteness. "He saved others" by giving Himself. The sacrifice is the odor of his own immaculate nature. It could be a sacrifice only because He was holy. This alone is sacrifice. It is of such the Holy Spirit teaches Paul to speak, when he urges that we present our "bodies a living sacrifice, holy and acceptable to God, which is our reasonable service." Poor weak nature is so prone to save itself, to seek its own, to stand for its own defense; and thus the sacrifice is lost. Had Christ come down, there were no atonement. The lack of sacrifice through the impious challenges of men will as surely take the saving power out of our influence. If we would save others we must lose ourselves.

February 28. "And there builded he an altar unto the Lord, who appeared unto him."—Gen. 12: 7.

God started out the patriarchs in a way of His own choosing. The first thing Noah did on coming out of the ark was to build an altar, and every time Abram stopped on his journey from Chaldea to Canaan, he built an altar. None of these old saints could make headway against the strong currents that set in from the nations or circumstances around them, without keeping steadfastly to the sacrifice and the worship. If the stuff of which these ancient worthies was made could be grafted into some of our modern saints, it would be a blessing, and the one way to do it is more attention to the altar of worship. Family prayer is too often defective, both in spirit and in regularity. A formal worship to fulfil a duty is a weakening rather than a strengthening process, and an occasional observance of the duty loses its force by the distances between the occasions. A truly holy nature will have its altars at places suited to meet the soul's varied needs. The secret altar of the closet; alone with God, O what an hour is that! With or without words, the heart communes with Him, and has visions of His glory. The family altar; the every morning and evening family talk with Him! How the young men and maidens of the family are encouraged to overcome the glittering attractions which would seduce them away from God, and the wondering little ones catch their early aspiration for the Saviour who said, "Suffer them to come to me." O, these altars, the office altar where the business books are consecrated to Him; the parlor altars, where the social life is sanctified by the Word of God and prayer; an altar where the Lord appears every time with new, fresh mercies is a credential of holiness; its absence is supplied by criticisms of holiness.

A soul whose will is lost in God's will can never complain; sorrow may exist, but complaint never.—*Catherine Adorna.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEYNOTE.—"Fear thou not, for I am with thee, be not dismayed, for I am thy God," etc.

FIRST WEEK.

"This God is our God forever and ever," etc. —Psa. 48 : 14.

The Bible begins its revelation with God descending to commune with man; it ends with man ascending back to God; to the welcome He has provided; the home He has created; and the fellowships He has restored from sin to holiness. Between these two extremes of the beginning and end of human probation and possibility, what marvelous events have occurred. Sin entered and soon reigned defiantly; but grace has triumphed. Satan, "the prince of this world," seemed to have accomplished the ruin of our race,—but it was only a seeming. Sin always hurries, parades and pollutes, for its time is limited; but grace is patient, aggressive, victorious, eternal. "God sent His Son," not a protest or a promise, or a prophecy, but a person,—a Divine person,—incarnated in our flesh. "He dwelt among us." And "as many as received Him," —not His teaching, but Him,—they did not admire His condescension only, but received Him;—to them "He gave power, privilege to become Sons of God." They were born a second time, not of the flesh but of the Spirit. And they were, have been, and are now, a host beyond calendar. Heaven is full of them, and our world of griefs and graveyards is peopled by millions who have received Him, and been received by Him to Sonship, to conformity to His will, and to fellowship here and yonder, with "this God who is our God," here, now and forever. Aye, He will be our Guide to the bridgeless river and beyond.

SECOND WEEK.

"Thy God whom thou servest continually, he will deliver thee."—Dan. 6 : 16.

The king of Babylon was a slave to his own laws and to the opinions of his chosen councilors. So Daniel must go into the den of lions, because law and public opinion required it. But with him went the king's heart and his whispered words of faith, "Thy God whom thou servest," etc. It was well, though, at this late hour, the king took sides with Daniel's God. Better he had done it before. "Thy God whom thou servest continually," etc. These facts were well known. Daniel had nothing to conceal—the king and court all knew that Daniel served continually a personal and loving God. His influence for good was felt by the hate or love of three worlds. Hence, before his enemies had cast him within the reach of lions, God's angel was there to shut their mouths. Without his wonted music, food or sleep, the king spent the night filled with concern for Daniel. In haste and early, the king went to the den,—behold! Daniel was safe! "No manner of hurt was found upon him because he believed in his God."

Child of God — Daniel's enemies and thine are alive somewhere, so is Daniel's God. If no man have cause to doubt thy faith and faithfulness to God, they will, like the king, expect thy deliverance. God will honor thy faith. Kept by God's angels, and lions shall fawn as lambs at thy feet. Believing in thy God, no manner of hurt shall be upon thee.

THIRD WEEK.

"I delight to do thy will, O my God."—Psa. 40 : 8.

All genuine godliness begins with a surrendered will. The root of all im-

piety on earth is the rebellious will. Hence all motives and methods of Divine appeal are directed to the will. The heart is often appealed unto in the Word of God, but it is only another word for that group of moral qualities whose center is the will. Hence all motives of manifested love or impending judgment win or lose access at this gate of the soul, if anywhere; refused here, and all is lost. So that every human will that has crossed this planet, possessing conditions for responsibility, has been subdued by love, or conquered and rejected by God's displeasure. The question therefore, which determines destiny, is still submitted to all men. His will or yours—which? If yours, then, "be sure your sin will find you out." It is doing so now,—in the daily loss of spiritual light, and the love of truth and moral sensibility. But if His will secures your glad consent, then your spiritual life becomes the controling fact and factor of your being. Your moral nature is now king, and you delight to do His will. Thus willing to do His will you know the doctrine of your intended complete recovery by the grace of God, and your heaven begins this side the valley of shadows.

FOURTH WEEK.

"Rejoice in the Lord, ye righteous."—Psa. 97 : 12, etc.

"The righteous Lord loveth righteousness." His book was written in the interest of righteousness. Its protests are against unrighteousness. Its promises and prophecies relate to the ultimate triumph of righteousness. Its approbations are all given to the righteous. Only the righteous can rejoice at the remembrance of His holiness. A sinner is a person unsaved from the guilt and love of sin, and is therefore in opposition to the nature, purposes and protests of a God of holiness. A God without holiness is an unthinkable horror, for were He such, He would approve that which would destroy Himself, and make His government impossible. Such a God could not be remembered with joy, for if not infinitely holy He would be infinitely evil. Because "He is glorious in holiness, He doeth wonders;" the greatest of which is, He wills that I be holy, and that which He wills concerning me, He makes possible to me. I may, I will be holy. I cannot, therefore, but rejoice and give thanks, for now I am in harmony with His will. Sin, the opposite of holiness, the parent of sorrow, the root of unbelief, and the fountain of despair, is all gone. My nature now responds to His will. I have not only an imputed but also an imparted righteousness, and the fondest of all my remembrances, is the remembrance of His holiness. Holiness, therefore, is on the throne; holds the scepter, and makes certain the ultimate and eternal triumph of righteousness. Hence, ye righteous, ye do well to rejoice.

GOOD TESTIMONIES.

An Old Soldier.

Mrs. Polly Bailey, Baraboo, Wis.: I can say with the Psalmist, "My heart is fixed, O God." He is my rock and my fortress, my deliverer, my firm abiding rock on whom my hope of heaven depends. Bless His dear name for His boundless mercies. Redeeming love has been my theme, and shall be till I die; praise His dear name.

A Shut-In.

Mrs. Nancy Crayley, Delaware: I was converted at the age of fifteen, in the year 1838, and sanctified in the year of 1851. I have been one of the "shut-ins" for many months, but longing for my home. Jesus has been with me and has brought the Father with Him, and we have supped together. The hidden manna and the "white stone," and my future home are bright, and I am so glad. When the last conflict is over, and I am chained to earth no more, with what joy shall I arise and join the music in the skies!

I am thankful you have left a place in the GUIDE for testimony in lovefeast, as I cannot get out. I am seventy-three years old.

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love"

EPOCHS IN THE LIFE OF ELISHA.

REV. B. CARRADINE, D.D.

VII.

POSTHUMOUS INFLUENCE.

After the death and burial of Elisha a most remarkable occurrence took place; something that never happened before nor since. The Bible says that bands of the Moabites were invading the land, and it came to pass as they were burying a man, they espied a band of men; and they cast the man into the sepulchre of Elisha, and when the man touched the bones of Elisha he revived, and stood up on his feet! The truth drawn from this wonderful occurrence is that death does not end a man's power on earth. Concerning Abel it is said that being dead he yet speaketh; and about Elisha that the simple contact with his bones made life to rush into a dead man.

Death does not end all; we live after we die, not only in Heaven or Hell, but here on earth as well, in the influence born of the character and life, and that either destroys men or makes them alive.

It may truly be affirmed that our mightiest influence comes after death, and we have been left supposedly sleeping in the cemetery. In truth the man is not there. His body is, but the man's life and influence is in the home, Church and community, working still, and widening like waves, and still farther extending until they break at last at the foot of the judgment seat of Christ.

Tom Paine, in his published works, has done far more harm since his death than in his life. John Wesley, on the other hand, has done far more good. Up to the time of the translation of this modern apostle, his influence was mainly confined to England, but since then it has swept around the world, and instead of thousands, many millions of souls have felt the blessed power of his teachings. And still his work widens, and still dead spirits coming in contact with this after life or posthumous influence, spring to cheer, but giving glory to God through him.

Many a straying prodigal has been brought to Christ beside the coffin or grave of a father or mother. The pale still hand folded on the breast never had more power; and the Moabite leaped into life from contact with the ashes of another Elisha.

As I stood beside the grave of Elijah Steele in one of the cemeteries of New Orleans, the dead man, who had been one of the saintliest of young preachers, and who had been dead nearly fifty years, sent a thrill of life to me out of the dust of his sepulchre.

When we read books penned by hands long ago moldered to ashes, and feel the same spirit that stirred,

filled and fired the writer, in like manner moving our hearts and wills; when in the memorial service at Church, conference or National Cemetery, the deeds of good and great men are mentioned, and the eyes fill, the heart warms, and the life is vitalized and inspired; this is only another way of saying that as a certain man was lowered into the sepulchre of Elisha and came in contact with his bones that he himself suddenly revived and stood up on his feet.

There are names of people who have passed off the stage of action that will never hear such pleasure. There is no answering thrill of gladness in such names as Ahab, Herod, Judas Iscariot and Benedict Arnold. No mother ever names her child after these personages.

But there are others whom to mention brings only pure and elevated thought and feeling to the breast. Some of these names are in the Bible, like Ruth, Mary of Bethany, and John the beloved disciple. Some are in the philanthropic world, like Wilberforce and John Howard. Some came from the pulpit, like Payson, Summerfield, Wesley and Fletcher. Some from the military life, as Robert E. Lee and Stonewall Jackson. There are others whom we knew in the social circle and at the fireside at home, but who continue to speak although dead, and whose very memory makes us who are living to be better men and women.

We feel safe in saying that if like the man we have been writing about for the past few months, we accept the heavenly call to duty, and get the double portion of the Spirit, and live the blameless life, and better still the life that blesses others, then shall it come to pass that after we have died and are buried, that we shall continue to live in power on the earth. Our lives will be an inspiration to others and so go down the generations. The dead Moabites of this world will come in contact with some word we have spoken, some song, letter or book we have written, or shall get in touch with our life as projected in the life of another, and so will touch the bones of the departed Elisha, leap up, stand up on their feet, and live the life that is commended and approved of God in this world, and that is sure of reward in the world to come.

NEGATIVE AND POSITIVE SANCTIFICATION.

BY REV. E. S. STACKPOLE, D.D.

Our Saviour prayed for His followers that they might be "sanctified through the truth." This necessitates a progressive sanctification, since the whole truth cannot at once be grasped. In proportion as one learns the truth and lovingly obeys it, will one grow in grace; and growth in grace and progressive sanctification are only different phrases for the same process. Wesley taught that sanctification is both progressive and instantaneous; that it is progressive till the moment of entire consecration and trust is reached, and then is instantaneous. But it is progressive afterward as well. Growth in holiness of character is progressive sanctification at whatever stage of Christian experience. Calling it by some other name does not change the fact. How, then, is it that we speak of entire sanctification? Can such a fulness of truth be attained that maturity of Christian experience is reached, and growth ceases? This would be lamentable, indeed. When a living thing ceases to grow, it begins to die.

This leads to the distinction between the negative and the positive elements in sanctification. Perhaps the first element has been dwelt upon too much, to the neglect of the other.

Deliverance from all sin does not introduce at once completeness of Christian character. There is much to be saved *from*, but there is more to be saved *to*. It is strange how any one who believes in a holy God of infinite wisdom, love, and power can doubt for a moment His willingness and ability to confer complete deliverance from the guilt, love and dominion of sin immediately upon anyone who really wants it, and who seeks for Him with all the heart. The strongest argument that such a salvation is provided and offered to all is the character of God. He must act in a manner worthy of himself. The argument next in force is, that man needs just such a deliverance immediately. He must be freed from sin in order to grow forever into the likeness of God.

I am tired of the theories concerning the origin of sin and its cure. I do not care whether the repression theory or the eradication theory of sanctification be maintained. It makes no practical difference whether a natural leaning toward wickedness be inherited from Adam or any other ancestor, or whether it be the result of education and one's own voluntary choice. The fact is, we all have such a bias to a greater or less extent, and should be equally anxious to get rid of it. The fact is, too, that sinful natures are most easily, quickly, and thoroughly transformed by believing on the Lord Jesus Christ, such faith being evidenced by consecration of all to His work. A theory may give, for a while, intellectual rest to those who stop thinking, but it cannot give rest to the heart. We want peace with God and peace with ourselves. This comes only by glad harmony with all His known will. It is not necessary to have any theory about it, or to believe any formulated statements. Only have faith in God and throw yourselves into His arms. Abandon yourselves to Him, and no good thing will He withhold. He will destroy sin as soon as the hindrances are removed, and only the responsible soul can remove them.

Even this negative part of sanctification is through the knowledge and belief of the truth. A true conception of God is all that is necessary. This is gained best and felt most powerfully by meditation upon the life and death of Jesus Christ.

It was the seraphic Fletcher who said, "I count it a small thing to be saved from all sin; I want to be filled with all the fulness of God." Such a longing should certainly be the proof of the soul's purification. Yet too many who claim to have been entirely sanctified seem to rest contented with a past experience. They have overlooked or have not been taught this positive part of holiness. They do not search for truth and apply it to themselves. They may show a zeal for a certain standard of orthodoxy, but sanctifying truth may be quite a different thing, or they may quite neglect prayerful study of the Bible and religious literature, and prefer to have accomplished by miracle what God has commanded them to effect by patient and obedient search. Some associate sanctification with strange subjective experiences, and every uplift of joy convinces them more fully that they have it. Power from on high is their main desire and prayer, meaning by this some inexplicable baptism that transforms pigmies into spiritual giants. They want something for nothing, power gained without exercise, wisdom without study, love without self-sacrifice, patience without trial, joy without suffering, growth without nourishment. They do not set themselves earnestly to the task of becoming patient, gentle, kind, courteous, charitable, helpful, cheerful, humble. For such ends they are

not searching for the truth. No, they think they got everything when they were entirely sanctified; and so all self-examination ceased, and ideals sank down to the reality.

All such sanctification is spurious. The really purified soul spontaneously aspires to know more and be holier. Perhaps the ardor of some may be dampened by the thought that the positive part of sanctification cannot be attained at a leap. It cannot be measured and marked by bounds which may be crossed after a little struggle. Here one must be always pressing toward the mark without ever fully gaining it. The soul must find its satisfaction in the consciousness of getting ever nearer to its Lord. Such a heavenly race must be esteemed better than rest, better than a quickly-won crown with no more contest. Progress toward an ever-brightening and enlarging ideal is better than attainment.

A convention or camp-meeting is needed for the express benefit of those who claim to be entirely sanctified, to set before them them more plainly and alluringly the boundless attainments to be made in Christian character, to incite them to imitation of Christ. Let the soul be kept open to receive the truth, and let it be obeyed promptly. This path runs swiftly upward.

Faith never doubts the Word of God. When she is conscious that the conditions have been complied with, she says, "It is done; He is faithful who hath promised."

We have many remarkable instances of this kind of faith recorded in the Word of God—instances in which God has been trusted against feeling, against human reason and philosophy, so called; and yet He was always found true to His Word.

A good life is the best sermon a man can preach. Beautiful living is the most eloquent of all preaching; every one ought to preach by faithful practising.—*J. R. Miller.*

[The following stanzas are from one of our esteemed corresponding editors, whose communications are always welcome to our readers. He is to be congratulated, on reaching this advanced period of life, in being possessed of so much physical and mental vigor, and especially in being a true witness for his Lord concerning the doctrine and experience of Bible Holiness.—EDITOR.]

BIRTHDAY HYMN—SEVENTY-THREE.

BY REV. N. VANSANT.

Welcome, another year
Along life's pilgrim way,
Bidding its warm good cheer
On this new natal day;
O join to celebrate with me,
My lengthened life of seventy-three.

Alternate joy and grief,
Alternate smiles and tears,
Suffering and sweet relief,
Have marked these changing years;
But God's sure word fulfilled I see,
In all this life of seventy-three.

Walking before His face,
Each consecrated hour
Tells of His saving grace,
His matchless keeping power—
God's great salvation full and free,
Abounding still at seventy-three.

If during fifty years
Of pastoral care and toil,
'Mid mingling hopes and fears
Rich harvests crowned the soil—
To God alone all glory be,
Who adds this crown of seventy-three.

No cheerless, sad old age
Dims the celestial light,
Which each progressive stage
Brings to my wistful sight—
Waiting until from earth I flee
And mount above life's seventy-three.

Farewell, all time and care!
Farewell, this house of clay!
Angels, my spirit bear
To heaven's glad natal day—
The beatific sight to see
And gaze entranced eternally!

MADISON, N. J., Dec. 7, 1896.

As outwardly to covet nothing causeth inward peace, so inwardly to forsake one's self joineth man to God.—*Thomas a Kempis.*

People talk of the sacrifice I have made in spending so much of my life in Africa. Say, rather, it is a privilege. I never made a sacrifice.—*David Livingstone.*

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

LIGHT.

BY REV. L. H. BAKER.

Light reveals. It is the "aerial spirit that carries our measuring-rods across the infinite spaces; spreads out the history of that far-off beginning; brings us the measure of the stars a thousand times brighter than our sun; takes up into itself evidences of the very constitutional elements of the far-off suns, and spreads them at our feet."—(*Bishop Warren.*) When the Spirit sought an expression or symbol to express the divine nature and revelation He said "God is light." He is called "The Father of lights." "God said, Let there be light, and there was light." Since that moment our world has been divinely illuminated. Nothing in nature so strikingly represents God. It seems to be an element of His nature, and, in whatever form it is manifested, the source is the same. He creates and uses material orbs by which to reveal Himself to His creatures. He gives the creature the ability to see the light and that which it reveals. Different creatures in different conditions have different ability to see. The fish, the eagle and the man see, but each one differently. Yet all see by the same light which is of God. To the intelligent it reveals the thought of God. Through the eye he addresses the intellect. The things that are seen stimulate thought and lead to inquiry and investigation. Design, harmony and dependence suggest an Intelligent Cause. In this material light the natural man may see God as its Author and Giver.

There is a light which He pours upon the world that can only be seen by the eye of the soul. It is called spiritual light. As the sun, moon and stars are the light-bearers in the natural world, so the Son, the book and the saints are light-bearers in the spiritual world.

The Son said of Himself, "I am the light of the world." Another bears testimony of Him—"In Him was life, and the life was the light of men." That life was projected into the thought, motive and inspiration of the world so as to become the "true light, which lighteth every man that cometh into the world." Whatever of truth, righteousness, love, goodness and grace that enriches the world's life is the product of this outshining, just as the bursting of the bud, the beauty of the blossom, the painting of the flower and the ripening of the fruit is the effect of sunlight on the plant.

As the moon reflects the light of the sun, so the Word reflects the light of "the Sun behind the sun." "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy word giveth light." Through this medium the character of God is set forth, sin and holiness are clearly brought out, the way to salvation and hope is made known, and the future life as to its nature and conditions is made definite and satisfactory; "life and immortality are brought to light in the gospel." Thus revelation given and taught by the Holy Spirit gives us sure doctrine and instruction in duty.

As the stars also reflect the rays of sunlight, so the saints are bid to let their "light so shine before men that they may see the good works and glorify the Father which is in heaven." They are to "shine as lights in the world." Christian experience and life is a channel of Divine communication demonstrating the power of the gospel unto salvation.

THE WONDERFUL.

The distinguishing quality of our time is wonder. Through the window of wonder man looks and sees his finest visions. But notice now how the wonder is always wisdom, for emotion is discouraged without insight. The complete thing, therefore, is the wisdom of wonder.

With this the soul of man is bidden to grow wistful and discovering. It is the wistfulness in faith which, like oil on the turbulent waters of doubt, calms their fury. The great American poet says, "Science was faith once, science is faith now." Do not divorce wonder from wisdom. If you do, you rob the human soul of its wings for flight. It is no wonder we see that it is the land ahead which determines the value of the land we already have.

Nathaniel wondered at the insight of Jesus and He said, "Thou shalt see greater things than these. Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man."

The shepherds came in wonderment to see the Child, and the wise men were wonderingly guided by the stars; the first simple wonderers at Christ. Their smaller horizons broke continually into larger ones, and the followers of Jesus experienced the expansion of the spheres of their vision. His miracles increased in richness and power. He became to them the Wonderful, as foretold by the prophet, "His name shall be called Wonderful."

The problem even now is how to make this wonderful Christ understandable by the people. He Himself gives us a hint. At the wedding in Cana He turned water into wine. His mother and the disciples did not understand the command He gave them, but their obeying Him led to insight.

Duty in wonder and love will explain Christ in experience. What He tells you, that do. See that your wonder is not your fear, but your love, your joy. Life is all inexhaustible in its store of mystery and wonder. And Christ is the most wonderful fact in it.—*Selected.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*F. W. Robertson.*

FOR THE CHILDREN.

How Mattie Learned to Serve God.

A little girl named Mattie made up her mind to try to work for Christ. She got up next morning and resolved to look out for some great thing to do, in order to show her love to Jesus. But the day passed away without her finding anything great to do, and at the close of the day she felt very much discouraged. So she put on her bonnet and went to the other end of the village to see her teacher. She sat down in the garden and leaned her head on her hand, and seemed very thoughtful. By and by the lady saw her, and came and sat down by her side. She took hold of her hand and gently said:

"What's the matter with you, Mattie?"

"Why," she said, "I want to serve the Lord Jesus, and I have been looking all day to find some great thing to do for Him, but I have not found anything."

"Ah, Mattie dear," said the lady, "you are just making the same mistake that so many other persons have made before."

"What mistake?" said Mattie.

"Why, the mistake of thinking you can only serve God by doing *great* things. Now suppose that instead of waiting all day for something great to do, you had begun in the morning by asking Jesus to help you to be useful; and then had tried to help mother in sweeping the room; or had amused the baby; or had helped Mary in the kitchen; and then had gone to work and learned that long lesson well—you would have found plenty to do all day."

"Well, but these are such little things!"

"I know it, Mattie; but then life is made up of little things. Now I want you to go home and try this plan to-morrow, and see how it works."

Mattie went home a much wiser girl, and next day she began as her teacher had told her.

Before leaving her room in the morning, she found work to do for Jesus. When her mother went up to make Mattie's bed she was surprised to find the bed made and the room all in the nicest order. When Mattie went downstairs she found work to do for Jesus there. All day long, wherever she went, there was something for her to do.

At the close of the afternoon, when she was going up to her room, her mother laid her hand gently on her shoulder and said, "Mattie, darling, you have been a real comfort and a blessing to me to-day."

This filled Mattie's eyes with tears, but they were tears of joy and gladness. And as she knelt down in her room to thank God for helping her to serve Him, the sun never shone upon a happier girl than Mattie was that evening.

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

SARAH.

BY J. FOWLER WILLING.

When God means a man for special service, He usually sees to it that he shall be well born, well bred and well married. Abraham, the Pilgrim Prince and Friend of God, had a wife who was ready not only for strange journeys, meeting and mastering difficulties of which we, in this restless, gadding age, can hardly dream; but who could go out into the realm of faith and trust God beyond all human reason.

On account of the seclusion of women in that crude, remote age, and the prejudices of those into whose cramped hands God had to put His pen, we see but little of Sarah's *personnel.* From the hardness of their hearts, even centuries later, the Record had to give the genealogy of Mary, the most highly honored of created beings, as that of Joseph, her legal representative, quite ignoring her existence. So it is no wonder that it gives mere glimpses of Sarah's part in the great transactions which launched on the world's turbulent tide the Hebrew nation, the religious teachers of the race and the progenitors of its Redeemer.

Two thousand years later the Apostle gave her a place in the Westminster Abbey of Great Believers, among the civilization-making saints, attributing her work to faith.

Sarah was beautiful. There is a peculiar charm in the face and form of a lovely, graceful woman. One never wearies of the rounded outlines, the harmonious tints, the delicate play of emotion over her features like sunlight on an Alpine lake. Few hearts can be steeled against the charm of birds, flowers, and delicious music. Feminine beauty has similar power. Many a hero who could face death unflinchingly has surrendered without conditions to the smile that shone in the eyes and parted the lips of a beautiful woman.

But—O the pity of it!—physical beauty is often a "fatal dower." They to whom it is given sometimes depend upon it to make their way, and neglect to seek loveliness of mind and soul.

Adulation makes one egotistic and selfish. Physical beauty should be kept delicately. Like a foreign bird, it must be caged. Men may break each other's heads for the possession of a pretty toy, but in their covetousness of its charms they shut it away from healthful activity. They may scowl and smite, but their idol must be kept daintily, lest her frail charms fade. Their own features may be roughened and toughened till there is hardly a finger touch of God left whole on them; she must be kept smooth in lineament, round in form, soft in manner, even though she be reduced to helplessness. That is the rule wherever heathenism prevails over God. Every heathen cult sufficiently defined for analysis deifies masculine strength and feminine softness; and the result of all such worship is, that men are coarse and barbarous, and women tricky and useless.

Physical beauty is short-lived. It can hardly reach maturity till a woman gets out of her teens. She begins to fade before she reaches 25. It lasts just long enough to unhinge a woman from the serious work of making lovely the mind and soul, giving her a taste of the petty power and consequent selfishness that come of receiving much attention.

Let every woman say, "Blessed be plainness," and let her set herself to become as beautiful in spirit as the blood of Christ and the riches of His grace can make her.

Sarah had fallen into the usual snare. That she was imperious is shown by her taking matters in hand to hasten the fulfilment of the Lord's promise. She had to wait till her ninetieth year before she became lowly and trustful enough to receive the great blessing from God.

Her treatment of Hagar and Ishmael illustrates the meaning that some scholars read into her first name, Sarai—"contentious"; though it is hard to see how any mother in her senses could have given her baby such a name. Let us believe, with the better disposed critics, Sarai meant "my princess," and that her imperial quality helped make the family of Abraham one of mark. Probably her high spirit was the result of the attention that was shown the beautiful little maiden whom each friend was ready to adopt, and call "my princess."

When she came at last to so submit and trust that the Lord could make good His word, a letter was taken from the sacred four that make the name Jehovah, and added to hers in place of the particle "my," indicating that her nature was so changed that she could claim union and identity with Him. Then she became the princess, let us add reverently, of Jehovah. Then she towered like a desert palm above the women of the nations round about, showing the difference between God's woman and those of the world. Then her faith made her strong to believe against all human sense and season. That letter from Jehovah's name, with the touch of power for which it stood, made the difference between the imperious beauty who could turn the head of the monarch ruling the foremost nation of that day, and the woman of character whom God could trust, and who could rejoice that with Him nothing is impossible.

Women who have put their lives into their husbands and sons, and who find in advancing years that there is nothing left but the chimney corner, gossip, and counting one in church, may take courage from the aftermath of Sarah's life. Let them face the facts and master them by taking hygienic care and mental drill which will enable them, out of their rich, ripe experience, to make the ten or twenty years that remain of greater use to the Lord than all that have gone before. "Old women" need not be an epithet of reproach. The men who are managing the affairs of the world are anything but young. The Supreme Court and the Senate of the United States look like a New England field in winter from the snow fall on the heads that are doing the nation's heavy work.

Death found Mary Somerville at 92 busy with her astronomical mathematics. Let the Lord's consecrated daughters hold as steadily to their drill and activities, so that they may give Him their best service while they near the end. Better, like Sarah, to come late to the faith which gives God a chance to fulfil His word, than not to come at all.

The Lord's princess had thirty-seven years in which to enjoy and love the gentle son who was the light of her life. There may not be as many years for us, but let each take every one of them from the Lord's hand, to be returned to Him full to the brim with the sweetness and joy of glad, full faith.

The Bible holds no more sublimely simple and pathetic a scene than the burial of Sarah. The thoughtful deference of the men who sold the field, their generous courtesy, and Abraham's dignified purpose of paying for the place in which he would bury his dead out of his sight: these all give touches of human nature and Divine grace which the dust-covered ages cannot dim.

That is the oldest record of a real estate transaction. It tolls like a distant knell through the clink of coin and the market's din. That was the first purchase of ground ever made, and it was for a grave.

It is a lesson by which we will do well to profit, that the Friend of God to whom all the land had been promised was never in a condition of belief to receive more of it than a burial place. Let us do our best, in the cumulative light of this last, good century, to have our eye so single to His glory that we may be less disappointing to Him, and that our own joy may be full.

You cannot order remembrance out of the mind; and a wrong that was a wrong yesterday must be a wrong to-morrow.—*W. M. Thackeray.*

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

NOTES BY THE WAY.

BY MRS. M. N. VAN BENSCHOTEN.

STEPPING HEAVENWARD.

It was a lowly service, a love service, yet wearisome. A friend at a distance had become disturbed over a work he had undertaken for the Lord. Things did not adjust themselves as he thought they should, or as he thought they had been represented. So, hour after hour, I wrote on. The weary temples ached and throbbed. "Why not leave it for another day, mother dear?" said a sweet voice. "My absence has kept it waiting already several days, and as it can all be clearly explained, I wish him to get it as soon as possible, that he may not give up the work."

I had reached home late the night before from a long journey and from several days' service, wearied in body and brain, which made careful writing a task. But at last the references were all reviewed and the messenger dispatched with it to the office. As I closed the door I was alone. "I will just kneel and ask God to make it a peace offering," I said. As I knelt, before I had uttered a word, a wave of blessing, so full, so penetrating, so exquisitely rare and tender, swept my heart, that the tears gushed like rain from my eyes. "O Jesus, Jesus, Jesus!" was all I could utter. Softly and sweet as Heaven came the words, "Ye did it unto Me!" "O, my Saviour," I cried, "I am not worthy to do a service for Thee, not even Thy shoe-latchet to unloose," but deeper came the conscious touch of my Lord, and I fell upon my face in humble adoring.

There is no joy on earth like the joy of a life separated unto God! There is no power in the soul of man equal to that arising from the light of the knowledge of the glory of God in the face of Jesus Christ!

And yet no words come more quickly to the lips of the earnest seeker of full salvation than "I fear I cannot keep it." A lady said to me a few days ago, "I suppose you have to be very watchful." I replied, "All Christians need to be watchful and prayerful, but there is no strain, no painful anxiety, but rather a delicious abandon to the presence and power and glory of an indwelling Christ. We sing 'Come and possess me whole,' and from the hour I yielded all to Him, and the Holy Ghost came in His fulness, I have had such a rich and settled consciousness of being *possessed of God*, that all care of 'keeping Him' had left me, and I am adoringly and increasingly conscious of the exceeding greatness of 'His power to us ward.'"

We all know that "abundant" means, in the Latin, "like waves of the sea," and that it is the figure which Jesus uses as a symbol of the wealth of Divine grace that is ours for everyday uses. "I am come that they might have life, and that they might have it more abundantly." All that the most of us have seen of these waves of the sea are the ripples or tossing whitecaps on inland lake or river, and thus we practically measure God's grace, and fear we cannot "keep it"—His boundless salvation!

Let us go to the sea. "Stand with me," says Bishop Warren, "on this high bestormed cliff, overlooking the mighty Pacific. See that great wave rolling toward the land. It towers up in majesty. It rushes in wild fury. No anchor can hold a ship before it. On it comes mountain high. It falls and thunders on the beaten shore like an earthquake. The earth shudders

beneath your feet. Even *one* such exhibition of power is inconceivable, unless it has once been seen. But lift your eyes—there are two, ten, a hundred, a thousand, six thousand miles of them clear to Hong Kong! Mighty Lord!" And this is God's symbol of the measure and quantity of Divine grace for everyday uses.

"Fear you cannot keep it!" Dear, precious soul, if you will to be kept, *it will keep* you, far exceeding the waves of the sea, above all you can ask or even think. O, let the billows toss you! Let go!—cut the earthlines, let go of your weak, trembling selves, and abandon yourself to the waves, to the inflowing of the Holy Ghost, and the exalted Christ of God will show you how He can save.

No power, no joy on earth like it. Life becomes glorified. A deep, steady, intense glow, like an incandescent glory, pervades and vitalizes the spirit, and it becomes eagerly responsive to the heavenly voices and to the vision of His face. A wondrous charm and dignity is given to everyday duties, while the heart constantly aspires to larger work for Him. The radiant joy of the Christ-life, and the celestial visions, do not fold our arms back upon ourselves, or render common affairs tedious, but there comes an unutterable desire to be more like Him,—to live as Christ lived. There comes an upliftedness and patience before unknown,—our hearts grow large and grand. A soothing easement beyond all words, a serenity amid irritating and distressing trials, a love so deep and strong, that all life goes easy, and we march with buoyant step, while our characters become more and more serene and majestic in the beauty of holiness. Solomon's palace was joined on to the Temple of old, the steps led up to the courts of the Lord's House, to the very Holy of Holies; even so shall our daily duties, our consecrated everyday lives, lean up against these supernal glories, this vision of a risen, glorified Redeemer, more transcendent than the Shekinah of old.

Opportunities fly in a straight line, touch us but once, and never return; but the wrongs we do others fly in a circle; they come back to the place from which they started.—*T. DeWitt Talmage.*

SUPPORT IN AFFLICTION.

Mrs. Susan L. Megarah, Ohio, writes: O praise the Lord for the dear GUIDE and for the comfort it gives me in reading it. When away from home and loved ones, and the GUIDE comes to us, it is like seeing a loved one from home. I have taken it for about twenty years or more, and never was it so dear to me as now.

I have been called away from home to take care of a sick sister, and the GUIDE came to me filled with good things and full of inspiration. God bless the dear GUIDE to all of its readers. Since I wrote you last I have waded through deep waters of affliction. God, in His wisdom, took from me my dear husband. We had lived together almost twenty-nine years. When the parting came it seemed as though it would take my very life, but my Saviour came putting His loving arms around me, and in comforting words said, "I will never leave thee nor forsake thee." This promise brought such peace and joy as the world never knew. In the midst of my sorrow I could look up to my Father and say, "Not my will, but thine, be done." Surely the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Though I mourn the loss of my dear companion, I know it is his gain, for, a few hours before he left, he entered the fountain of cleansing, and he went sweeping through the gates into the beautiful city shouting, "Glory to God, saved!" And as he lay in his casket I could praise God for His wonderful love to me. I felt such a power of sweet submission to His divine will that I felt—

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harp in our hand
To meet one another again."

Glory to His name forever! I will praise Him while He gives me breath. I know Jesus saves and keeps me by His cleansing power. Many times in the fulness of my heart I cry, "Bless the Lord, O my soul, and all that is within me bless His holy name." Often in the midnight hour Jesus comes to me in song, and O! His presence is my company. Now I want to work for God, and live for Him who has done so much for me, and be ready when He shall say, "Well done." Praise His name forever! Jesus is my all and in all.

Mrs. S. M. Wheeler, of Little Utica, N. Y., writes: I have given and sent away all of my back numbers for the years past—mostly to pastors who loved holiness. They received them very acceptably. The Bible and the GUIDE are my daily food. "Lend, hoping for nothing again."

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

The regular Holiness Meeting was held at the residence of Dr. M. W. Palmer, 235 East Eighteenth Street, Rev. George Hughes in charge.

Written requests for prayer from different parts of the country were read, and some were presented by persons in attendance.

Brother William Gribbon offered prayer, which was followed by the singing of the hymn—

"A charge to keep I have."

Rev. George Hughes.—I have had my attention directed to-day to a portion of Scripture which is found in the 14th Chapter of Luke, beginning at the 25th verse, which reads, "And there went great multitudes with him; and he turned and said unto them." In the first place we find that there were great multitudes following the Lord Jesus Christ. Now what did He say to these multitudes? "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." That is making the way very narrow. Jesus wanted these multitudes to understand the situation, so He gave them the words named in the passage in the strongest way. Commentators tell us that the word "hate," as rendered in this verse, means to love in less degree. I suppose that is the real meaning of the passage. We are not really to hate our father, mother, sister, brother, etc., but it means that our love for our earthly friends is to be subordinate to that for Jesus, and we are not to allow our love for our earthly friends to take the place of that for the Lord Jesus Christ. If needful, for His sake we are to be willing to lay down our lives. Multitudes of the followers of the Lord Jesus Christ have laid down their lives for Him. And I believe that there are those in this room that, if the alternative were given them to lose Christ or lose their lives, would accept the latter.

Then we come to the passage, "So likewise, whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Now there is more in that than we perhaps have imagined. We are not to have a flowery bed of ease, but the disciples of Christ were to have a conflict; they were to have a cross to bear, and so narrow was the way that they were to forsake all that they had and follow Him. It was to be Jesus only, and unless we come to that point we cannot in the fullest sense be His disciples.

The history of the ages proves that no man has ever forsaken all for Christ who did not in the end receive far more than he gave up. Now do not let us understand that there is no cross to bear—there must be no compromise. We must make a complete surrender. Christ must rule supremely in our hearts, in our affections and will, and we must stand out clearly and distinctly for the Lord.

Bible Lines.

Rev. A. McLean.—The Scripture as read to-day leads me to the thought that we who are here in life and strength ought to go along on Bible lines, and the Bible lines and teachings of to-day say that unless a man forsake all that he hath he cannot be a disciple of the

Lord Jesus Christ. Do not say I cannot enjoy holiness, but begin at first principles in the life of a disciple. "Forsake all and follow me." That looks very rugged—that is a little strange to most human ears—if you do not forsake all that you have. Some people say that they do not like to make a loud profession; well, why not make a loud profession? Are you ashamed to be called one of His disciples? You cannot get on to the lowest round of the ladder of a Christian life unless you forsake all. But before you do this you must count the cost. You must know whether you are prepared to build your tower before you undertake the work. You are not called to build a tower in your own strength, but you must put your whole trust and confidence in God and let Him be the Master Builder—the disciple must follow His directions. When I first started out to be a disciple, I thought the way was to read the Bible, but that did not bring me the peace which I sought. Then I said it must be because I do not weep, and so I cried like a good fellow; but that did not avail. Then I said I do not get peace and forgiveness; what is the matter? and I thought why I do not pray loud enough, and then I roared like a bull of Bashan; still I did not find what I sought. Then I said, you are not putting your confidence in the Lord; you are not trusting Him, but you are putting your confidence in McLean. Finally I came to the knowledge that I must put myself entirely into the hands of the Lord and cast myself unreservedly on Him. And then I received the great salvation.

Certain Knowledge.

Rev. Mr. Morehouse.—What a blessedness it is for us to know that we cannot be mistaken in our belief that we are the children of God. God will not allow us to be mistaken if we put ourselves wholly in His hands. He will make the deep things so plain that we will know of the doctrine and we will realize the great comfort and joy that is given to those who put their trust in Him. I thank God for the faith that in all my trials and troubles He is doing the best He can with me. I praise God for the privilege of surrender. The great King is our King; He is the Lord of Hosts; He is God the Father.

The One True Foundation.

Mr. W. T. Dunn.—When I set out to be a follower of the Lord I counted the cost of my building, and I built my foundation on the blood of Christ.

"The blood, the blood is all my plea,
Hallelujah! for it cleanseth me."

All my life I had been looking for a wonderful experience, but I never obtained it. I remembered the passage, "As a father giveth good gifts to his children, so much more shall your Father which is in heaven give good things to them that ask him"—and from that day to this I have never doubted.

The Only Plea.

Sister Smith.—The blood is all my plea; it is all my righteousness. O how precious are His promises! O how glad I am that I am walking with Jesus. He comforts me. He is my rock and my fortress; bless His holy name! There is an undercurrent of peace flowing through my soul, and I can look up in the Father's face in all my trials and know the joy of His presence. I want to sing His praises and joy in the Lord God of my salvation. He leadeth me; the everlasting arms are under me, and I know that there is no other way than that of the cross. Glory be to His name!

Goodness of Heart.

Mrs. Searles.—There is gladness in my heart for my personal experience with God. I am so glad that God comes down by His Spirit and teaches us.

I so often think of Mrs. Roy and of the experience she used to relate. Her faith was as firm as the Rock of Ages. I remember she used to say if we would only put ourselves into the hands of God He would know how to care for us. My own personal experience is the most positive in the world. I am so glad all the while that I can sit down with the people of God, and that I am able to measure myself and know where I stand, and the peace of God which passeth knowledge leads me very sweetly.

The meeting closed with the benediction.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

"I do not frustrate the grace of God."—Gal. 2: 21.

Let God's grace have the right of way, *fully*. Then great saving results.

"O Source of life! live, dwell, and move
In me, till all my life be love."

THE PRAYER FORCES.

THE GOSPEL PRAYER FORCES are measureless. Neither man nor angel has a measuring line long enough to sound these great depths. Observe! We say the *Gospel* Prayer Forces. For the Gospel brings us under *The Dispensation of the Holy Ghost*. The Holy Ghost is the inditer of all true prayer—breathes into the heart His intercessory potency, "in groanings that cannot be uttered"—and gives it wings to rise above stars and suns to the audience chamber of the Eternal Sovereign.

The promises, which are "exceeding great and precious," afford ample warrant for the mightiest exercises of believing prayer. And yet how much "staggering" thereat! It would be no difficult task to group and hold up before any Christian congregation a few of the promises, plain and explicit enough for a child to understand, that would elicit from many exclamations like these: "Are those really God's words?" "How can these things be?"

Take, for example, such promises as these: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "The prayer of faith shall save the sick."

Look at these promises! How colossal—yea, how "exceeding great and precious!" They seem to put infinitude at the back of the finite—almightiness at the back of human weakness—and make the magazines of eternity subject to the calls of *two* humble pleaders at the throne in *believing* agreement. Who believes these things? Who can lay his full weight upon them? Who can put the grip of a living faith upon them and shout exultingly, "*God means what He says—I believe God!*"

Alas, for us! How few dare to explore this *Land of Promise!* Why, the Church of God has been for nearly or quite nineteen centuries in the School of Christ, learning the lesson of *Prayer*, and yet what dull scholars! It really seems as if she had not advanced beyond the A, B, C class. O, for spiritual promotion! O, for an advance into the "Spelling Class" at least, this year of 1897!

Had the Church, from the Day of Pentecost, continued to occupy "Promise-Ground," gripping these mighty promises, the world ere the close of the nineteenth century would have been doing homage to Christ. The all-pervading darkness would have been chased away by the effulgent rays of the "Sun of Righteousness," and the redeemed millions of the globe would have been rolling the rapturous hallelujahs round.

The trouble is here—both as respects individual Christians and the Church collectively. The grip of faith upon the promises can only be put forth when the feet stand squarely upon "*Promise Ground*." And the emphatic words in these promises—such as "desire"—"ask in my name"

—"abide"—"agree"—"whatsoever"—study them! Note their vital connections in the passages. The illumination of the Holy Ghost is needed to blaze through them in order that they may be comprehensible and available.

PENTECOST—WHAT IS IT?

In our last we opened this question—a question of stirring and tremendous interest. For if the Gospel Dispensation be, as it undoubtedly is, "*The Dispensation of the Holy Ghost*," then it is a question of supreme importance how and to what extent, under this dispensation, the Holy Spirit is manifested to those who believe.

Now, the Apostles themselves, who were recipients of the Pentecostal Gift, more than all others, are able to define it. And especially is this the case with Peter, who was the spokesman of the disciples on the memorable day, and who stood forth among the assembled multitudes as the witness of Jesus. We may well therefore regard him as pre-eminently *the Pentecostal prophet*—the illustrious prophet of the fiery dispensation.

Referring therefore to the record, we find that he defines the term "PENTECOST" in no doubtful terms, but most explicitly. He makes record of the peculiar manifestations of the Spirit, among the Gentiles, in the house of Cornelius.

Addressing the apostles and elders, at Jerusalem, who had assembled to consider the question of circumcision, he says:

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

"And put no difference between us and them, purifying their hearts by faith." (Acts 15:7-9.)

Here let us note,

1st, That the Pentecostal Gift received by the Jews at Jerusalem, on the day of Pentecost, and the Gift received by the Gentiles in the house of Cornelius, were precisely alike; for, the Apostle says, God put no difference between us and them.

2d, That the Pentecostal Gift was of a twofold character: 1st, The purification of the heart by faith—in each case the removal of carnality, or inbred sin. Thus the fundamental idea of Pentecost is *heart-purity—entire heart-purity*. 2d, The conferment of the Holy Ghost as their *Indweller*—thus giving strength and permanency to the work of heart-purity wrought by His personal occupancy of the heart-temple, and by the establishment of holy government therein. The full indwelling of the Spirit at the Pentecost is stated, Acts 2:4: "And they were all filled with the Holy Ghost"—with His glorious divine personality—essential godhead—divine attributes—infinite resources—supreme sovereignty—with the design of performing gracious offices, fully developing holy character and rendering the life truly sublime, according to the pattern predestined in eternity.

Thus we see Pentecost has two sides to it: 1st, The *negative* side—if it may so be designated—in the entire purification of the heart from carnality, or the seed of sin's disease, still remaining in the heart after regeneration. The Pentecostal fires utterly consume this inward depravity—"purifying their hearts by faith." 2d, The *positive* side—conferring the gift of the Holy Ghost Himself—to abide as the Comforter—to keep the town of "*Mansoul*" in perfect peace—to protect it from all assaults by adverse powers—and to maintain an unbroken reign of "righteousness and true holiness."

ARREARAGES.

We find it *necessary*, at this time, kindly to urge those who are in arrears for subscriptions to the GUIDE to remit what is due as soon as possible. We have tried, during the "hard times," to be considerate toward those who were unable to pay their obligations, endeavoring to follow the Scripture injunction, "Bear ye one another's burdens." But the time has come when we shall be obliged to change our course. We have to pay *cash* for labor and for all parts of the work connected with the getting-up and sending out of the magazine, and we are dependent upon our receipts for subscriptions and sales of books to do it. We have no *reserve fund*. We hope all who are in arrears will consider this and help us by a timely remittance, and so bear a part of our burden.

"He casteth forth his ice like morsels: who can stand before his cold?"—Psa. 147 : 17.

God's sovereignty is seen amid cold and ice and snow. A wide and glorious reign.

"But when I am happy in Him
December's as pleasant as May."

IT IS WINTER.

So it is said everywhere. On mountain and plain, the world over, it is winter! The snowy covering of the earth, the ice-bound streams, the wild sweep of the winds, all proclaim that we are in the grip of the Storm-King. But are not all the seasons of divine origin and under divine control? Certainly. Did not God make winter, and are not all its outgoings, stern as they are, fulfilling His counsels? Undoubtedly. He maintains His sovereignty amid the fierce winds and the ice which "He casteth forth like morsels." All these rude aspects of the period are under His scepter, and contribute to the well-being of man. The cheerful fire in the grate, the pleasant converse in the home-circle, the jingle of sleigh-bells without, and the happy songs within, all make the wintry days gladsome, and they glide imperceptibly away. Who would blot winter from the calendar? None, we verily believe. The universal response would be, "Let us have winter, with its snow and ice and stormy winds, telling of the wisdom and power of the God of Nature!"

We have also *wintry experiences* in the spiritual realm. Snow and ice gather around us and pierce our very vitals. Stormy winds howl along our pathway. There is a dark and drear and desolate aspect. Yea, there are even cyclonic manifestations and "blizzards" that strike us with tremendous force, as though they would utterly destroy us. But these wintry aspects of earthly life, holding us, as it were, in relentless grasp, do not overwhelm us. God rules in providence as well as in nature. "He is our refuge and strength, a very present help in trouble." The grip of the adverse forces can be unlocked by the hand of Omnipotence. And in deep tribulation, and the roar of contending elements, we can be glad, sing our most triumphant songs, and glory in the God of our salvation. It is ours, not only to endure tribulation patiently, but to glory in tribulation.

"I waited patiently for the Lord."

With what result? "And he inclined unto me, and heard my cry." Glorious result, indeed!

"Only on Thee for help I call,—
Only by faith in Thee I stand."

CHRIST'S WORDS OVERLOOKED.

Every word of Christ is unspeakably precious. "Never man spake like this man." His enemies themselves being judges, He was the Master Teacher of Israel.

But how many of His words are overlooked, even by His disciples!—words which are vitally connected with spiritual life and destiny. Let us note some of these *overlooked* words:—

"*Jesus said unto him, If thou canst believe, all things are possible to him that believeth.*"

Faith's possibilities are great—may we not say measureless? Jesus said what is above cited to the father of a child possessed of a devil, and terribly tormented. The dislodgment of the demon was made possible to his faith—and "*all things*" are declared to be alike possible. Faith is the gift of God, begotten of the Holy Ghost; and to a faith *so begotten* "all things," are possible. Who remembers this? Who holds it among the possibilities of daily life?

—"*How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?*" (John 5 : 24.)

Faith has its conditions. True, as above stated, a *true* faith, inspired by the Holy Ghost, knows not impossibilities—it must prevail. But the thing is to get where we *can* believe—where the Holy Ghost *can* inspire an overmastering faith. We often hear it said, "*I cannot believe.*" And no wonder; you are receiving honor of men, in preference to "the honor that cometh from God *only*." Mark the word "*only*." You have overlooked this word of Christ. You are not on "*Promise-Ground.*"

—"*And pray for them which despitefully use you.*" (Matt. 5 : 44.)

So Christ enjoined. It is a real saintly exercise, truly Christ-like. It is not said, "Publish it all abroad, your despiteful usage"—but, "*Pray* for them." That will bring benedictions upon your own head, if not upon theirs. But is not this word of Christ overlooked? WHY? Let it be remembered and acted upon.

"The effectual fervent prayer of a righteous man availeth much."—James 5 : 16.

Note the emphatic words: "Prayer of a *righteous* man"—"fervent," "effectual," "availeth much."

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

MARRIAGE EXTRAORDINARY!

It is our pleasure to issue at this time notices for a Marriage Extraordinary at this opening of the New Year. The occasion is one of unusual interest. The parties to be united in marriage are notable. The ceremony will be simple, but of great significance. The guests at the marriage will, it is expected, be numerous. The Lord Himself, who was present at the marriage in Cana of Galilee, will, it is calculated, be present on this occasion, to render it felicitous. The entertainment will be plain, but bountiful and nutritious.

The facts, simply told, are these: When we were in Philadelphia, we instituted the

"CHRISTIAN STANDARD INTERNATIONAL PRAYER ROLL."

Requests for prayer were poured in from every part of the country, and indeed of the world, in large numbers. Inconceivably precious individual, family, Church, and other interests, clustered around it. It grew to be a very great Roll. At the time of our departure it was 700 feet long. We heard from it in various quarters. We were apprised of answers from above giving joy to many hearts and homes. In connection with it, we had *Auxiliary Rolls* used in the Holiness Meeting at Ocean Grove during the two years we had charge. Now, as our headquarters are in New York exclusively, some time ago we instituted

"THE GUIDE INTERNATIONAL PRAYER ROLL,"

which has been working effectively.

And, in order to give a wider sweep of influence to this instrumentality, we have concluded to bring the Philadelphia Roll to New York, and unite it in marriage with the GUIDE Roll. And we invite every lover of holiness, each morning, about 9 o'clock, whether at home, in the place of business, or on a journey, to pray, silently or otherwise, for all who are placed upon the Roll, and pray in faith.

WITH OUR CORRESPONDENTS.

—ANOTHER TRANSLATION.—Just as we were going to press we received the following:

"*West Somerville, Jan. 6, 1897*—My dear Bro. Hughes: Our dear friend, Rev. Henry V. Degen, passed to his reward yesterday at 1 P. M., from his home in Boston, aged eighty-two years and seventeen days. He had been unconscious most of the time for some days. Thus passes away the last editor of the GUIDE, save yourself. May God spare your life for many years is the prayer of your friend and brother, W. MCDONALD."

The reference to our position in the above is solemn. We need more prayer. We will have more to say of Dr. Degen in our next number.

—One of our New Year communications comes to us with the warm breath of the South upon it. We extract a paragraph:

"*Saints' Rest, Minneola, Fla.*, January 1st, 'Happy New Year'—Dear Bro. Hughes: The GUIDE for January came last evening. I have just finished reading 'A New Movement for 1897,' on page 41. I hope I can be included in this, and yet I am not a subscriber, but through your kindness am a constant reader. Well, I trust this will be like 'bread cast upon the waters.' We, wife and I, are building—I should have said, *the Lord* (Psa. 12 : 6)—a home we call '*Saints' Rest.*' We hope it will be a home for some very young saints and some very old ones."

Happy to enroll our brother of "Saints' Rest" as one of the first members of "*The Guide Tract Union.*" We like the name of that *Home*. The Lord prosper it! If any of our overworked friends would like to sojourn awhile at "*Saints' Rest*," write for particulars as above.

—A MOTHER IN ISRAEL.—*Mrs. Mary Jane Wright, of Cortland, N. Y., writes:*

"I am writing to one I have never seen; still I feel quite well acquainted with Bro. Hughes and Sister Palmer. I have taken the GUIDE many years, and am now eighty-seven years old. I have never joined *The Prayer Union*, but in heart I am in perfect love and sympathy with it, and wish to have my name placed with The Union. Nothing is more dear to me than the GUIDE. It is all holy, lovely, pure—*all* Jesus. I have been a member of the Methodist Church over seventy years. The dear Jesus has never let me backslide. I am all His. I expect to meet you and dear loving Sister Palmer in glory. What will it be to be there?"

This is a beautiful example. This aged saint wishes to have her name enrolled with the *Prayer and Tract Union*. God bless her.

—MISSIONARY TRAINING INSTITUTE, Brooklyn, N. Y., Mrs. L. D. Osborn, Principal.—In the absence of Mrs. Osborn abroad, the work has gone on prosperously under Miss Hester Alway. Since Mrs. Osborn's return she has been earnestly engaged for the removal of a mortgage on the property which is troublesome. She should have help. Address Mrs. L. D. Osborn, 129 Waverly Ave., Brooklyn, N. Y. Send for copy of "*Our Record*," the organ of the Institute.

THE DEVOTIONAL HOUR.

"And walk in love, as Christ also hath loved us."—Ephes. 5 : 5.

In proof of the fact that ye are God's dear children (ver. 1), walk in love—the love of the heart in outward expression.

"As Christ also hath loved us."

This is the standard of our love—"as Christ loved us"—a high and glorious standard.

"The mind which was in Christ impart,
And let my spirit cleave to Thee."

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7:13; Rom. 8 : 28; Psa. 119 : 31; Psa. 126 : 3.
2. Eccles. 11: 6; Psa. 126 : 5; Psa. 119 : 49; Isa. 32 : 20.
3. Jer. 29 : 12; Jer. 29 : 14; Jer. 18 : 19; Psa. 4 : 7.
4. Gen. 17 : 9; Ezek. 16 : 62; Psa. 51 : 15; II. Sam. 22 : 50.
5. Lev. 11 : 44; II. Cor. 6 : 17, 18; Psa. 51 : 7; Psa. 68 : 32.
6. I. Cor. 16 : 13; I. Sam. 12 : 22; Psa. 22 : 11; Psa. 22 : 3.
7. Exod. 32 : 29; Psa. 4 : 3; Psa. 31 : 16: Psa. 3 : 3.
8. Psa. 4 : 5; Psa. 50 : 23; Psa. 26 : 2; Psa. 20 : 5.
9. Matt. 5 : 44; I. John 5 : 3; Psa. 4 : 6; Psa. 18 : 49.
10. I. John 2 : 28; I. John 2 : 17; Isa. 38 : 3; Isa. 12 : 5.
11. Acts 16 : 31; Isa. 32 : 17; Isa. 26 : 8; Isa. 25 : 9.
12. Isa. 40 : 1; Isa. 40 : 8; Psa. 53 : 6; II. Sam. 22 : 2.
13. I. Chron. 28 : 9; Ezek. 35 : 12; II. Chron. 1 : 9; II. Chron. 29 : 27.
14. I. Chron. 28 : 20; I. Chron. 28 : 20; I. Chron. 19 : 13; I. Chron. 29 : 13.
15. Isa. 43 : 26; Isa. 44 : 21; Psa. 102 : 1; I. Chron. 29 : 11.
16. Isa. 44 : 8; Isa. 45 : 2; II. Sam. 24 : 14; II. Sam. 22 : 40.
17. II. Sam. 23 : 3; Isa. 60 : 17; II. Sam. 22 : 29; I. Kings 1 : 48.
18. I. Kings 8 : 61; Heb. 10 : 16; I. Kings 8 : 26; I. Kings 10 : 8.
19. II. Kings 17 : 39; Luke 1 : 74, 75; Psa. 25 : 22; II. Sam. 7 : 22.
20. II. Sam. 7 : 3; II. Sam. 7 : 3; II. Sam. 7 : 25; II. Sam. 22 : 47.
21. Isa. 35 : 4; Hos. 6 : 3; Isa. 37 : 17; Isa. 33 : 5.
22. Matt. 11 : 29; Isa. 14 : 3; II. Kings 19 : 16; II. Kings 17 : 36.
23. Deut. 1 : 17; Psa 41 : 1; Rom. 15 : 5; Isa. 45 : 25.
24. Isa. 51 : 1; Isa. 49 : 16; Num. 23 : 10; Isa. 49 : 13.
25. Jer. 3 : 22; Hos. 14 : 4; Joel 2 : 17; Joel 2 : 21.
26. Zeph. 2 : 3; Matt. 5 : 5; Psa. 10 : 12; Psa. 18 : 46.
27. Psa. 34 : 8; Psa. 34 : 10; Psa. 35 : 1; Psa. 45 : 6.
28. Matt. 19 : 14; Matt. 19 : 14; I. Kings 3 : 7· II. Sam. 22 : 4.

GUIDE INTERNATIONAL PRAYER AND TRACT UNION.

We have enlarged the design and sphere of our *Guide Prayer Union* this year by adding the word "*Tract*," hoping to engage our friends in the great work of *tract distribution* systematically, by devoting thereto weekly a portion of time.

DAY OF SPECIAL PRAYER—TUESDAY, FEB. 16.

Scripture for the day, Matt. 16 : 13-20; hymn—to be read or sung—No. 647, in the Methodist Hymnal.

Remember, the special objects of prayer are: All connected with the families of those in "*The Union*"; the work of Holiness, and especially those engaged in publishing and circulating the Literature of Holiness; Tract Distribution; and all who are on "*The Guide International Prayer Roll.*" We shall be glad to hear of blessings received on this Day of Special Prayer.

LESSON FROM THE EIGHTY-FOURTH PSALM.

The Psalmist, in this psalm, expresses his longing for the communion of the sanctuary—showing the blessedness of those who dwell therein.

"*How amiable are thy tabernacles, O Lord of hosts!*"—(*Ver. 1.*)

It is said the term "beloved" is more fitting than "lovely." The tabernacles of the Most High were attractive to his view, and he longed to enjoy their privileges. See Psa. 43 : 3.

"*My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God.*"—(*Ver. 2.*)

Intense desire strongly expressed—"longeth," "fainteth," "my heart and my flesh crieth out"—the whole being in a flame of desire. When a soul is thus turned toward the sanctuary of God, it is indicative of spiritual health and strength. Is it so with you?

"*Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts.*"—(*Ver. 3.*)

The structure of the Tabernacle was such "as to afford facilities for sparrows and swallows to indulge their well-known predilections for such places." Some understand the statement as to the birds as a comparison: as they find homes, so I desire thine altars. This view is favored by the language here, which, as Psalm 15 : 1; 23 : 6, recognizes the blessing of membership in God's family by terms denoting a *dwelling* in *His house.*

"*Blessed are they that dwell in thy house; they will be still praising thee.*"—(*Ver. 4.*)

The Psalmist here recognizes the blessing of membership in God's family, by terms denoting a *dwelling in His house.* See also Psa. 15 : 1, and 23 : 6. The *living* ones in Zion have an ardent love for God's house. If present, they reap spiritual profit; if absent, they are there in spirit, and in holy fellowship with the attendant worshipers. They partake of the comforts and helps of the house of God. They literally *dwell* therein, and, present or absent, they are blest. Are you in the happy number?

A CHRISTIAN TRIUMPH.

—MRS. MARY ANN DAVIS, of White Plains, N. Y., widow of Charles Davis, passed to her heavenly home, Sept. 18, 1896, in her 87th year. Her parents were holy people, being among the earliest fruits of the preaching of the fathers. Her maiden name was Hatfield, daughter of Joseph and Anna Hatfield, who gave to their children the priceless legacy of home religious training, which was so honored of God that one of them was converted in early life.

Mrs. Davis was converted under the labors of John N. Maffitt, and all who knew her were persuaded of the genuineness of the work. Full as were her young years of life's ambitions, she brought all under divine direction.

Mrs. Davis, being married to Charles Davis, who was not a Christian, set herself wisely to work to bring him to Christ. She bravely assumed the responsibility of setting up a family altar. Her obedience was honored very soon, in seeing her husband happily converted.

More than fifty years ago our sister sought, intelligently and persistently, the blessing of holiness. This course was not popular, but she was so deeply convicted of her need of this grace that ere long she came to know, and frankly testified, that the blood of Jesus cleansed her from all sin. From that time until she went up on high her voice has been like the clarion shout of a conscious victor. Uninfluenced by Church surroundings, whether favorable or unfavorable, she continued to give unflinching testimony concerning this great truth.

Her last illness was extremely painful and protracted, but, throughout, her faith was unwavering. Her sweet and unselfish spirit was seen continually. She said to a friend, "Now is the time, of all my life, when joy without a sorrow fills my soul. When you see I am about to step into the chariot, sing, and do not fail to shout as I shall go sweeping through the gates. The blood cleanses, yes, cleanses! O, how I wish the dear ministers would preach it —they would, if they had the experience."

The closing up of an earthly life in which unflinching faith in God and the sweetness of entire consecration to Him are blended, is not an occasion for mourning, but rather of devout thanksgiving. Knowing her was to be drawn to her and to the Christ whom she loved. Rarely is it the gift of anyone to scatter with such lavish hand the gladness and sunshine, so much needed in this world of sorrow. In her was a perennial spring of joy, ever overflowing.

MRS. M. HATFIELD SEARLES.

TRACTS FOR FEBRUARY.

We will ask our friends who have joined the "*Tract Union*" to circulate this month the following tracts:

BY REV. JOHN WESLEY: "Sin in Believers"; "The Repentance of Believers"; "Patience." These are sermons of Mr. Wesley, in tract form; 3 cents each; 30 cents per dozen.

"Faith's Bank Note; or, Salvation by Promise"; "Salvation by Power." 2 cts. each; 20 cts. a dozen.

"Salvation." By Rev. G. C. Wells. 2 cents each; 20 cents a dozen.

"Personal Religion." By Rev. Richard Fuller, D. D., late pastor of Baptist Church, Baltimore. 3 cents each; 30 cents a dozen.

Each member of "The Union" should have a package of leaflets—50 for 10 cents.

PASSING NOTES.

A FEBRUARY NOTE. Pray much—Believe much—Prophesy much (testify for Jesus)—"Take hold (of sinners), hold fast, and never let go until they are saved."

POINTED BIBLE SENTENCES:

—"*Wisdom is a defence.*" (Eccles. 7 : 12.) *Marg.*, "shadow."

The wisdom which "cometh from above, which is first pure."

—"*Consider the work of God.*" (Eccles. 7 : 13.)

God has a work for every one. Find out what your work is, and *do* it.

—"*I will pay my vows unto the Lord.*" (Psa. 116 : 14.)

When and how? Read the remainder of the verse and learn.

—"*Thou art my God.*" (Psa. 118 : 28.)

If such is the fact, what then? Read the following sentences of the passage.

—Is carnality entirely dead in you?

—MANY say the January number is a gem. If you think so, what will you do to circulate it?

—FOR 1854! We want the numbers for 1854. Any one having them to spare, please write us.

—REV. A. MCLEAN has had a fall, sustaining serious bodily injuries, but is doing well. Pray for him.

—REV. JOHN PARKER has been having a successful series of services in Asbury Church, Wilmington, Del., Rev. E. Tinker, pastor.

—HISTORY. The history of the *Modern Revival of Holiness* is progressing. Pray for the Editor of the GUIDE, that he may complete it ere long.

—Can you pray so as to pull power from above?

—EVERY ONE who has an unsaved friend for whom they desire prayer, should send a request to go on "*The Guide International Prayer Roll.*" (See page 75.)

—REV. JACOB FRESHMAN has been called to the pastorate of the West Avenue Presbyterian Church, Buffalo, N. Y., and has entered upon his work. Pray for him.

—WE HOPE "*the New Movement for 1897*," proposed in the last number of 1896, is being considered and acted upon. Do you propose to co-operate—be a tract distributor, we mean?

—"*The Volunteers' Gazette*," the organ of "*The Volunteers of America*," is growing brighter and stronger every week—and the organization is overspreading the country rapidly.

—REV. JOHN THOMPSON, of Philadelphia, is threatened with the loss of his eye-sight. Pray for his restoration, if it be God's will. He is cheerful and joyous in his affliction, being greatly comforted.

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—There are 117 children in the Fred Finch Orphanage in San Francisco.

—The American Board of Commissioners of Foreign Missions received last year $627,969, and its expenditure was $743,104.

—There is in the United States one Protestant minister to every 800 inhabitants. In foreign lands there is only one to every 400,000.

—First Baptist Church, Owensboro, Ky., split on the whiskey question, 550 members starting a new church, and 750 left in the old church.

—During a few months of last year six societies sent out 250 missionaries to the foreign field. Three-fifths of them went for the first time.

—The International Sunday School Lessons are now taught under the auspices of the M. E. Church in nearly twenty different languages in the United States.

—In Cleveland, O., Miss Sarah D. Peck has maintained a home for erring girls, supporting it on a "faith" basis. She was recently overwhelmed with surprise and joy in receiving the gift of a $12,000 house and lot for a permanent "rescue home."

—Charles N. Crittenton spent $65,000 during last year for the establishment and maintenance of twenty-one Florence Crittenton Homes for the Rescue of Fallen Women, and is now laboring at Washington, the capital, holding meetings daily.

—Mr. Booker T. Washington, of the Tuskagee Institute, recently delivered an address before the faculty and students of Trinity College, Durham, N. C. This is the first instance on record of a Southern white college inviting a negro to deliver an address.

—One night recently 2,000 people paraded the streets of Philadelphia on their way to Tabernacle Church. Many followed them, so that the Tabernacle could not contain the concourse. Mr. Munhall, the evangelist, preached from the steps on the outside to over 3,000 people.

—The Pacific Garden Mission, Chicago, has an audience of 400 or 500, one-fourth of whom are strangers who are passing through the city, or are among the wanderers who are going they know not where. More than 200,000 heard the Gospel last year, many of whom were from all parts of the world. The expenses were $6,217.70, of which $800 was contributed in collections, and $1,500 by Mr. Clarke, superintendent.

IN FOREIGN LANDS.

—Twenty-three thousand souls pass into eternity every day in India.

—There are 600 papers and periodicals at present in Japan, where not one existed twenty-three years ago.

—There are eleven Protestant Churches in the city of Rome. Thirty years ago no visitor was allowed to enter the imperial city with a Bible.

—Rev. W. N. Schwarze, of New York, has been appointed a second Moravian missionary to the settlements near Fort Saskatchewan (Canada).

—Rev. J. Hudson Taylor says that the number of opium smokers and their families in China who are suffering directly from this evil is 150,000,000.

—There are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work in 1616, but not a trace is now left of their labors.

—Twenty-five schools, more than 40 ministers and native helpers, over 800 communicants, and 40 missionaries and teachers, are the results of ten years' missionary work in New Mexico.

—The Rhenish mission in Sumatra is a great success. At the last report there were 6,000 candidates for baptism in the Battak tribe, 1,000 of them being converts from Mohammedanism.

—Bishop Thoburn declared before he recently left the United States for India that the famine would cause many to sell their children for ten cents apiece. He could fill asylums with hundreds and thousands of these little creatures.

—Rev. G. S. Miner, of Foo-Chow Methodist Mission, writes: "In 1893 I had 3 day schools; in '94, 16; and now, 100, with about 3,000 pupils. Within the last six months, we have brought fully 2,000 children under Christian influence for the first time.

—Rev. R. P. Mackay, Foreign Secretary of the Presbyterian Church, Canada, recently received a letter from a missionary in India which states that people are on the verge of starvation. Parents are selling their children for bread, while some are leaving them to perish of want.

—The Moravian missions are established among the Eskimo of Greenland, Labrador, and Alaska; the Indians of North and Central America; the colored population of the West Indies; the Hottentots and Kaffirs of South Africa; the natives of Nyassaland; the lepers of Palestine; the degraded aborigines of Australia; and the Tibetan-speaking Buddhists of the Himalayas —in all, 150 stations, 400 missionaries, 92,000 converts, 250 schools, and 22,000 scholars.

CHRISTIAN LITERATURE.

MONTHLY REVIEW. We have entered upon the New Year. Resolutions have been made without number. Many will pass away and be forgotten as a dream. Others will be sacredly cherished and faithfully kept. We trust our readers will be among the latter, the resolute ones, who *dare* and *will* go through. We can only devote one page this month to this department and therefore our words must be few.

May we not hope that, amid the New Year resolutions of the readers of the GUIDE, are found some of the most emphatic character in regard to the circulation of *holy literature*. There are three resolutions for February that we desire shall be adopted, and carried out to the letter by all the subscribers to the GUIDE, as far as possible:

Resolved, First: I will do my best to procure one new subscriber to the GUIDE before the end of this month.

Resolved, Second: I will procure one book on Holiness, if only at a cost of ten cents, and circulate it freely in my Church before March 1st.

Resolved, Third: I will give my name to the *Guide International Prayer and Tract Union*, and spend an afternoon weekly in circulating tracts.

Pass these three resolutions, beloved, and there will be a work accomplished *this month* that will bring glory to Christ and salvation to souls.

IN THE REALM OF HOLINESS.

In harmony with the spirit and design of the GUIDE we are especially concerned to secure the circulation of works on the line of holiness. We call attention here to some of peculiar excellence.

Scriptural Way of Holiness. By Rev. W. McDonald. A standard work. Price, 50 cents.

CONTENTS. Chapter I.—Errors Respecting Holiness. II.—Holiness Defined. III.—Holiness the Faith of the Christian Church. IV.—Holiness Scriptural. V.—Objections to Holiness. VI.—Holiness Subsequent to Conversion. VII.—Holiness Subsequent to Conversion—The Faith of the Christian Church. VIII.—Holiness Subsequent to Conversion—The Experience of Believers. IX.—Holiness Subsequent to Conversion—Scriptural. X.—Holiness Subsequent to Conversion—Scriptural. XI.—Holiness Subsequent to Conversion—Scriptural—Objections to. XII.—Holiness. When Attained. XIII.—Holiness. How Attained. XIV.—Holiness. Evidence of Its Attainment. XV.—Holiness. How Retained.

Bro. McDonald is one of our ablest writers on this line, and the above work is excellent. We offer it at reduced price to give it wider circulation. Read, and lend to others.

Pentecost in Practical Life. By Rev. Charles P. Masden, D.D. Price, 50 cents.

CONTENTS:—It is in seventeen Chapters. The opening chapters are: I.—Theories of Holiness. Their Differentiation and Harmonization. II.—The Power and Province of Consecration. III.—Relation of Purity and Maturity. IV.—The Baptism of Fire. V.—Filled With the Holy Ghost. VI.—Profession of Holiness.

Dr. Masden is a vigorous thinker and writer. The work named above is a clear presentation of the great *Pentecostal theme*. A good book to lend from one to another.

Bound Volumes of the Guide. The bound volumes for 1896 are now ready. The numbers are neatly bound, and make a handsome volume. Price, $1.50. Also, some copies for 1893 and '94. Each one is a library in itself.

Helps to Holiness. By Samuel Logan Brengle. Just issued. Price, 50 cents.

CONTENTS:—It contains 28 Chapters, the opening ones as follows: I.—Holiness. What is It? II.—Holiness. How to Get It. III.—Hindrances to Obtaining the Blessing. IV.—Temptations of a Sanctified Man. V.—After the Holiness Meeting. VI.—Fight the Good Fight of Faith.

The writer is an officer in the *Salvation Army*—thoroughly orthodox, a careful Bible expositor, and the book will, we have no doubt, prove in fact, as in name, helpful to the obtainment of Holiness.

"Four Pearls." Bible Precept, Promise, Prayer and Praise for each day. 15 cents. Every one should have a copy.

WORKS OF GENERAL INTEREST.

FROM FLEMING H. REVELL COMPANY.

In the Tiger Jungle. And Other Stories of Missionary Work Among the Telugus of India. By Rev. Jacob Chamberlain, D.D., thirty-seven years a missionary in India. With an Introduction by Rev. Francis E. Clark, D.D. Price, $1.00.

CONTENTS:—Twenty-three Chapters, intensely interesting. The work has a number of attractive illustrations, and has, as its frontispiece, a portrait of the author. It is an excellent work for the home, and for Church and Sabbath-School Libraries.

WAY OF FAITH PUBLISHING HOUSE, COLUMBIA, S. C.

Pay, Pray, Prosper. By John E. Hunter, Evangelist. 10 cents.

This is a booklet—a cheap, pointed, practical work on Systematic Giving, suited to general circulation. About one hundred thousand copies have been sold in a short time in Canada and the United States.

We can furnish them at $1.00 per dozen. You will serve the cause of Christ by scattering them abroad.
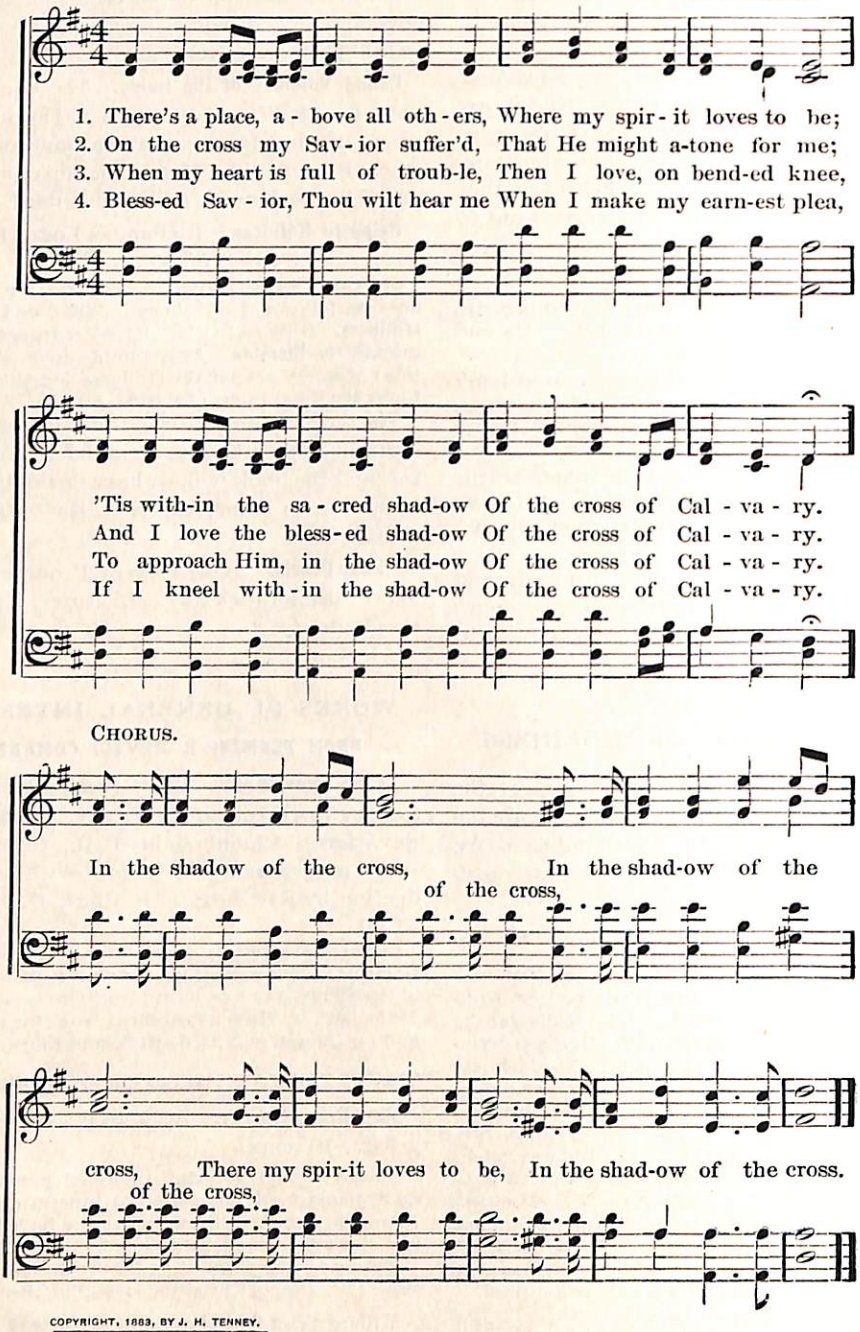
Willard Tract Repository's Almanac and Christian Companion for 1897. Nice for the pocket or the closet. Paper covers, 5 cents; flexible cloth, 10 cents.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 3. IN THE SHADOW OF THE CROSS.

E. R. LATTA. J. H. TENNEY.



COPYRIGHT, 1883, BY J. H. TENNEY.

This is a selection from "SONGS OF THE PENTECOST" the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



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F. B. Meyer.

REV. F. B. MEYER, D D., is the present pastor of Surrey Chapel, London, and is the successor of Rev. Newman Hall. Dr. Meyer is a man of eminence as a preacher and writer. He is issuing a series of precious volumes, rich in their evangelical tone, and well calculated to build up Christians in the life of true holiness. Some of these precious works are noticed in our Literary department, page 127.

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

MARCH, 1897.

THE FIRST WORD. **"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."—I. Peter 3 : 17.**

"Thee, Jesus, full of truth and grace,
Thee, Saviour, we adore;
Thee in affliction's furnace praise,
And magnify Thy power."

"Thy power, in human weakness shown,
Shall make us all entire;
We now Thy guardian presence own,
And walk, unburnt, in fire."

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF HOLY ADORATION.

The dedication of the holy child Jesus to God in the Jewish rite was ended. A sacred awe pervaded the temple. The tokens of Divine approval were manifest. Angels from the realm of glory doubtless hovered o'er the scene with profound satisfaction.

There was present on this hallowed occasion Simeon, "a man in Jerusalem, who was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him." Recognizing by faith that this Jesus, though but an infant, was *the Christ*, the promised "consolation of Israel," and with a heart bounding with rapture, he took up the babe in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word." The parents marveled at this outflow of adoring strains, and the venerable saint "blessed them," and, filled with the spirit of prophecy, said unto Mary, his mother, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against; (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed."

Happy old man! Blessed were the eyes that saw the Lord's Anointed, and still more blessed the prophetic unfoldings of the coming glory of great David's greater Son. Amid such revelations, well might the venerable saint desire to depart and mingle with the angels in celebrating the praise of Zion's King.

And, beloved, happy for us, though we see not Jesus in the flesh, if, with eyes of faith, we apprehend the beauty of the Christ of God, and join all our powers to praise and adore His name, and make His glory known.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE WIND OF PENTECOST—THE FIRE!

BY REV. GEORGE S. BISHOP, D. D.

TEXT.—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. : 2-4.

God calls His Church and people to a work supernatural—to a work confessedly above their powers—as much so as the heaven is above the earth.

God calls man to do God-like things—to rise out of his own nature into God's—to live a Divine, a superhuman life, which is indeed nothing more nor less than Christ living in us His own life over again—accompanied by the same spiritual atmosphere, wielding the same mysterious influence.

It is obvious that the world cannot do this—that it cannot understand such a life, nor live anywhere save "under the sun."

It is obvious that a carnal, worldly Church cannot do it—that the sort of life represented by Solomon and depicted in the Book of Ecclesiastes achieves nothing for God.

For the last six months we have been studying Solomon—the failure of the religious life; we now come to Pentecost, its realization.

Let us stop on the contrast a moment. Let us put the Book of Ecclesiastes—the worldly life of a Christian, with its starless crown—alongside of the Book of the Acts, or Holy Ghost Days for the Christian.

The key to Ecclesiastes, which sums up Solomon, is the phrase "under the sun," repeated twenty-nine times, and nowhere else found in the Bible. "Under the heavens" is mentioned three times, and "upon the earth" four times—making in all thirty-six times in which the principle is emphasized in this book of ten chapters.

Solomon was the wisest, as he was the richest of kings—I believe also a religious man living the life of the world—trying all that was "under the sun." The Holy Spirit, in Ecclesiastes, has given us his experience, and "what can the man do that cometh after the king?" He had plenty of money, and all the resources where men think pleasure is to be found—wine, music, works, vineyards, gardens, orchards, fruit trees, waterpools, servants, possessions of cattle, silver, gold, peculiar treasures; men singers, women singers, musical instruments of all sorts,—in short, whatever his eyes desired he kept not from them. A better collection could not be brought together to any man "under the sun."

It is "under the sun" that the outward eye sees, and if the things seen

are all that we are to have, there is nothing better than what Solomon says—"Behold that which I have seen; it is good and comely to eat and to drink, and to enjoy the good of all his labor that he taketh "under the sun" all the days of his life, which God giveth him: for it is his portion"—i. e., as a beast, a mere earthly and animal man.

As to the higher part of his nature, "no man," says Solomon, "knoweth either love or hatred by all that is before him." No! we have to look above us, not before us, for that. The Alpha and Omega of all "under the sun" is vanity of vanities.

Pentecost gives us the contrast. It is obvious that mortal man cannot do what God calls him to accomplish without the Holy Ghost sent down from heaven—without what comes from *above*, not from "*under* the sun."

And it is further obvious, from the Pentecostal Wind and Fire, that no man can do what God calls His Church and His people to do, until the Holy Ghost fills him—until he is baptized from on high.

For, it is not only God's purpose to save men—like Solomon, so as by fire—but it is His purpose to *use* men—to make them His witnesses, His soldiers, who shall convince and overcome the world, with its customs, its religions strong in their antiquity, its fleshly lusts with Satan back of these—the grand organizer and mover of all that is opposed to God. He, then, who undertakes the Christian life sets out to make war on the Prince of the power of the air—against one who is *all but* almighty. Can he prevail unless he be clothed with a power that is ALTOGETHER almighty? He cannot. Though saved, he will fail and break down as did Paul in the VII. of Romans—he will live the Solomon life, with all its wretchedness, disappointment and vanity, until he is *filled* with the Spirit.

For a Christian man, a saved man, may exert an evil and a deadening influence; grace in him may be corrupted by his decayed, unhealthy state, as pure water flowing through a lead pipe may become and communicate poison.

A Christian, a saved man, may have abilities, talents, the makings of an instrumentality for God, and yet be useless, unprofitable, and a cumberer of the ground. Take the illustration of a locomotive. It stands upon the track, but does not go. One says, "It needs a new man at the throttle; it has not the right driver." A new man is put up, but it does not go. Another suggests, "the piston-rod needs straightening." Another, "the wheels need oiling, there is a screw to be tightened, and then it will go." "Nonsense!" breaks in a spectator—"Get up the *steam!* There is no water in the boiler; there is no fire underneath. Fill up the boiler! Fire up the furnace! The machine is all right. It needs a touch here, a touch there; in some respects it might have better action; but it will run splendidly, once get the steam up!" What is wanted for the Christian locomotive is the Holy Ghost.

Mr. Moody says he never worked so hard upon his sermons as he did in Farwell Hall, but there were no conversions; then he began to seek the baptism of the Holy Ghost, and power came on him like a flood.

Mr. Finney says: "Without any expectation of it; without ever having the thought in my mind that there was any such thing for me; without any recollection that I had heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of elec-

tricity going through and through me. Indeed it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. Then when I spoke, the people melted."

And just so with the Church. Dr. Talmage says: "In the winter of 1875 we were worshiping in the Brooklyn Academy of Music. We had great audiences, but I was oppressed beyond measure by the fact that conversions were not numerous. On Tuesday I invited to my house five old consecrated Christian men. These old men came not knowing why I had invited them. I took them to the top room of my house. I said to them, 'I have called you here for special prayer. I am in agony for a great turning to God of the people. We have vast multitudes in attendance, and they are attentive and respectful, but I cannot see that they are saved. Let us kneel down and each one pray, and not leave this room until we are all assured that the blessing will come, and has come.' It was a most intense crying unto God. I said, 'Brethren, let this meeting be a secret,' and they said, 'It will be.' That next Friday night came the usual prayer-meeting. No one knew what had occurred on Tuesday night, but the meeting was unusually thronged. Men accustomed to pray in public with great composure broke down under emotion. The people were in tears. There were sobs and silences and solemnities of such unusual power that the worshipers looked into each others' faces as much as to say, 'What does all this mean?' And when the following Sabbath came, although we were in a secular place, over 400 arose for prayers, and a religious awakening took place that made that winter memorable for time and for eternity. Many were brought to God during that great ingathering, but few of them ever knew that the upper room in my house in Quincy Street, where those five old Christian men poured out their souls before God, was the secret place of thunder."

Go back with me now to the scenes of the text, and let us consider—

I. PREPARATION FOR PENTECOST.

II. THE BAPTISM OF PENTECOST.

III. THE EFFECTS. And,

I. The Preparation for Pentecost. They were all with one accord in one place. Judas, the troubler—the man who had criticized Jesus—who had set James and John against Peter in a strife as to who should be greatest—who had spread whispers causing envy, heartburn and division—had been cast out, and harmony had come with vacancy; but vacancy also made them feel solemn. It was a period of silence and of expectation in which no man had aught to say to his brother—that period, between events, of blank suspense and wonder known to every man who lives a deeply spiritual life. "For life," says one, "has its hours of exhaustion, wherein one of two things must happen—death, or the renewal of youth. Every line of the old commission has been worked out, and the soul sickens at the thought of repetitions for which it has neither desire nor strength. The soul prefers death to repetition. When there is no more juice in the grapes, why tarry at the wine-press?" The former method has run out.

A strange lull has always gone before the greatest shocks in personal and social history. It was so in the ten days preceding the Pentecost. Everything seemed to come to a stand-still. Nothing was done for the great cause for which Jesus lived and died. No sermons were preached, no lessons taught, no souls converted. The Apostles were simply waiting till

Jesus should send to them the promised power.

But why wait? Because nothing is gained by precipitancy—because the flesh profiteth nothing. The man who starts out in impulse and flesh-work for God builds wood, hay, and stubble. A certain regiment, in the Revolution, was so full of zeal that they would not wait for the supplies of ammunition which their colonel said were coming. Their little stock was soon exhausted and the enemy charged upon them, and the battle which they had drawn upon themselves was lost.

What is the good of a gun without powder? What is the good of an engine without steam? Of what use for a ship to set sail until the wind springs up?

The disciples were *commanded* to wait. Waiting is as much obedience as action is. When General Jackson won the battle of New Orleans, he ordered his men to kneel and hold their fire till they could see the belt-buckles of their enemies. On came the British shoulder to shoulder, as if upon parade, and with the tramp of veterans, which they were: one hundred yards distant—seventy, sixty, fifty, forty yards distant! All the while the silent riflemen waited, waited, waited the bayonet charge. Then came the order, "Fire!" and the ground for two hundred yards to the front was covered with the dead and dying, and the battle of New Orleans was won.

God tells His people to wait. No wise man, or woman, will enter hastily on a great work. In proportion to the greatness of the work and its solemnity is the amount of thought, care, study, training necessary for its successful accomplishment.

Christ commanded His disciples to tarry—to wait. But waiting does not mean apathy—idle inaction. "While one is waiting for powder, the gun may be cleaned. While one is waiting for steam, the machine may be oiled. While one is waiting for the breeze, the sails may be mended and set."

"Wait," said our Lord, "the promise of the Father." *How* they were to wait, the Upper Room tells us. They were to wait in prayer. They continued resolutely in prayer and in earnest, importunate pleading, with the women and Mary the mother of Jesus. The mention of Mary is most peculiarly significant. If ever there was a living temple of the Holy Ghost, she was. If ever there was a blessed woman among women, she was. If ever fallen creature might be called "holy," she might be called so. She outrivals all other candidates for sinlessness, and yet she needed—even she—before new service, to be baptized with the Holy Ghost. There is no new commission without this; nor, as we shall afterward see, will any one Pentecost do. A fresh preparation, a fresh enduement for each new crisis, is the rule which God will never pretermit.

Christ had already breathed upon these same disciples, saying, "Receive ye the Holy Ghost," and they *had* received Him. Their joy at the Ascension shows it; their power in prayer shows it; but they needed, none the less on that account, a vaster, a sublimer unction from on high.

And notice, once more, preparation must be not only in case of the *speakers* and workers, but in that of the *audience* too.

Moses must stay at Horeb not only for his own instruction, but that Egypt and Israel may be gotten ready. Elijah must remain in Cherith and in Zarephath until Ahab's kingdom has been reduced by a three-years' starvation to a condition which will make the Carmel miracle possible, and not only this, but effective.

The Disciples must wait until Pente-

cost has brought together, to its yearly feast, Parthians, Medes, Elamites, and the dwellers in Mesopotamia. If you will take the list of these nations in order, you will find that, sweeping westward, it includes a bird's-eye-view of the whole Roman Empire. Beginning with Parthia—the old Siberia—and Chinese Tartary, and traveling across Persia, Media, Armenia—the entire Turkey in Asia,—then down into Egypt, taking in Arabia, North Africa—the modern Tripoli and Tunis, or the parts of Libya about Cyrene;—crossing the Archipelago from Crete to Italy, and ending with Imperial Rome herself, the world of that day is represented in the Strangers, Jews and Proselytes who gathered at the great Revival service held beneath the windows of that Upper Room.

These all were Jews and Proselytes, not Gentiles, but, as we should now say, "Polish" Jews, "German" Jews, "English" Jews, so then. These men, identified with various nations in their languages and life and customs, but linked to Judaism, and, by their Synagogues, affording points of nucleus for the new religion in every quarter of the habitable globe, are singularly brought together when the hour of God's Predestination strikes,—as ready, upon their side, to *receive*, as the Apostles were, on theirs, to *give* the Gospel.

Suppose it had been otherwise! Suppose the Apostles had started in before this crowd was gathered!—what would they have had to work upon? Material would have failed them, equally with power. We must allow God to prepare the field for us if we are to plow, sow and reap successfully.

But when all is prepared, then comes the Baptism, which is our

II. Point. "And suddenly there came a sound!" All great events come with suddenness, even when looked for. When was death other than sudden, though the watchers may have thought they were prepared! So with birth; so you will find it, if you look back, in your own history; so in Church history. In every line there is a grand climacteric—a place of acme and break. There is a palm-tree called the Palm Azaleum; it is a long time blossoming, but when the blossom comes out, the flower breaks its sheath with a noise as loud as a cannon.

And suddenly there came a *sound* from heaven. Some people do not like noise; they would rather be quiet; they would rather things should go on in an orderly way. Most of us would. But God will also have sound—"a shout, and the voice of a trumpet." Where the Gospel has free course, there is sure to be a measure of noise and of stir. The sound came on this occasion, no doubt, to call the attention of the Assembly to what was to occur—to arouse them and fill them with awe. There is something indescribably solemn about the rush and whistle of the wind among the trees of the forest, or in the roar of the mountain tornado: the soul bows itself before the sublime mystery of felt Divine power. What more fitting, as an attendant upon the coming of the Holy Ghost, than the deeply solemn rush of mighty wind!

With this awe-inspiring sound there was clear indication that it came from heaven. There are sounds that are of the earth, earthy; we do well to beware of them; but none could mistake the source of this sound. Ordinary winds blow laterally—from this or that quarter of the compass; but this was perpendicular in its descent; it was distinctly a down-draught cyclone from above. This sets forth the fact that the true Spirit, the Spirit of God, is not to be looked for from this

agency or that agency or instrumentality, but distinctly from above. "Truly in vain is salvation hoped for from the hills or from the multitude of mountains; truly in the Lord God is the salvation of Israel." The work of the Holy Ghost is the breath of the Lord God Almighty. Coming downward, therefore, this mysterious wind entered the chamber where the disciples were, and filled the room. An ordinary rushing, mighty wind would have been felt outside the room, and would probably have shattered the house and injured the inmates, but this Heavenly gust filled but did not destroy the room; it blessed but did not harm the waiting company.

O how refreshing is the breeze of morning to a fevered brow—to panting weariness! Those heavy-hearted disciples, how did they at once drink in great draughts of new and heavenly life! How were they at once revived, aroused, requickened, animated, and bestirred! Enthusiasm filled them, with the coming of the Holy Ghost, and, girded with His strength, they rose into a nobler form of life than they had known before.

Their whole being dilated, and borne on wings of the resistless wind, and conscious of its power, they felt that nothing could oppose them—that everything must go down before that mighty and majestic monsoon which breaketh the cedars of Lebanon.

With the wind came tongues of fire. The Spirit not only moved them, but filled them. This was in exact accord with the Old Testament type.. At the Passover there was a sheaf to be presented; at Pentecost, two loaves of bread. The sheaf was cut off, and offered just as it grew. The loaves were kneaded, baked and prepared. The sheaf was vicarious; it was accepted for the offerer. The loaves were not so. They must come after the offering. The sheaf was Christ; the loaves, with leaven in them, are imperfect men. Christ had no leaven in Him. He was sinless; but we have leaven in us, and, remaining in us, for the Holy Ghost—O wondrous mystery!—can still use and dwell in and baptize poor sinful men.

He did this, fifty days after Christ had been offered, at Pentecost. The wind became luminous, concentrated, and from its center fell down tongues of fire.

The Fire speaks of the Spirit's *purifying* Agency. Nothing cleanses like fire. It runs along and into every avenue and crevice, and consumes the refuse. God will have pure hearts to serve Him. "The idols He will utterly abolish." God never used an impure man; nor will He use him.

The Fire speaks of *love* in its intensity and at the highest point. All Christian service is a sacrifice of love; the subject must be laid on the altar of a willing devotedness; then God will make the smoke of His offering like a sweet savor.

The Fire indicates the point where love reaches enthusiasm. It is holy, gentle, all-compelling love. The tongues were "*like*" fire, not fire. They were bright, but not burning.

The Holy Spirit, while He is a Wind and Fire, is also gentle like a dove. So He came down before on Jesus, and so He always comes down now. There may be a rush of mighty wind in a soul's awakening, and there may be a searching fire of conviction, but afterward there is a feeling of such mildness and such meltedness, as if a dove had come to nest and dwell within the heart.

"The fires that rushed on Sinai down
In sudden torrents dread,
Now gently light, a glorious crown,
On every sainted head.

"Like arrows went those lightnings forth,
Winged with the sinner's doom,
But these, like tongues o'er all the earth,
Proclaim the life to come."

The fire denotes *Energy*. Iron may be iron while cold; and it may be iron and black hot; but when it begins to redden and glow, and the red becomes yellow and white, it will *burn* a way through if it nowhere can *find* one.

It is not only that we shall say good things and true things—that we shall preach a pure Gospel—but that we shall feel its power. A cold Gospel is no Gospel. It repels—it chills like black iron. It does not melt into itself. It does not assimilate. It is not life and power. "Enthusiasm, instead of being a blemish in a Christian," says Arnot, "is his normal condition." The compulsion of the Gospel is with fire and power.

The Fire was parted into tongues. This shows that *preaching*, and not ceremonial, is to be the instrument —that the prophetic office, not the priestly, is to be, for all time, the propagandist for the Church.

It has been so. Whenever the tongue of fire has come again it has displaced all ceremonial. In the presence of men like Elijah, John the Baptist, Paul, Athanasius, Savonarola, Wickliffe, Luther and Whitfield, men have felt the powerlessness and the vapidity of ritual. They have trembled, and they have yielded to God's prophet, and Pentecost has come again with power.

Peter's sermon is an illustration of this. Knowing what we do of Peter, of his natural vacillation and irresoluteness at a crisis, we are astonished to behold him now under the sway of mighty invisible powers as he brings Jerusalem, which crucified Him, to the feet of Jesus. Thus we have—

III. The Effect of Pentecostal Wind and Fire.

Peter stands up. The Holy Ghost falls upon him and he sits no longer. He rises, and focalizing the Old Testament upon the facts before him, preaches first, last and midmost, Jesus Christ—Redemption in Christ; the remission of sins on repentance; salvation by a simple faith in the Crucified; the gift of the Holy Ghost to guide, direct, enlighten, change the heart, to all who take God at His simple word and trust His promises and risk themselves on Jesus now.

No wonder that such preaching, inaugurated and sustained by prayer, was blessed; that men turned to God by thousands; that joy took the place of anxiety and peace the place of restless perturbation; that the Dove of the Spirit then rested on the turbulent wave of popular feeling and there was great calm; that life then came to men, and more abundantly.

ENOUGH!

BY PEARL ARETA BEMIS.

I cannot tell what any day may bring,
  But I am quite content
To leave in His dear keeping everything,
  Knowing what He has sent
Is always blest beyond my dream and hope,
Because His vision has the wider scope.

To-morrow, with its work, is in His hands—
  I fear no pain or ill,
Because I know that Jesus understands,
  And so my heart is still—
I wait His message, confident and sure,
And trusting Him to keep my purpose pure.

I cannot tell just where my path may lie,
  But this I surely know:
God's plans can never fail or go awry;
  My life has taught me so—
Where He can use me most, my path will be,
And this assurance is enough for me.

My future—my to-morrow—in Thy hand,
  With all its darkness and its blocked-up ways,
  Is safe, I know; for there shall come the rays
Of Thy great Sun across the shadowed land,
  If need there be of light. If not,—no fears!
  My Father's hand shall lead through all the years.

If we rightly conceive of Christ's divine love which impelled Him to come to earth, we shall not be content with that general abstraction, "the world," as its object. For, while human love loses the individual in its grasp of the race, divine love grasps the race, because it clasps each individual.—*Sel.*

BIBLE EXEGESIS.

PURITY OF HEART.

BY REV. JAMES HARRIS.

"*Blessed are the pure in heart.*"—Matt. 5 : 8.
"*Charity out of a pure heart.*"—1. Tim. 1 : 5.
"*Pure religion.*"—James 1 : 27.

O beautiful, beautiful quality, Purity! Thy home is in the heaven of heavens, where the angels have their habitation and the Sons of God clothe themselves in raiments of purest light. Thy permanent seat is on the throne of the Eternal, where the triune God reigns, and the Son of God is exalted at His right hand. Thou hast come to this world, and though driven by sin from thy rightful throne in the hearts of men, thou lingerest still, and art found in the material of this earth. How much man has lost by having lost thee, and how much he may gain by winning thee back to reside in his heart. Mother of Charity! Parent of all true religion! In thy light every grace of the Spirit sheds its brightest luster, and the understanding of man sees truth with clearest powers of perception. He who possesses thee possesses the right of seeing at all times the King in His beauty and of dwelling with Him forever.

But where is purity on earth? I find it in the snowflakes that gently falling from a wintry sky mantle the earth with a robe so pure, so white, that nothing we can conceive of exceeds it for loveliness, and each flake is itself more beautiful than anything human art can devise.

I find it in the glittering dewdrop which hangs pendent upon a million leaves in summer and bends the grasses in all fields and sweetly kisses the petals of the flowers in every garden, reflecting and refracting the rays of the risen sun till no gem on earth can surpass its beauty.

I find it in the crystal, the purest form of glass, and in the prism, in the face of which every color that is found in light vibrates and scintillates in brightness before the eye of each beholder.

I find it in the pearl, hidden in the depths of the sea, with which the oyster lines its shell and covers each intruding particle (men risk themselves to procure it, and the merchant sells all that he has to secure it); and in the diamond, the most highly valued and brilliant of the precious stones.

I find it in the air upon the mountain's side far away from the sulphurous fumes and poisonous gases of our manufacturing centers and high above the miasmatic swamp and fever-breeding plain, where it tones the system, restores health to the feeble, and gives strength to the limb and the beauty of health to the cheek of everyone who breathes it.

I find it in the sparkling water gushing from its rocky fountain in the distant glade where the wild deer comes to slake its thirst and the free linnet sings in the branches of overshadowing trees.

I find it in the clear, shrill notes of the thrush and the song of the nightingale, as in the evening it rises higher and higher above the earth trilling its melodious song and making the very heavens around us vocal as with angels' song.

I find it in the gold and in the silver that has passed through the refiner's fire until in its clear burning depths he sees his own image perfectly reflected, and not till then removes from the fire.

And everywhere that I find it, purity is full of blessing and of beauty. But nowhere is it so beautiful or so blessed as when it has found its home in the heart of man. Whiter than snow; clearer than the crystal prism; more lovely than the morning dew, and far more refreshing, for it is of the nature of God Himself, who is "as the dew

unto Israel"; rarer than the pearl of great price, and more precious far than rubies or diamonds—"all things that may be desired are not to be compared to it"; more health-restoring than the air upon the mountain's side, perfumed by the scent of primrose and violet—it is the breath of God, breathed in the soul of man, and imparts eternal vigor with immortal bloom; more refreshing to the thirsty than the waters of the gushing spring in the distant glade—it is the water of life; its note of praise is clearer than ever linnet sung or bird of sweetest song ever trilled. In it is the melody of heaven; its glad note hushes all discord, drives away all sadness, and fills the soul as well as heaven itself with the harmony of everlasting peace.

Blessed, thrice blessed, are the pure in heart! Reader, this purity of heart is obtainable by you, now. I do not say attainable, but obtainable. The fountain that cleanses from every stain is open at your feet. The Holy Spirit who sanctifies wholly and can preserve your whole spirit and soul and body is near you now. The word which God employs as the means is in your hand. The Intercessor who is able to save all them to the uttermost that come unto God through Him, is at God's right hand now. Admit this quality now. Be pure by believing Jesus. Be pure by admitting the refining fire. Be pure by consenting to be filled with the Holy Ghost. "The wisdom that is from above is first pure" (James 3:17).

"I could bear anything but *this!*" And that, my friend, is *why* God sent this trial. *Real* affliction touches the vital point, known to Him alone. *You* cannot bear it. That is true. But *God* can bear it. That is equally true. Your *extremity* is just His *opportunity*. *Because you cannot* bear the trial, CAST IT ON THE LORD.—*Sel.*

In accomplishing your day's work you have simply to take one step at a time.—*Sel.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

March 7. "Ye must be born again."—John 3:7.

The strength of the great edifice is mainly in its foundation. The piers of the Brooklyn Bridge are laid deep in the solid earth. Only the universal break up of nature could move them. Christian character must be solidly grounded to stand the strain of godly living. Many fail because of weak beginnings. The easy way of gliding in to Church membership makes puny arms, and muscles too weak to bear up under the old cross. Radical conversion is in demand. More downright sorrow for sin, more tears, more strong crying unto God, more of the repentance that needs not to be repented of, would bring in more of the stalwart soldiery that would shake the kingdom of Satan. The "New Birth" must not be toned down to a few good resolutions and the leaving off the more flagrant sins. It must be as it signifies, a *new birth*;—a thorough transformation. It is such a foundation that holds up a holy life. It is from such a beginning the soul hungers for the fulness of God. We must go back to old methods somewhat. From signing a card, or raising the hand, or promising amendment, as the basis of counting converts, let us cry aloud the dangers of sin, and in loving earnestness, with holy persuasion, reiterate the words of Jesus, "Ye must be born again."

March 14. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit."—1 Cor. 2:9, 10.

The preparations of God for His

children, like His thoughts and ways, are too far beyond human comprehension to be grasped or understood. Our acute senses fail before they reach His lofty plans. But the love of God shed abroad in the heart by the Holy Ghost introduces a new sense. We are "partakers of the Divine nature." Love is of God. God is love; and as like gravitates to like, the love of the soul and the love of God are the same. It is love that sees God, that knows God, that enters into the God-life. It is simply for love to reveal to love. There needs to be no communicating sense. The drop of water contains all the constituents of the ocean. The hidden things appear clear in the revealments of the Spirit. The visions of the old saints of Scripture were manifestations. The physical senses were in abeyance. The ear, the eye, of the soul heard and saw God. It is ever the same. The mysteries of God are not sensual but spiritual, and are revealed. "The things!" What things? The "prepared" things! The glory of a heavenly citizenship. The "right to the tree of life." The reunion of the redeemed. The Home of the Trinity. Eternal life. They *are* revealed by the Spirit which searches the "deep things of God." Hallelujah!

March 21. "Beloved, believe not every spirit, but try the spirits whether they are of God."—1 John 4 : 1.

The devout apostle addresses himself to the "beloved." He warns them against false spirits and urges them to test the spirits, lest they fall into error. This faithful charge still holds good for all believers. Numerous are the ways employed to draw the soul away. Satan's devices include wrong or doubtful measures as well as open sins. We are beset with novelties. Clothed in attractive garb, and having enough of truth to conceal the evil, they draw many an honest soul into confusion. It is an ingenious method of Satan's to weaken Christian holiness by dividing the interests that claim attention, until it is not uncommon now, in a gathering of believers, to find several different theories set forth, as to what holiness will do. All may be in a sense correct, but some one will be likely to gain prominence in the thought over all others, and switch the mind into unimportant lines. These diversions create distrust of the subject of holiness, and induce the hostility with which it is met. Perfect love, exemplified in the life after the manner of the thirteenth chapter of First Corinthians, will not meet with opposition, except by the carnal mind. There is no discussion as to the standing of one who illustrates, in his daily walk, the eleventh commandment; whatever else he may entertain as a condition or product of holiness this is his main line, his commanding principle, to walk in perfect love. This is of God and will bear the strictest test.

March 28. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8 : 16.

This grand old doctrine rang out in trumpet tones over the assemblies that thronged the ministry of our Methodist fathers. It cannot be too often urged upon converts that their credential to the kingdom of heaven is the witness of the Spirit. It is essential to the satisfaction of the convert that he should hear from God as to his acceptance; it is all important that he should have such witness as a preparation for the consecration and faith that bring the fulness of salvation. It often occurs at holiness meetings that seekers claim to have received the blessing of perfect love, who have only received the witness of the Spirit to their adoption. A great disappointment later on in their experience is sure to follow. The flattering lan-

guage of Christian testimony reveals the sad truth that many are clinging to Christian hope, almost entirely ignorant that there is any Holy Spirit. These are rarely hungry for the fulness of God. It is the soul that is walking in the present light, enjoying the favor of God, and panting for deeper fellowship and fulness who is a candidate for perfect love. To such an one the Baptism with the Holy Spirit has a mighty meaning. There would be more hungry for holiness in the ranks of Christians if there were more who lived under the rapturous influence of the burning words,

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear."

DR. HIBBARD, in his biography of Bishop Hamline, says:

"The doctrine of entire sanctification which he preached was not a speculation, nor a mere dogma, but an experience in consciousness, attended with the 'witness of the Spirit,' with 'signs following,' in corresponding fruits and effects. With Bishop Hamline this conscious experience was the great conservative, aggressive, balancing power of his life. His whole character was cast in this mold. To those who had seen and heard him but once or twice, or occasionally on public occasions or at social meetings, he might seem to carry this subject to an extreme; but those who knew him long and intimately saw and knew that what he appeared to be occasionally, he was really and daily. 'He believed, therefore he spoke'; and that faith was, indeed, 'the substance of things hoped for, the evidence of things not seen'—'the faith which is of the operation of God.' On this subject he spoke not as one that 'beateth the air'; but his words had a meaning, because the things which they represented had entered into his inmost soul and liveliest apprehension."

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you look for what is good and strong—honor that, rejoice in it; as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—*John Ruskin.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

MONTHLY KEYNOTE.—"Christ is all and in all."—Col. 3 : 11.

FIRST WEEK.

"Ye are complete in him."—Col. 2 : 10.

I met an eminent Christian lawyer in the streets of New York. He had just told me he had passed his seventieth year. "Allow me, please, to ask an important question," I said. "How does your record look to you now?" He turned pale, and said with evident solemnity, "Aye, what a question. In a recent illness, which seemed to be the immediate forerunner of death, that question was suddenly pressed upon my thought. For a little time I was in great anxiety. Clouds and darkness were about me. I called,—He heard me, and suddenly a voice spoke to me as from the cloud,—'ye are complete in Him,'—the darkness was gone—there was sunshine in my soul again. There it remains to this hour."

Child of God, it is not unlikely that in this manner Satan will assail you in the valley of shadows. Remember this welcome and all-sufficient refuge. "Ye are complete in Him,"—that is, all your needs are met in and by Him. In virtue of our union with Him, "of his fulness have all we received, and grace for grace" (John 1 : 16); that is, a double blessing, grace following grace, till filled with all the fulness of God—Pardon, Purity, Power, Liberty, Divine fellowship and fulness of joy in Him.

SECOND WEEK.

"Of him are ye in Christ Jesus, who of God is," etc.

That is, all we most highly prize as believers has come to us not by dis-

covery, not by diligent use of learning or skill, but from God through Christ. So that, by living union with our Divine Saviour, "He is made unto us," from God, "wisdom." All spiritual truth is revealed in and through Christ. He is the fulfilment of Divine promise,—the finality of all saving revelation.

Child of God, here is solid ground,—you need no new or supplementary revelations. *Christ is our wisdom.* "In the volume of the book it is written of me" (Heb. 10 : 7), and nowhere else. He is also made unto us "the Lord our righteousness," that is, the ground of our justification, our new relation to God, is established through Him. Through Him we are accounted and treated as righteous, and have peace with God as the seal of our sonship. We are also sanctified wholly by His Spirit,—from God through Christ. So that beside our new relation we have a new nature. Our title to heaven began in our adoption, but our fitness for heaven is our sanctification.

THIRD WEEK.

"There is none other name whereby we must be saved."—Acts 4 : 12.

A merchant of London had been painfully troubled about his unsaved condition. Crossing London Bridge, he joined a crowd around a blind man who, to obtain needed gifts, was reading from the New Testament in raised letters the above words. He lost his place, and feeling along the page to find it again, he continued to say, "There is no other name." It was God's message to the wounded heart of the merchant. He left saying, "I see it, I see it!" and by faith he saw Him before reaching home. No, no; "it is not by works of righteousness that we have done, but according to His mercy hath He saved us, by the washing of regeneration, the beginning of spiritual life, and the making us new by the Holy Ghost, through Jesus Christ." Blessed exclusiveness! "there is no other name." Falling on this rock our stony hearts will be broken; but if it fall on us, we shall be ground to powder. Our need is absolute, to "be saved," for we are already lost. And Peter in uttering these imperial words was sanctioned and guided by the Holy Spirit (Acts ver. 8).

FOURTH WEEK.

"And they sang a new song, saying, thou art worthy, etc., for thou wast slain, etc."—Rev. 5 : 9, 10.

The hour of this grandest Alleluia chorus ever sung, very fittingly called "a new song," will come. Then probation will be over. The Judgment has closed; the world is burnt up; Death is dead. Destiny, eternal as the being of God, has begun. All is over that made salvation to lost men possible. Prophets have spoken, miracles been wrought, the Saviour has died, the Holy Spirit has descended, conscience has protested,—the harvest is past. "Now begin our meetings on the banks of the river; our bliss secure; our first walks amid the paths of Paradise; — what surprises! what congratulations! O, what recollections! what anticipations! what fellowships! —glittering angels and mighty cherubim; flowers bright as stars, and tremulous as childhood's tears;" trees pendant with golden fruit,—eternal summer, eternal morning, eternal Sabbath, near and distant melodies,—a whirlpool of praise! All this is only the environment. The center, the subject, the object of praise is the Lamb as if newly slain,—but how?—with the marks of nail-rent and spear-gash? He is enthroned,—on His head are many crowns; at His feet a multitude without calendar; in robes without stain; in worship without discord; in fellowship without suspicion; in joy without a tear. He beholds at last the fruit of His travail and is satisfied.

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE HOLY SPIRIT.—HIS PERSON, WORK AND POWER.

BY REV. ARTHUR T. PIERSON, D.D.

PART I.

Next to the Word of God, perhaps the most important truth needing emphasis in this day, is the Scripture truth concerning the person, work and power of the Spirit of God.

John Owen, in his work on the Spirit, makes a fine and significant distinction between the various tests of orthodoxy which apply to different periods of history. He says, in substance, that in the age before Christ the test was whether the doctrine of the one God was held with faith in the coming Messiah; that, after the Incarnation of Christ, the test was whether men received Him as God's Anointed; but that since the Holy Spirit's pentecostal advent, the important question is, *Have ye received the Holy Ghost?* and that no believer, no Church, is sound in the faith and holy before God unless there be practical knowledge of His inworking and indwelling.

It will not do to believe in the Spirit of God simply as "a thin and shadowy effluence proceeding from the Father and the Son," somewhat as the breath exhales from a human body. Such a conception implies no more *personality* than the atmosphere about us, or electricity. Everywhere, especially in the New Testament, personal qualities and attributes are ascribed to the Spirit, equally with the other persons of the Godhead. He is represented as teaching, convincing, illumining, edifying; as loving, being grieved, being tempted or defrauded, etc., all of which implies personal character; and He is associated with the Father and Son in the baptismal formula and apostolic benediction, which would be absurd were he not, like them, a divine person.

There is one great discourse of our Lord which is particularly occupied with the revelation of the Holy Spirit, and deals so fully with His personality, peculiar offices and functions, and work in redemption, that it is doubtful whether any further teaching on the subject is really added throughout the New Testament. There is an important law which seems to pervade the whole book, namely, that what is taught in precept in the Gospels, is illustrated in practice in the Acts, and applied doctrinally and typically in the Epistles. And, in conformity with this general principle, all that is taught us of the Holy Spirit of God in the whole New Testament may be found at least *in germ* in the Gospel narratives, and, to be more explicit, in one section of the Gospel according to *John*.

What we call the "last discourse" of our Lord, recorded in the New Testament, contains this remarkable teaching as to the Spirit. This discourse

has a distinctly marked beginning and ending. It begins at John xiii: 31, and goes on without a break to the end of the 16th chapter, where it passes so naturally into the Intercessory prayer in the 17th that we cannot dissociate that prayer from the discourse itself, so close is their connection.

Let us observe how solemn and significant the *opening* of this discourse thus becomes. Judas, the Betrayer, had just been dismissed from the Paschal supper, as though our Lord had somewhat to say to His disciples that was too sacred to be uttered in the ears of a deliberate and pledged traitor, who had already bargained for his Master's life, and we read:

"He then, having received the sop, went immediately out;

AND IT WAS NIGHT."

Is it any mere accident that these four words come just at this point? That was, in a sense, beyond all precedent or comparison, the one NIGHT of the world's history. The blackest deed ever done was done that night, and it was sealed by the damnable desecration and prostitution of love's own sign—*a kiss!* God's own Son was by a disciple sold to His enemies for thirty pieces of silver. Matthew, in one section of his Gospel narrative —extending from chapter xxvi: 1 to xxvii: 50—traces the "night's" advance, as the darkness deepened more and more, until after thirty different forms of outrage and insult had exhausted their venom and violence on the Son of God, He yielded up His Spirit with one last dying cry. John records: "And it was night," not only because of a physical fact, but a moral fact. It was the one midnight of all history; and Christ himself referred to it, when he said to the temple police who, with assassins' weapons, came to take him: "*This is your hour, and the* POWER OF DARKNESS."—Luke xxii: 53.

Over the whole discourse which follows, we may write this one sentence: "*And it was night;*" for this explains the whole discourse. Jesus feels the awful darkness of betrayal and approaching crucifixion, Gethsemane and Golgotha are coming rapidly on, and He leaves with disciples His last message of comfort. He is now about to illumine the midnight for them by one bright star of hope and promise, *the coming of the Holy Ghost.* How bright that star shone, as He saw it, can be seen only when we read His own testimony: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi. : 7.)

DR. GORDON endured criticism and opposition without recrimination. "A Christian," he says, "should be a patient, undaunted, undiscouraged torch-bearer for Christ. If a storm of abuse should chance to break upon him, he is to stand in statue-like indifference to it all, holding forth the Word of life. If blasts of ridicule dash him in the face, he is to take it as silently and as imperturbably as the bronze figure takes the tempest. It is the man who stands that moves the world." And again, "The opprobrium of truth identifies us with Christ in the tenderest and closest sense. It was not, surely, greediness for contempt which led Paul to glory in the cross of our Lord Jesus Christ. By it, he tells us, he was crucified unto the world, and the world unto him. That which cut him off from men joined him the more closely to the Lord; that which oppressed him from the human side liberated him toward the divine." Yet this meekness was "never to the abatement of firmness in maintaining principle. His uprightness was inflexible, and when need arose, intrepid. The hand that could carry the grapes of Eschol with a touch so delicate as not to disturb their bloom could, when occasion demanded, seize the sword of the Lord and hew Agag to pieces before him." The unpopularity of a doctrine had nothing to do with his adhesion thereto. For him there was but one test —the will of Jesus Christ. His obedience to God was as unquestioning as that of the legionaries of Cæsar. Much as he disliked controversy, the imminent probability of trouble never tempted him to curtail or conceal the least essential of his convictions.

THE PRAYER THAT HAS POWER.

BY REV. THEODORE L. CUYLER, D.D.

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the man of sin he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had pre-eminently the "gift of the knees"; the last prayer I ever heard him utter (at his own family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavor to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's *direct converse with* God. Phillips Brooks has condensed it into four words—"true wish sent Godward." By it, adoration, thanksgiving, confession of sin, and petition for mercies and gifts ascend to the throne, and by means of it infinite blessings are brought down from heaven. The pull of our prayer may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and fuller harmony with His wise and holy will.

1. This is the first characteristic of the prayer that has power! "Delight thyself in the Lord and He shall give thee the desires of thy heart." A great many prayers are born of selfishness and are too much like dictation or command. None of God's promises are unconditional; and we have no such assets to our credit that we have a right to draw our checks and demand that God shall pay them. The indispensable quality of all right asking is a *right spirit toward our Heavenly Father.* When a soul feels such an entire submissiveness toward God that it delights in seeing Him reign, and His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere, submissive soul will *agree.* God loves to give to them who love to let Him have His way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to Him the amazing request that He would place one of them on His right hand and the other on His left hand when He set up His imperial government at Jerusalem! As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James declares that, if we do not "ask *amiss*," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we en-

ter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down, ere my child die!" exclaims the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

3. In the next place, the prayer that has power with God must be a *prepaid* prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead-letter Office. There is what may be called a Dead-prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has ploughed and sowed his fields. In prayer, we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention he first fumbled in his pocket, and when he had tossed the coin into the plate he said, "I cannot pray until I have given something." He prepaid his prayer. For the Churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of Foreign Missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or daughter, I say to myself, How much is that parent doing to win that child for Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but He requires that we prove our faith by our works and that we never ask for a blessing that we are not ready to labor for, and to make any sacrifice to secure the blessing.

4. Another essential of the prayer that has power with God is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us. O, what a magnificent epic the triumphs of striving, toiling, victorious faith make! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon, and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and He will grant thee the desires of thy heart.

THE TEMPLE OF THE HOLY GHOST.

REV. C. A. VAN ANDA, D. D.,

(Pastor of Sacramento Avenue M. E. Church, Chicago, Ill.)

SECOND PAPER.

What benefits are derived from the indwelling of the Holy Ghost? The object of considering this question is to discover our rights through grace, that we may secure them.

When the body becomes the temple of the Holy Ghost, it is His exclusive possession, and to this possession we give our glad consent, and secure an answer to the prayer: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Jesus Christ our Lord."

As to the influence of the Spirit upon us, when dwelling in us, we may see, in part, by our observation of how we affect one another. One merry-hearted, sunny-faced child communicates gladness to the entire household; on the other hand, a cry of anguish from a babe causes every heart to throb with pain.

During a period of depression, in Luther's experience, when his faith seemed about to fail, he found, on awakening one morning, that the window shutters were closed, the curtains drawn, and evidences of mourning on every side. Inquiring what it meant, his wife said, "Don't you know that God is dead?" "Why, Kathrine," he replied, "you know that God cannot die." "Is that true?" she said. "Yes, God has always lived, and will live forever." "Why, then," she asked, "do you feel and act as if He were dead?"

"I then discovered," said Luther, "what a blessing it is for a man to have a sensible woman for his wife."

When Napoleon I. returned from the Island of Elba, whither he had been banished, he had but a handful of his Old Guard; he found a regiment had been sent to arrest him. Knowing his power over men, he moved a few paces in advance, and throwing back the lapel of his coat he said, "My friends, if there is one among you who wishes to kill his Emperor, he has it in his power." The force of these words from that fiery soul disarmed his enemies, and roused all France. Paris received him with every expression of joy, and Louis XVIII. left the throne to which the armies of the world had restored him, without the firing of a single gun.

We have an illustration in the power of wicked spirits over men. They have often taken possession of men, possibly they still do, controlling body and spirit. See the case of the man of Gadara. A legion dwelt in this man and demonized him. They drove him from his house, and the abodes of living men; controlled his organs of speech; gave him such muscular strength that he could not be tamed, nor bound with fetters of iron. What then may we not expect from the presence of the Holy Ghost, to whom belongs all the treasures of wisdom, knowledge and power.

We are assured also that He can greatly strengthen and adorn the body —His temple.

Man's spirit produces marvelous changes in the body. Civilization polishes the rude barbarian, who had almost lost the semblance of humanity, as the wheel of the lapidary polishes the gem, hidden in the shapeless stone. The laughing eye, the eloquent tongue, the swift foot, the skilful hand, are all the obedient servants of the spirit of man which dwells in, and animates, the house of clay.

So a single sentence, even the uplifted hand, or the glance of an eye may change the character and determine the destiny of thousands. Let now

the Spirit that garnished these heavens, that renews the face of the earth, that transformed the dry bones of the valley, as seen in the vision of the prophet, into an exceeding great army, take possession of our body, and what a thing of beauty and power He can make of it. He made Samson irresistible, while his vow of consecration was held sacred, and He has promised to quicken our mortal bodies that they may be in the likeness of Christ's resurrection. Unwarranted inferences, however, have been drawn from these and similar Scriptures; as for example: that it is a distrust of God to take medicines when sick; that God will cure sickness in answer to prayer; that sickness is nothing else than sin. Such inferences overlook the fact that God works through instrumentalities, which He requires us to use. But there remains this truth, that God's Spirit can cure the sick, and raise the dead. The latter He says He will do, the former He also will do in answer to prayer, *provided* it seemeth good in His sight.

We are justified, also, in expecting that God will, by His Spirit, strengthen the understanding. But this does not imply that He will give the same intellectual force to every one whose body is His temple. There are diversities of gifts by the same Spirit. Variety is observed in all the works of grace as in nature. God does not design that every believer shall be a classical scholar, or philosopher, or statesman. He gives to every man "severally as He will." When God wanted a Tabernacle built, He filled men with the spirit of wisdom demanded, and so He endowed Solomon with wisdom to rule His people. When the disciples were filled with the Holy Ghost, they retained their individual peculiarities.

As loving companionship with a great mind secures information, stimulates thought, awakens desire, and strongly affects the will, so the association of the intellect with the Holy Ghost tends to its largest and best development.

We are encouraged to ask for wisdom by the assurance that God giveth liberally to those who ask in faith. And we observe this Scripture does not confine the term wisdom to matter pertaining to strictly religious questions, and why should we do so?

Knowledge in relation to business, to social and civil questions, is of immense importance. Why, then, may we not ask God, whose Holy Spirit dwells in us, to give us the wisdom which cometh from above? Having thus acknowledged Him, we may claim the promise: "He shall direct thy paths."

Teach us, Master, how to give
All we have and are to Thee.
Grant us, Saviour, while we live
Wholly, only Thine to be.
Henceforth be our calling high,
Thee to serve and glorify;
Ours no longer, but Thine own,
Thine for ever, Thine alone.

—*Frances Ridley Havergal.*

"FERVENT IN SPIRIT; SERVING THE LORD."—Romans 12 : 11.—An arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to Heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much. —*Bishop Hall.*

A PROMISE OF HOPE FOR THE NEW YEAR.

BY MRS. L. FENNER BAKER.

To the heart centered in Christ, and to whom the Holy Spirit is the abiding Comforter, counselor and companion, the departing years bring less of sorrow than of joy.

Although every true believer can, upon retrospection, behold many failures, and much imperfection in his best efforts, he is well aware that such failures and such incompleteness might have been avoided had faith been more perfectly exercised, and the "I" been absolutely merged in Jesus. More and more do the words of the Apostle repeat themselves, "Yet not *I*, but Christ who liveth in me."

With passing time, deeper and deeper becomes the longing for spotless purity of soul, for complete likeness unto Him who is "the fairest among ten thousand, and the one altogether lovely."

The believer who has spent thirty or forty years in the service of that blessed Master, to whom the Holy Spirit is a gloriously realized personal *presence*, and not a vague influence to be prayed for, or sung about,—such a one counts every departing year as one step higher, one more milestone passed on the celestial journey, and so bringing him so much closer to the "Father's House" with its many mansions.

How does his heart thrill with gratitude as he remembers the unchanging love and the unnumbered mercies of his God!

He recalls the leadings of that mighty and tender hand through all the checkered experiences of his life. The bright and serene days of earthly prosperity, —the shadows of suffering and bereavement,—in the hours of doubt and perplexity, in wearisome times of illness when heart and flesh would have failed. He remembers great upliftings of soul when the Holy Spirit unsealed mysteries of the kingdom to his gaze, and in the triumphs of faith the "unseen things above" seemed almost within touch. He thinks of unnumbered hours of sweetest, closest communion, and of other hours whose aggregate would reach to months, or even to years;—hours of precious "Word studies" with the Holy Spirit as Teacher—times when the world was shut out and all worldly things seemed far away, as if already the happy listener trod the vestibule of heaven.

As the New Year, with its possibilities for deeper love, and more intense consecration, and therefore for better service, dawns on such a one, the soul's cry, is "Nearer to Thee, my God, nearer to Thee."

Before stretches the unknown! What days and months to come may bring is among the secret counsels of the Most High. It is like a far-reaching plain, mist-hidden, of which the traveler can only see a few steps ahead, but as he goes on the Sun of Righteousness illumines the way, and by his side walks his ever present Guide—he realizes the promise, "As many as are led by the Spirit of God, they are the sons of God."

Such is the joy of momentary faith —the sweet untroubled life of childlike dependence—all self-trust laid aside—not a shadow of self-righteousness remaining—humility sitting at the feet of Jesus, and, with the Psalmist, saying, "Teach me thy way, O Lord—lead me in a plain path"—and why? "because of mine enemies."

Yes! the nearer to Jesus the more like Him we become; the more will the hosts of hell rage against us; but, blessed be His Holy Name, the Captain of our salvation hath conquered Satan, and so shall every trusting, lowly disciple to the end of time. He who hath Father, Son, and Holy Ghost on his side need fear no evil. The years will come and go, according

to the will of the Infinite Lord of our souls, and the last one for us shall only bring us into His presence, "presented faultless with exceeding joy." "Wherefore comfort one another with these words."

THE NEW CREATION.

BY ABBIE MILLS.

I cried, "O Lord, create in me
A heart made pure from every stain!
From inward foes now set me free,
O'er all the realm forever reign!"

My prayer He did not turn away;
The slaying, cleansing power I felt;
His hand I dared not seek to stay
"Till broken all that would not melt."

The Spirit then the blood applied,
The price for life eternal given;
Submerged, I lay beneath the tide,
The tide that makes souls fit for heaven.

And, now the Comforter has come,
He like a garden makes my soul;
He builds within His own blest home,
And heaven's sunshine floods the whole.

I will be glad, fore'er rejoice
In the new heavens and earth within,
Where now my dear Redeemer's voice
Assures me I am free from sin

NO TIME.

BY REV. J. B. ATKINS.

How many excuse themselves for neglecting eternal things by saying or thinking that they have no time. The hurry of business or the cares of life crowd out religion.

No Time!

Why, it appears Julius Cæsar, on the way to the Senate house, had no time to read the letter which told of the plot against his life; and so he was lost. How many a one who is the owner of a well-bound Bible might read therein if he only took time. "How shall we escape if we neglect so great salvation."

No Time!

Well, as for that matter, it need not take much time to find a present salvation. The penitent thief had not a long space, but it was sufficient for his eternal safety. He just said, "Lord, remember me when Thou comest into thy kingdom." And, O, how precious the words of Jesus: "To-day shalt thou be with me in paradise." As I heard Mr. Reginald Radcliffe say, "shot like an arrow into heaven." Dear reader, "behold

Now

is the accepted time." Is it not very wonderful to read: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

MY FIRST LOVEFEAST.

BY REV. G. T. JACKSON.

It was held in a small Wesleyan Methodist Chapel in a village fourteen miles from the city of York, England. The time was in the month of July, 1835.

These *feasts of love* were held annually in this village. They were looked upon by members of the society as great occasions; as "times of refreshing from the presence of the Lord."

The admittance of members was by showing at the door the last quarterly ticket; to *non-members*, it was by obtaining a permit from the minister who was to lead the meeting.

During the previous week I felt a desire to be present. I determined to ask for a permit. But the minister might ask me, "Why did I wish to attend the *lovefeast?*" What should I say? What answer should I give?

After meditating upon the subject, I concluded I would reply my object was to get good. Giving this answer to the inquiry, the preacher talked with me seriously and earnestly about giving my heart to God. He *then* obtained a promise from me that I would begin to attend class meeting.

I was admitted. Listening to the testimonies that were given of the

goodness and grace of God, I inwardly said, O, that I had an experience like these children of God! *Satan*, the *tempter*, tempted and harassed my soul. Why did I make the promise? What harm would there be in breaking it? I was too hasty. These questions came to my mind. They agitated and perplexed me. What should I do? A friend who heard me make the promise kindly came to me and invited me to go with him on *Tuesday* evening to the class meeting. I went. I expressed my feelings at the meeting. I went week after week.

Three months afterward, at the dedication of a new Wesleyan Methodist Chapel, I found peace and pardon with God. The sermon was from the text, Genesis, 49th chapter, 18th verse: "I have waited for thy salvation, O Lord." What a sermon! After its delivery penitents were invited to come forward and experience this salvation. I accepted the invitation. I found the pearl of great price. O, the blessedness, the unspeakable happiness of *pardon!*

"'Twas a heaven below,
My Jesus to know."

From that time to the present, sixty years ago, I have rejoiced because of the promise I made; because of my being present at this my first love-feast.

FREE FROM SIN.

BY L. AMELIA BROWN.

"Temptation can do no harm to a man unless he has in his nature the elements on which it can operate."—*Christian Herald*, Nov. 4th.

When we read these words, how our heart did wish that every one who finds and knows they are under bondage to some sin, or overcome by the inborn corruption of their natures, could as assuredly know there *is* a way out of that bondage and a freedom from that corruption. Many try and try again to find and realize this, but fall again and again, and oft give up in despair. And why? Simply and solely because they do not get the right way. They struggle in the wrong direction, or seek for deliverance in the wrong manner. Yet, praise be to the blessed name of Jesus, there is a sure and certain remedy. There is a highway cast up, upon which the redeemed may, aye, SHOULD walk in security and peace. Like as in accepting salvation, so in claiming purity and freedom; it is all so simple that many stumble at its extreme simplicity. True it is, with some there are struggles almost as bitter and hard as death; yet, just as soon as the soul places itself wholly under and unto the power of Christ, and *holds* it there, relief will come sooner or later. So many make such heroic efforts to have faith, and strain all their mental and moral powers to effect it through that, and alas! signally fail. Why? Only because it is their *faith* they look at and depend on, whereas, the one effort should be to let and expect Jesus to do it all.

We have seen strong men bow as a reed in the storm before some temptation, and afterward in agony bewail their yielding to it, oft with a remorse and a regret that was far greater than the pleasure of the sin. God in mercy help such and show them how to get disentangled! If He who could bid the warring elements to cease their wild fury, and bring peace and calm to the tempest in nature, cannot He also not only still the vehement passions in a man's nature and eliminate the very parts that cause the convulsion and overthrow? What then, my friend, must you do to be forever free, and in that glorious freedom rise as a new man, with heart and lips full of praise to your adorable Redeemer? How is this to be accomplished?

Wrestle in soul, you may have to,

for the great arch-enemy knows the great blessing you are seeking, when obtained, takes you out of his power, and he is very unwilling to let you enter into the sweet peace and hallowed rest of a purified and liberated child of God. He will keep you within range of his shots and fiery darts as long as you lean on the least of self or humanity. Therefore, *let* the Lord shortly and suddenly complete the work in righteousness by your entirely *yielding* all to Him. Hold yourself before Him till you are sure there is to be no backward turning, no looking at this or that, no bridge left unburned, no wanting the least or smallest thing or aid but what He brings or sends. O, it is well worth all the *dying*, to all things else, to secure this coveted blessing, and to walk with Him in such close and loving communion that your spirit knows full well that the elements in your nature that once laid you open to Satanic influence have been taken out and your soul alone open to God.

HOLINESS IN DAILY LIFE.

BY KATE SUMNER BURR.

"My sheep hear my voice, and I know them, and they follow me."

"Ye are my friends if ye do whatsoever I command you."

Here are sufficient tests by which we may positively know the position which we occupy—whether we are really among the "family of the redeemed," or still "far from God by wicked works."

Can it be that there are those who profess to be the friends and followers of Jesus who do not regularly study the Word—who do not sincerely reply to the voice divine, "Speak, Lord; for thy servant heareth"—who do not "covet earnestly the best gifts," *holding "fast the profession of faith without wavering"?*

It would be very difficult for those who compose the family circle to carefully avoid "giving offense" day by day, unless each member should endeavor to obey the "golden rule." But it is no easy matter always "to put yourself in his place," even where there is an honest intention and effort made to do so. "Love worketh no ill." Christian love only can prepare us to discharge what to some may seem the small duties of each day, making it a pleasure for us to "bear each other's burdens," to deny self by quietly enduring reproach for Christ's sake, always resting in the assurance, "Lo, I am with you." To love our neighbor as ourself is not possible to the unrenewed heart. To do good to those who are unkind and unthankful is not *natural.* The holy heart, even gladdened by grace, "running over" with good-will, supported and replenished by "showers of blessing" and inspired by the Spirit, is yet subject to temptation, and needs to be kept "with all diligence," watching and praying, and "increasing in the knowledge of God."

The command to do all that we do to the glory of God can only be obeyed by one who is no longer under the control of selfish aims, but who, instead, having received the Holy Ghost, is possessed of "the mind of Christ."

To be as careful to practise the small courtesies of life among the everyday surroundings of our homes as when we mingle in society would, in many cases, tend to lighten burdens, to relieve grievances, and to cause sunshine to scatter the clouds which may sometimes threaten to darken even "the dearest spot on earth."

By and by, when the home circle shall have been broken, regrets may be too late.

All this is familiar truth, but even "pure minds" sometimes need to be stirred up "by way of remembrance."

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE ELDER BROTHER.

BY REV. L. H. BAKER.

Mr. Stanley, on his expedition in search of Emin Bey, had with him a youth by the name of Baruti, who had been captured when a mere child and taken to England. As they steamed up the Congo, they came opposite the Basako villages and Baruti looked upon the scenes of his native land with keenest interest. Some canoes loaded with natives came slowly and warily near the steamer and within hearing distance, when Baruti recognized some of them and asked for some one by name. They called the name across the river and some one put out to them in a canoe. As he came near the steamer, Baruti asked him about his parents, mentioning their names. The rower looked and grunted his doubts as to the identity of the questioner, but drawing nearer, asked for some fact or incident by which to know him. Baruti replied: "Thou hast a scar on the arm, there, on the right; dost thou not remember the crocodile?" At the mention of this the fellow gave a shout of joy and Baruti burst into tears. The brother, forgetting his fear of the strangers, quickly boarded the steamer and the brothers, the elder and the younger, were locked in each other's arms.

There is for us an Elder Brother as we turn back to inquire after our Father, from whom we may have been borne into the captivity of sin. It is He of the scarred hands, feet and the pierced side who, "in bringing many sons unto glory," was made perfect through suffering." "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."

He has been a partaker of flesh and blood and made like unto His brethren that He might be a faithful high priest, touched with a feeling of our infirmities, and having suffered being tempted, He is able to succor them that are tempted.

We have but to remember these facts to be assured of the intense and deep solicitude of His heart for us, and the wealth of His sympathy with us in the trials and sufferings of our earthly life. In no other way so direct and helpful could our Brother demonstrate His devotion to us as by going this way before us, and by His awful struggle with our foes, sin, death, hell and the grave, and His victory over them, assure us of His ability to save us and make us more than conquerors over them also.

The influence of His conquest is not waning, as does that of a mortal hero, but is rather augmented by the testimony and experience of those who have received the inspiration of His personal presence and power. He is no longer localized, to be associated in our thought only with the scenes of Judea, but He has taken on a larger personality embracing both heaven and earth.

Following the path of His ascension we see Him received up into heaven to sit down at the right hand of God; but at once He sends down His Spirit and, like as a fire, He sat upon each of them who had known Him in the days of His humiliation, and henceforth each one is a "habitation of God through the Spirit." He has returned to abide with us, and "Christ liveth in me" becomes the clear consciousness of those who accept the divine mystery of His blessed brotherhood.

CULTURE.

The wonderful sphinx of Egypt has an animal body ending with a very striking

human face. These old Egyptians were sufficiently prophetic to believe that the animal nature might be developed into human nature. Back of Egyptian art, was a more barbarous art in which the human body ended with an animal face. Only as we believe that man was created by God, that, as the ancient prophet said, "the spirit of man is the candle of the Lord"; only as we see Christ taking our human nature up into His divine nature and expanding it into a God-like humanity and thus showing our divine capacity, only by such faith can we gather the impulse and inspiration which will enable us to grow up into Christ our living head. Man cannot lift himself to the heights of true spiritual culture by his own unaided effort. As well might the savage attempt to lift himself by his own unaided effort to the highest civilization; as well might the animal attempt to lift its instinct and brute intelligence up to the higher intelligence of man; as well might the chemical elements in the mineral kingdom attempt to organize themselves and burst forth into the fragrance of the lily and the beauty of the rose, as for man by his unaided effort to attempt to lift himself to the divine perfection which Christ has enjoined upon us.

Human culture is a tree lifting its head toward the stars, but at last falling back in impotence to the earth. Human culture is a mountain lifting its brow high into the heaven, but never touching the world above it, and always remaining rooted in the earth. Human culture is the eagle soaring toward the sun, but with failing wing and drooping spirit returning to the earth again. Human culture is a ladder reaching up toward heaven, but never resting its top against the foundations of the heavenly world. Christ flings out a ladder from heaven, its top fastened securely to the heavenly battlements, its lower rounds touching the earth; and on this ladder, as on that of Jacob's vision, the angels of God are ascending and descending. Christ brings to our struggling souls the power of a higher kingdom, and thus becomes the head of a man—humanity—who "by speaking the truth in love may grow up into Him in all things which is the head, even Christ."—*Selected.*

CONVERSION OF A CHILD.

I was at this time pastor of a large Church in Boston. Special interest arose among our people, and I was holding a few extra meetings, and giving some addresses to the children and people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday morning, a week or so after this, as I was going down to the dining-room, she intercepted me at my study door. I was surprised to see her down so early, for she was not usually the first to come down to breakfast. She came toward me with a strange eagerness. I saw by her face and the tears standing in her eyes that something unusual had happened to move her. I said, "What is it, dear?"

She made no reply at once in words, but with a bound she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time.

Presently she said, "Papa, I have got something to tell you." I at once turned and drew her with me into the study. And catching her in my arms she sat on my knees in the same chair where a few months before she had so unwillingly sat to receive my rebuke and instruction in righteousness.

"Now tell me all about it, dear," I said to her.

"Well, papa, you know how naughty I was when you talked to me here a long time ago. I did not forget it. I have been very sorry and ashamed about it, and have often since prayed to God to make me a better child. Well, you know the little meeting you had with the children? I went to some of them and resolved that I would give my heart to Jesus, but I did not. Yesterday your sermon in church made me see what a great sinner I was, and I went to bed very unhappy last night, thinking of my sins and wondering if God would forgive me. I don't know how it was, but I think God must have awakened me. It was in the night and quite dark, when I awoke. I thought of my sins, and then thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it, and gave my heart to Him, and O, I am so happy! and I have been awake ever since, waiting for the morning to come so that I could tell you."—*Dr. G. F. Pentecost.*

THE CHILD'S GOSPEL. "O, mamma," said a little girl on returning home from Church, to a sick mother, "I have heard the child's Gospel to-day." How well it would be if ministers were to gladden the hearts of the little ones by giving them more of "*the child's Gospel.*"

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

REBEKAH.

BY MRS. J. FOWLER WILLING.

The Bible records the genesis of the universe. It gives the tremendous drama of human sin and Divine redemption; yet it stops in its majestic movement to note a woman's love and a baby's tear. It is a domestic book. It sketches the home life of a simple, pastoral people living nearly four thousand years ago, a people who had hardly the appliances of modern semi-civilization. We are quite at home in Sarah's tent. We catch the gleam of Rebekah's jewels, their gold as tawny as her cheek, the flash of their gems vieing in splendor with her midnight eyes. We can easily see with what housewifely care she ordered her affairs. We can almost sniff the odor of the savory kids she cooked for the old patriarch when she stole his blessing for her favorite son.

This magnificent Bible touches humanity on all its myriad sides. Other sacred books give woman only contemptuous mention. This one recognizes the dignity and beauty of her life and work. It tells in seven verses the story of Enoch, who walked with God 365 years and who was holy enough to escape death, while it gives 66 verses to that of Rebekah's courtship and marriage. Surely, no women who believe the Bible can ever say as the Persian woman said to Miss Fiske, "We are only women," with an inflection equivalent to "We are donkeys." My soul has revolted against the cringing manner in which some of the noblest specimens of humanity have said, "We are only poor weak women." My integrity has been indignant when those same strong women have used their mock humility to outwit the magnates about whose feet they purred.

Since the Bible gives so much time and space to the domestic life of women, the daughters of modern Christianity ought to regard themselves and their affairs of the utmost importance. For the sake of Him who gave them this *magna charta*, they ought to prepare themselves most carefully to do His will diligently; and they ought to expect Him to use them for the world's salvation.

Abraham, the friend of God, understood fully that it would never do to have the heir of promise fall into the hands of a heathen wife. So he sent his steward a long and perilous journey to find the young prince a bride of reliable blood and training.

He must have known that some of the family were sharp at a bargain and given to idolatry, as he was himself in his boyhood; yet, on the whole, they were of infinitely better stock than the Canaanites. He could not bear the thought of taking one of that corrupt brood into his family, with the chance of her leading Isaac into the abominable worship of her gods.

Parents often frustrate the grace of God and mar His plans irreparably by being careless of the worldly associations and affinities of their children. Better, a thousand times, say, as did Catharine Booth, one of the best of mothers, "I'll pray you dead, if you do not hold yourself loyal to the Lord."

Abraham's steward saw the difficulties of such a proxy wooing, and expressed a fear that the young woman would object to so hazardous a journey to share the home of a man whom she had never seen and of whom she had possibly never before heard. He suggested that to make matters sure, Isaac had better go along. Indeed not.

The staunch old believer held firmly the prophetic promises that all Canaan was to be given to his family; but he knew that there was always the contingency of obedient choice in their fulfilment. Paul assured the terrified people in that wild Mediterranean gale that all who sailed with him were safe; yet, when the sailors attempted to abandon the wreck, he said, "Except these abide in the ship, ye cannot be saved."

Abraham saw that there was too much risk in allowing Isaac to go back to the old home. He might have to be scourged out of it as was Jacob, the next in the line, a few years later. He must do right and trust God. So he told his steward, "The Lord, before whom I walk, will send his angel before thee and prosper thy way, and thou shalt take a wife for my son of my kindred and of my father's house." Then, as he saw the ever-present contingency with which human free agency may checkmate even Divine Providence, he added, "And if the woman will not be willing to follow thee, then thou shalt be clear from this thine oath; only bring not my son thither again."

The romantic story of the steward's quest for the bride has been too often painted in words and on canvas to need repetition. Everybody has seen "Rebekah at the Well"; a piquant, dark-eyed Syrian-looking girl, selling lemonade over a modern well-curb for the questionable benefit of some good enterprise.

The most remarkable point of the story is the steward's prayer and its answer. With the business-like promptitude of faith he asked that the young woman whom the Lord had chosen should come to the well as soon as he reached the place of his master's kinsfolk. He did not doubt that there was a bride for Isaac in the town; and he wanted to find the right one immediately. The care of Abraham's affairs pressed him, and he wanted to get through the matter with as little waste of time and sentiment as possible. No doubt there had been a great deal of "waiting on God" in regard to the affair. Isaac was forty years old. He had had His word on this vital question. The steward's journey was a great event. He had been much in prayer all the long, tedious way. The whole thing was settled, and now he needed only the sign from God to select the bride from among the young women who came to the well at evening. He was quite definite enough to avoid mistake. He used his own judgment as far as it went; but it stopped short of a decision. He specified that the chosen one should be industrious, hospitable, deft, courteous. She should be qualified to stand at the head of a princely establishment. Rebekah was not lacking at a single point; beside all that she was very beautiful, and she had her home affairs enough in hand to welcome a guest without going to her parents or brother for permission.

The steward showed the usual human reluctance to accept a speedy answer to prayer; so he kept back his thanksgiving till he asked Rebekah about her family and the prospect of entertainment. "He held his peace, to wit whether the Lord had made his journey prosperous, or not;" though he confessed later that he had an answer before he had done speaking in his heart.

In his thanks for guidance he gave a good hint to all who seek direction from God. He said, "I, being in the way, the Lord led me." A free translation would be, "I used my own judgment as far as it would go, which was a long distance from a safe conclusion, and the Lord led me the rest of the way."

Rebekah's prompt reply to the important question was an index to her character, "I will go." The Divine approval of her ready obedience gave her a grand prophetic Messianic promise that thousands of millions should be gathered into His Kingdom from the conquest "of those which hate them." This extra-Hebrew prophecy was a flash of God's light on the fact that our Lord should be the Saviour, not only of the Jews, but of the entire world.

Since that day, thousands of monarchs, statesmen and scholars have sunk into nameless dust, while the marriage of that obscure peasant girl in southwestern Asia is read with deepest interest by millions of the most enlightened. The secret is the tremendous importance attaching to all who were in any way connected with the

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HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

REV. HENRY VASSELL DEGEN.

BY REV. WILLIAM MC DONALD.

The third Editor of the GUIDE TO HOLINESS closed his earthly pilgrimage on January 5th of the present year. He was born in Leghorn, Italy, of English and American parents. His father, Mr. Charles F. Degen, was born in the old town of Exeter, England; and his mother, Elizabeth Vassell Russell, was born in Boston, Mass. About the year 1796 Henry's father emigrated to America, and settled in Boston. In 1797 he was married to the lady above named. In 1800 they went to England, and after a time removed to Leghorn, Italy, where Mr. Degen had the position of British Consul. Henry was born Dec. 14, 1814. On Jan. 1, 1831, he was married to Eliza L. Adams, of New York. About this time he became deeply interested in the subject of religion, was converted, and united with the Methodist Episcopal Church, which changed his whole course of life.

In 1840 he entered the ministry, in the Maine Conference. In the fall of 1842 we met Bro. Degen at a camp-meeting held in North Bucksport. The meeting was well attended, but there were many adversaries. The subject of Christian Holiness was made prominent, with neither preacher nor people to oppose. Bro. Degen became deeply interested in the subject, which was true of most young preachers in those years, and he sought it earnestly, with tears. Near the middle of the meeting, while pleading for the blessing, God honored his faith and filled him with all the fulness of God. The deep of God's love seemed to swallow him up; all its waves and billows rolled over him. We heard the noise, and went to his tent to see what it meant. He sat upon a rough bench, with eyes closed and face all aglow with delight, shouting with all his strength, "Glory, glory, glory!" The place seemed quite on the verge of heaven. This was the more remarkable as he was always noted for his quiet and undemonstrative temperament. But on this occasion he did some of the loudest shouting we had ever heard.

The same evening he was appointed to preach. The congregation was large. The preachers took their places in the stand to hear the young and, by reputation, popular preacher, and all were praying for the baptism of the Spirit. Bro. Degen read the hymn, and the people sang as only Methodists could sing in those days. He then knelt in prayer. It was no mere form of words, but an earnest appeal to God, from a soul that expected an answer. There was a great move among the people, and shout after shout rang out on every side. It commenced in the stand, then extended to the congregation, and the whole camp was in a flame of glory.

The Presiding Elder, Rev. G. H. Jennie, fearing that the roughs might take advantage of the outburst of praise to do some mischief, hasted to the stand to hush the noise. But he might as well have attempted to stop the flow of Niagara. In the midst of all, Bro. Degen fell back from the kneeling-stool into the stand, upon his back, and lay there shouting, "*Glory, glory, glory!*" It was the great power of God. No one who was present could ever forget that night. God seemed to hold the people awe-stricken until the storm passed by.

Soon after the hush Bro. Degen announced his text: "And they were all filled with the Holy Ghost." The sermon was a calm, clear, impressive presentation of the

subject, and delivered with unusual deliberation under the circumstances.

Bro. Degen dated his entire sanctification from that camp-meeting in 1842. During the fall and winter of that year we held, conjointly, nine protracted meetings on our respective charges. We formed a delightful fellowship during that year, which has never been broken or diminished in more than half a century.

From Hampden, Bro. Degen went to Searsport. He was then stationed in North Bucksport. Here he closed his pastoral work in Maine. He did good service for holiness in this State. In all his appointments he was highly esteemed. The people loved him, and were always profited by his ministrations. He left a divine savor in all his charges, and the ministry greatly regretted his removal to another field.

In 1855 he was transferred to the New England Conference, and stationed at Westfield, Mass. After one year he was removed to Wilbraham, where he remained two years. Then he was stationed in Boston, where he remained six years, four of which he was chaplain in the City Institution. He was, subsequently, two years at Lynn, and two at Charlestown.

On account of impaired health, he now retired from the pastorate and devoted himself to editorial work.

The GUIDE TO HOLINESS was inaugurated in 1839, by Rev. Timothy Merritt—D. S. King, Publisher. After some years, Father Merritt having passed away, the GUIDE went into the hands of Geo. C. Rand & Co. —D. S. King, Editor. It finally became the property of Chas. H. Pierce & Co.—D. S. King, Editor.

In 1852 Mr. Pierce was obliged to dispose of the GUIDE, and offered it to Mr. Degen, who then resided in Boston. The offer was accepted, and the magazine was transferred to him, and his name appeared first for six months as Publisher, with Rev. D. S. King as Editor. At the beginning of the Twenty-first Volume Mr. Degen assumed the entire Editorial management, and for more than twelve years did valuable service in the cause of holiness.

It was soon observed that the tone and spirit of the GUIDE had changed for the better, as was manifest by large additions to the subscription list, and its influence was felt the world around. Bro. B. W. Gorham was for some years also an able Assistant. In 1868 Mr. Degen disposed of his interest in the magazine to Dr. W. C. Palmer, of New York, and here ended his connection with the GUIDE TO HOLINESS.

REBEKAH.

BY MRS J. FOWLER WILLING.

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incarnation of God for the redemption of the race.

Rebekah's partiality for her younger son, the gentle, loving, tricky Jacob, was quite in keeping with her character. She was an imperious beauty, like her mother-in-law, Sarah. She was less open and frank, but more efficient. She had the faults which usually go with such traits, especially wilfulness and chicanery. Taking things into her own hands, she even meddled with Providence. That plan to steal the blessing for her younger son was a daring piece of business. It brought its own penalty. She never saw her beloved Jacob after she sent him out of reach of his brother's anger. She had only Esau left, and he must have made her feel that it was her partiality that had robbed him of what he prized most highly. His heathen wives had been a "grief of mind" to her. She said, in her diplomatic effort to get Jacob off to a place of safety, "I am weary of my life because of the daughters of Heth. If Jacob take a wife from the daughters of Heth, such as these which are the daughters of the land, what good shall my life do me?" Probably Esau did not mend matters by adding to his family the Ishmaelitish woman. Rebekah's habit of managing affairs may be more common than we think. It is the fault of energetic souls. She loved Jacob with the passionate, tropical strength of her fervid heart. She would not trust God to give him what she believed he ought to receive. It is very hard for such as she to wait patiently for the Lord when His delays are developing faith.

God's plans wait long for men and women who can hold steady under pressure and believe through all delays.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse was in charge. After singing the doxology, hymn 543 was announced, commencing—

"Help, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day;
The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray."

No written requests for prayer were presented, but a number of persons present proffered them in behalf of friends and for various objects of interest. Mrs. Searles led in prayer. Some stanzas of Mr. Wesley's grand hymn, "O glorious hope of perfect love," etc., were sung with spirit.

Rev. Ross Taylor was requested by the leader to read the Scriptures. Before doing so he made a few statements concerning his father (Bishop Taylor's) work in Africa. He said, within three months 1200 of the native Africans (the Kaffirs) had been converted. Two new mission stations had been opened with 180 converts. The Bishop had not recovered his voice. He had been preaching to the English-speaking population, but his lack of voice and other considerations had led him to work among the natives, to whom he speaks through an interpreter, and God was greatly prospering him.

Bro. Taylor read from the sixty-second chapter of Isaiah, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness," etc. This, he said, is God's will—we are to be lights in the world, "holding forth the word of life." Christians are to be holy, shedding light upon all around.

"And the Gentiles shall see thy righteousness," etc. Christ's people set as a city on a hill attract them around. A new name is given to His chosen ones: "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah," etc. The Lord delighteth in them; they are to be married unto Him, "and as a young man rejoiceth over the bride so shall thy God rejoice over thee," and Zion shall be as a royal diadem and a thing of beauty forever. "And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

Bro. Taylor, in closing, remarked that the secret of keeping children in love with God's house was to have its worship in the beauty of holiness. He had been kept for weeks from public service and had gone around among different churches and he had found where the old Gospel was preached in purity and power they were full to the front door. God had given him eight children, five of whom would pray at the family altar—some only five or seven years old—for which he blessed the Lord.

Singing—

"I love thy Church, O God."

Bro. Morehouse.—How blessed is the declaration in the chapter, "For Zion's sake will I not hold my peace," etc. The love of God inspired the prophets. And when we have this love controling us it is good to pray and work for the salvation of souls. We are moved to this personally. I thank the Lord that He ever led me to know the rest of faith. I realize it to-day.

Singing—

"How firm a foundation," etc.

Like Christ.

Bro. Rudolph.—I understand to be fully saved is to be like God, and we are "heirs of God and joint heirs with Jesus Christ." We are to walk as Christ walked, and to overcome as He overcame.

A Beautiful Life.

A Brother.—I am glad I have found Christ to the joy of my heart. God is working in me to will and to do of His good pleasure. Everything is right when the heart is right. It is my desire and aim to have a beautiful life for Christ. Like Mary, absorbed with Christ's love.

Fire in It.

Bro. Gribben.—When the verse was read, "For Zion's sake will I not hold my peace," I thought there was a great deal of fire in it, filling the prophet. Christ had the zeal of the Lord's house eating Him up. Jesus was sometimes all night in prayer—then teaching the multitudes—and when exhausted had to be lifted into the ship. We are to be like Him, full of love and zeal—to promote the extension of His kingdom. I have this perfect love shed abroad in my heart. My Jesus is with me. He is one with me.

Singing—

"Leaning on the everlasting arms."

True Blessedness.

Sister Smith.—How blessed it is to walk with Jesus. Yesterday I visited an old man who is sick, and who has recently given himself to Jesus. He said Jesus would soon take him to Himself, and was full of praise.

How blessed is this gathering in Christ's name. I am rejoicing in Christ's love. I delight to tell what He has done for me. He is my companion on earth. He never brushes past me with indifference. We can lean on Him, and tell of His wondrous work to all around.

Singing—

"A little talk with Jesus makes it all right," etc.

Power of the Word.

Bro. Dodd.—In going about to work for Jesus, the greatest difficulty I have is to get people to study God's word. Hence many are confused and in darkness. God sent His Son to be a sacrifice for sinners and so that the Holy Ghost shall be received to be our Indweller, and our Guide. On these points the people need instruction. And, beholding in a glass the glory of the Lord we may be transformed into the same image (Christ's) as from glory to glory.

Singing—

"Trust and obey," etc.

The Living Bread.

A Sister.—When Jesus came to the well of Samaria, and the disciples directed His attention to the multitudes needing food, He said, "I have meat that ye know not of." He is the living bread—the bread from heaven. This body is to put on immortality at His coming. The fire must consume away all the dross and we must have the life of Christ. Thus can we work for Him. His life will be lived in us.

Alive from the Dead.

Bro. Rossiter.—I am so glad that I am alive from the dead, and that though I was blind, now I can see. Mrs. Palmer's picture impresses me. I was an up-and-down sort of Christian till I came to this meeting and learned better things. I used to lean on men, but now I lean hard on Jesus. Three times I have been given up to die by the doctors, but when I took Christ as my healer He raised me up. Christ will take care even of a sparrow.

Singing—

"Jesus more than all to me."

The Full Baptism.

Bro. Foster.—I am longing to know more of God; to have the full baptism of the Holy Ghost, to make me a new man, thoroughly. And, I believe He will give it to me. Then I shall be enabled, by grace, to do His blessed will. And I want my family to be saved fully. I desire to have my life opened to show forth His praise. Pray for me.

Chosen Out of the World.

A Sister.—God hath chosen me out of the world. The salvation of God is out of heaven.

Living Testimony.

Sister Searles.—Bro. Foster's testimonies are a blessing to me. We overcome through the blood of the Lamb and the word of our testimony. It is what the world wants. They will listen to testimony given in the

Spirit. I have made advance in the Divine life since last Tuesday. I have been waiting on the Lord with a little band of faithful ones all night in prayer. I received power from on high. I know the blood of Jesus cleanseth from all sin. All is given to the Lord.

Bro. Close—It has been said, everyone has in himself a wealth of undiscovered character. It is a mighty thing, and will take us either to the devil or to God. Praise the Lord for the rich things proffered in His word to them that believe. It is to me wonderfully precious. We should hide it as the lawyer does his books who would successfully win his case. This Book will guide us to the abodes of bliss. May the dear Lord help us to follow its teachings.

Bro. Hughes.—I was greatly impressed by the opening hymn—

"Help, Lord, to whom for help I fly,
And still my tempted soul stand by," etc

A prayer for preservation in temptation—that we may not be overcome by the tempter. My dear wife, who is not at present able to enjoy privileges like this, is often subject to sore temptation. I said, "My dear, the devil has nothing to do with you." "Well," said she, "if I were not tempted, I should be above my Saviour." We must expect to be tempted while in this world. But while the tempter is mighty, our Deliverer is *almighty*. Dr. Palmer used to say, "The best way to drive the devil from us was to begin to praise the name of Jesus."

"Jesus, the name high over all."

Satan flees at its mention—yea,

"He trembles when he sees
The weakest saint upon his knees."

And the name of Jesus will give us continual victory.

At the close of the meeting an appeal was made to those who would endeavor to win a soul for Jesus before the next meeting, to signify it by rising, and nearly all present arose in response.

Mrs. Palmer's favorite little hymn of consecration was sung—

"Lord, in the strength of grace," etc.;

prayer was offered by Bro. Hughes, and the benediction was given by Bro. Morehouse.

GOOD TESTIMONY.

Miss Isabella S. Leonard sends us the following extracts from letters received by her:

"Old Mrs. Clifford went to heaven night before last. She was ill about four months. A few days before she went I said to her, 'You are suffering a great deal, Sister Clifford.' '*Yes.*' Then, after about two minutes, she added—'But the—glory—that—comes with—it!' She repeated '*Glory! glory!*' over and over till, when I was almost at the foot of the stairs, I heard her say, 'Glory!' During the last weeks of her stay she was visited by great numbers, who went to hear her talk of the glorious salvation. The night before she went home she called her son to her; he bent over her, and they supposed she was going to give him some message; she said, 'I am so wonderfully saved!'"

"At the funeral Dr. B. said, 'Our sister enjoyed the higher Christian life—entire sanctification—for many years.'"

" . . . I cannot sufficiently praise the Lord for the calm and immovable resignation which He continues to me. I seem as if I had to do with nobody and nothing but God. He is at once the center and circumference. I am trying to 'rest in the Lord, and wait patiently for Him.'

"My estimate of myself and my labors is totally changed. I think that a life of activity is not nearly so exalted a test of character as one of suffering. 'I will show thee how great things thou shalt suffer for my name.' To all appearance, the latter seems to be my calling at present. Should it be so, all I ask is that I may glorify God, whether by life or death.

"Finally, dear brother, endure hardness as a good soldier of Jesus Christ. . . . 'All hail the power of Jesus' name!' We shall crown Him—I—you, M——, and millions more. Don't let us be ashamed of His Cross. As we die, we live. Out of weakness we are to be made strong. May God bless you to the extent of being a mystery!

"Yours in Jesus,

"W. LAMB."

Mr. Lamb was a Congregational preacher, born in Manchester, Eng., in 1812.

EXPERIENCE OF MRS. DR. BOARDMAN.

The life of Dr. W. E. Boardman, written by his wife, is a biography of rare interest. Mrs. Boardman was the first to enter into blessedness of the "higher life." He, however, soon followed her. In the thrilling account of Mrs. Boardman's experience we have the following passage:

The time came, God's time, for bringing me down out of all my own ideas, and letting me see His way of filling the heart with Himself. It was a lovely Sabbath morning in the month of May, when, not feeling well, I was left alone, my husband having gone to the only place of worship in the valley, where services were held in a log meeting-house. I was looking over our books, and my eye chanced to light on one left by a Methodist minister when on one of his circuit visits to us. As he was our guest, and had charged me to read this book before his return, which would be in a few days' time, I took it to run over its pages, so as to be able to say I knew what it was about. It was upon the doctrine of Christian Perfection; and as I had not the slightest interest in this subject, I was about to put it down, when, on turning to the last pages of the book, I saw the experiences of Professor Finney and Dr. Mahan. I read these experiences with intense interest.

To my great astonishment, here I found *living witnesses* to the fact of being filled with the presence of God, and being kept filled by the power of the Holy Ghost. They had found out the great secret of the power of God to save them from their sins, and this to my mind was something very practical and most desirable. It was an actual fact that just as they were delivered from condemnation and eternal death by the Lord Jesus Christ, so they were delivered from reigning sin—they who had been troubled with the same sins that beset me, sins that I sought most earnestly to put down, such as anxiety, ambition, pride, a man-fearing spirit, impatience, and love of the good opinion of others.

How often during my past life had I written down resolutions, and placed them on a chair—then kneeling before them, asked the Lord to see how solemn a vow I was making—would He *help me* to keep it? To think of asking God's *help*, as if I were the head, and He a helper in doing that which I afterwards saw was wholly His work to do! And now what light burst in upon me as to *Who* was to do all! I saw that it was as much God's work to save me from my sins as it was to convert my soul in the first place.

CHRIST MUST DO ALL.

And could it be possible that this experience was just what my husband had been seeking, without knowing exactly what it was he so longed after? To my mind it now assumed such a definite form as to be within reach. It was a tangible thing, this being saved from besetting sins. I needed this very deliverance of which the brethren wrote, and to which they testified, and I too made up my mind that, cost what it might, this experience should be mine. The first question that arose was, "How long would it take to get hold of this new life?" I feared I could not hold out in any lengthened effort, as I was still happy in my first love, never having backslidden, but always delighting in service for the Master. But I went down before the Lord, and made, what seemed to me to be a very complete surrender to Him of all that I had, and of myself as well. I then asked the Lord to show me what else I had to do, and He assured me that no further process was necessary—He would do the rest. It was His work to cleanse and keep me from sin. I trusted Him to do all, and peace filled my soul. My spirit was restful and serene as I let myself go into His hands, believing in His power and willingness to do everything I needed. Jesus was now enthroned within as King.

Precious moments these, but alas! scarce twenty minutes passed ere a question arose in my mind, "Have you given your lips to the Lord? Are you willing to tell what He is to you now?"

It seemed but a moment ere I was more than willing to tell out the story of what Jesus was, and what He could do for all who would consecrate themselves, and trust fully in Him. Only an hour before, I had been in a spirit of opposition, not knowing what I was resisting. I did it in ignorance, as thousands do.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4 : 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

A GOOD INHERITANCE.

"Better is a little with righteousness than great revenues without right."—Prov. 16 : 8.

Here is a striking contrast drawn by a master hand—"little with righteousness" over against "great revenues without right."

Why is "the little" *better?* Because it brings with it the light of God's countenance—a quiet conscience—freedom from just accusation on the part of any man—sweet enjoyment of what really belongs to us—and the conscious presence and indwelling Spirit.

"Thy comforts, gifts and graces,
My largest thoughts transcend,
And challenge endless praises
When faith in sight shall end."

THE RESTORERS.

Christ has plenty of employment for the saints. There are no idlers in His kingdom.

"No moment lingers unemployed
Or unimproved below."

His service is peculiar, unlike that of any other master. It calls into exercise the graces of the Spirit in noble activities which are Christlike in character and rich in fruitage.

There is one class of workers in Christ's service to which we would ask special attention—"*The Restorers of the Breach.*" Isaiah refers to these honorable workers thus: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isa. 58 : 12.) Such work was set before God's ancient people—a service that was at once holy, honorable and glorious.

Under the present dispensation, with its fulness of grace and gifts imparted by the Holy Ghost, the *service of restoration* runs out on many lines. There are large opportunities for the exercise of the restorative quality—sometimes in binding up wounds, great gaping wounds, which have been made in a sensitive heart—sometimes in making peace between those who are at variance—sometimes in removing barriers which block up the way of spiritual life and progress—sometimes in building up "waste places." There *are* waste places, even in Zion—places which have been lying waste for years, where the foundations of many generations may be raised. Often in this direction there are great moral transformations—waste places become gardens where the flowers of grace open their loveliness under the rays of the Sun of Righteousness, and shed their fragrance all around. Such achievements frequently call for great faith, patience and perseverance, and a rich enduement of power from on high. But the results attained are full compensation for all the toil and sacrifice expended.

Paul, in writing to the Galatians, opens to our view a fine field for *restoring exercise*, as follows:

"*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*"—Gal. 6 : 1.

Here observe: There is a *special qualification* for such service: "*ye which are spiritual.*" None else are likely to be so engaged. The unspiritual will condemn and harshly denounce, and in the revolting spirit of self-righteousness cry, "*Away with him!*"

A definite aim is to be before the minds of those who engage in this service: "*Restore such an one*"—aim at thorough work, a real salvation, believing such to be possible in the case of the vilest offender—even one who has been "*overtaken* in a fault" (caught in the very act, before he expects—*unexpectedly*)—as

Alford says; one guilty of a fault—the Greek says, "a transgression," "a fall," such as falling back into legal bondage." "*Restore* such an one"—restore him to salvation—nothing short of that—get him back into the loving arms of Jesus and into His sweet embrace. "*Restore.*" The *Greek*, we are told, is used of a dislocated limb. So we are to unite that which is out of place, and bruised.

The work of *restoration* is to be undertaken in a *peculiar spirit*, "in the spirit of meekness"—that which is the gift of the *Holy Spirit* working in our spirit (chap. 5 : 22, 25)—the meekness of Christ wrought into our spirit by the Holy Ghost. "Meekness," an eminent writer says, "is that temper or spirit toward *God*, whereby we accept His dealings without disputing them—toward men, whereby we endure meekly their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us." The work of restoring a fallen brother is often very delicate, calling for bowels of compassion, tenderness of heart, mingled with brotherly fidelity. It will not do to go at him with a club to break his head—his head is broken already, and, it is to be hoped, his heart also. Nor should we rush upon him with a sharp sword to pierce him to the quick—a sword has entered his vitals already. No, no; not that way—but "in the spirit of meekness"—that is the New Testament method.

And, finally, there is an all-controlling motive to impel us to this work: "considering thyself lest thou also be tempted." Here is something to be considered, to be pondered—the universal liability to be tempted. Who can say, "*I may not be tempted*"? None! Consider *thyself*—even those who think they are in a castle walled in with adamant. Roll an extra amount of emphasis upon that word "*thyself*," thou frail mortal. "*Consider thyself*"! And if not already enlisted, make haste to be enrolled with THE RESTORERS.

PENTECOSTAL NOONDAY SERVICE.—Ballington Booth, Commander of "*The Volunteers of America*," has re-opened his Noonday Meeting on Tuesday at 12 o'clock, in the "*Metropolitan Tabernacle*," Seventh Ave., near 14th St., New York. They have commenced grandly. Remember—every Tuesday at 12 o'clock.

"***Saying, Surely blessing I will bless thee.***"—Heb. 6 : 14.

It was God's promise to Abraham. Note in it a "*Surely*"—a gift, "*blessing*"—*an* "*I will*"—a person interested—"*thee.*"

"I have the things I ask of Thee;
What more shall I require?"

PENTECOST—ITS CONDITION.

Pentecost has its condition. We put it in the singular, comprehensively. The fact of its *conditionality* is amply presented in the Acts of the Apostles. In anticipation of the reception of the gift of the Holy Ghost on the day of Pentecost, Christ said to His disciples: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That word "tarry" implied much, as the historic days of tarrying in Jerusalem plainly teach us.

In obedience to their Lord's command, they sought a quiet retreat, an upper room, in Jerusalem, and there for a succession of days waited for the promised enduement. The promise of the Father, made through His beloved Son, was most explicit, as immovable as the everlasting hills: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, in Samaria, and unto the uttermost part of the earth." This great promise was before them, and its fulfilment was the great object which they were to seek.

Why those successive days of tarrying in the upper room in Jerusalem? One thing, and one only, as we conceive. That was, the fulfilment of the Pentecostal condition. And that was, simply, *faith*. That is the only condition of salvation, in all its stages. It is so at the door of justification, and again at the door of entire sanctification, or, the conferment of the Pentecostal gift.

The condition of *faith* is so simple that a little child can understand it, and exercise it. Yet it may try the powers of an intellectual giant. And hence many of the mighty ones stumbled at the condition. But faith itself is conditional. That is to say, there are certain preliminaries to be settled in order to put the soul in a believing mood. Mrs. Phœbe Palmer used to call this coming on "*promise-ground.*" There are in certain cases *impossibilities* of faith. Christ

Himself so declares, presenting with it a striking illustration: "How can ye believe, who receive honor one from another, and not the honor that cometh from God only?" This interrogatory is equivalent to an affirmation, as if it were written: "Ye *cannot* believe, who receive honor one from another," etc.

This conditionality of faith, though in itself so simple in its exercise, is the key that unlocks the mystery of the ten days' waiting in the upper room. The details of those days, had they been written, would be a marvelous history; but they are not given. Nor is it essential that we should know them. We are concerned with the main fact: the lapse of so many days before the great enduement was conferred. One thing to be considered is, that it was a large company, enough to constitute a Church of considerable proportions—the number one hundred and twenty! And, in order that they should be "all of one accord in one place—and the day of Pentecost fully come"—every one, men and women, must be on *believing ground*—where they could believe—grasping the promise of the conferment of the Holy Ghost. And when we think of the diversity of temperament and condition and circumstances of the one hundred and twenty, it is not marvelous that so much time should have been required to bring them to the decisive point.

RELIEF FOR ARMENIA.

The following item of news, and the information cabled from Turkey, will interest many of our readers:

"The National Armenian Relief Committee recently forwarded to Turkey $35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is Chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than 40,000 children have been made orphans by the late massacres. These 'Wards of Christendom' can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before spring unless generous gifts are sent at once to Brown Brothers & Co., 59 Wall Street, New York, who are the authorized treasurers."

Let our friends send contributions addressed to The Armenian Relief Committee—Room No. 118, Bible House, New York.

"Show me thy ways, O Lord."

A prayer for instruction concerning the Lord's "*ways*"; to walk therein is life.

"As my guide, my guard, my friend,
Lead me to my journey's end."

SPIRITUAL LEAVEN.—I.

The "Standard Dictionary" defines leaven thus: "1. Fermenting dough, used to lighten or raise other dough. 2. Any substance that sets up, or is intended to set up, fermentation. 3. Anything that, by exerting a strong or silent influence, works a general change; as the leaven of charity; the leaven of disloyalty." In our time and country bread is almost universally raised by means of yeast instead of leaven.

The Bible speaks of leaven in twenty-eight distinct passages, ten of them being in the New Testament. In most cases the word is used in its material sense, with either approval or disapproval. Among the Israelites leaven was strictly forbidden during the feast of the Passover, as being commemorative of their hasty departure from Egypt (Ex. 12 : 34). Leaven was also forbidden in connection with every offering by fire (Lev. 2 : 14); but its use with both the peace offering and the wave offering was not only permitted but enjoined (7 : 13; 23 : 17).

This sufficiently shows that leaven in itself possessed no moral character, and might be used symbolically in either a good or bad sense. This we find illustrated in several passages of the New Testament, notably so in our Lord's parable of the leaven, Matt. 13 : 33, and Paul's teaching in I. Cor. 5 : 6-8.

This double use of words is of frequent occurrence in the Bible, as, for example, the familiar words fire, breath, wind, water. In the best possible sense John the Baptist spoke of fire as a symbol of the highest spiritual purification: "He (Jesus) shall baptize you with the Holy Ghost, and with fire" (Matt. 3 : 11), which came to pass most signally three years afterward, when "there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost." The fire of God, used in its opposite penal sense, is often described as an instrument of divine wrath, as in the overthrow of Sodom

and Gomorrah, and many other Old Testament instances. So at the last day "the Lord Jesus shall be revealed . . . in flaming fire taking vengeance on them that know not God."

Breath is sometimes made to symbolize the gracious offices of God's Spirit, and at other times His destructive energy. Thus: "Breathe upon these slain, that they may live." "He (Jesus) breathed on them, and saith unto them, Receive ye the Holy Ghost." "And then shall that Wicked be revealed, whom the Lord shall destroy by the spirit (breath) of his mouth."

The same may be said of wind and water, and of various other words that are used symbolically in Scripture with directly opposite applications, a good and a bad.

We have been thus particular in noting and illustrating this fact, because it has come to be a fashion with too many to deny that leaven is ever used figuratively in a good sense, and to insist that even in our Lord's parable it is used only in a bad sense, thus teaching that the evil leaven of human wickedness is destined to work and diffuse itself abroad until the whole lump of humanity is leavened thereby—to be followed by the personal coming and reign of Christ on the earth. But, in opposition to this, the common, accepted interpretation is doubtless the true one. Even A. R. Fausset, a pronounced premillenarian, in his "Bible Cyclopedia," writes thus: "Though elsewhere used in a bad sense, leaven, in Matt. 13 : 33, represents the Gospel principle working silently, without observation, from within, till the whole is leavened, just as the mustard-tree represents its extension externally. So flesh, though usually in a bad sense, in Ezek. 11 : 19 is in a good sense."

William Jay, the prince of British sermonizers in his day, has left one of his charming homilies on this parable. He says: "We may consider the kingdom of heaven as intending the empire of the Gospel in the world, and also the empire of grace in the heart." Confining attention to the latter, he follows with these highly suggestive points: "The leaven in the meal is a foreign importation—is active and operating—is assimilating—its operation is gradual—its influence is diffusive."—"*Evening Exercises.*"

How true is this of the grace of God in all stages of the soul's salvation. N. VANSANT.

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."—Acts 16 : 25.

"And prisons would palaces prove,
If Jesus would dwell with me there."

"A BEAUTIFUL CELL."

Can the Gospel turn a prison *cell* into a palace? It certainly did in the days of the Apostles—and why not *now?* The cells of Peter and Paul and Silas, even in the "inner prison," were made palaces, and they "sang praises to God at midnight." In 1897, thank God, the transforming power of the Gospel in prison-life is being revived—*prisons* are being made into palaces.

Mrs. Ballington Booth, the honored companion of Ballington Booth, the Commander of "*The Volunteers of America*," has received, evidently, a great divine commission, to be a minister of life to the prisoners of our country. She has already visited, by special invitation, several States-prisons — "Sing Sing," "Auburn," N.Y.; "Williamstown," Mass.; "Trenton," N. J., and "San Quentin," Cal. Hardened men have been broken down, tears rolling down their cheeks, and the heart-rending cries of penitence and the shouts of salvation have been heard in the cells. "*A Prisoners' League*" has been formed, composed of *saved men*, in connection with "*The Volunteers*," which now numbers about 600—of which 200 are in *Sing Sing!* This is glorious. Let everybody say "*Hallelujah!*"

One prisoner said to the chaplain of the prison: "*O, my cell is so beautiful!* Do tell the Warden not to change my cell! O, it is so beautiful! I don't want to have it changed. *O, it is so beautiful!*" Say "Hallelujah" again, ye saints!

Beautiful! A prison cell beautiful! Did you ever see the word "*beautiful*" in such life-connections? Why, it fairly blazes with heaven's own light! We can almost fancy that we hear Peter and Paul, as they look over the celestial battlements, shout, "Beautiful! *beautiful!* We found it so; we found it so."

Mighty God! Roll on this work! Put, O Lord, the magazines of strength at the back of this little, heroic woman! Stand aside, ye cold-blooded skeptics who say "the day of miracles is past!" Stand aside—take a few paces to the rear! Is anything too hard for the Lord?

SAD TIDINGS FROM INDIA.

Rev. D. O. Ernsberger, missionary of the Methodist Episcopal Church at Gulbarga, India, writes us lately as follows:

"About two months ago some of our Christians came to me saying they had nothing to eat and could get no work in their village, and that the merchants would not sell them grain without the cash, which they had not. I could not turn them away, nor would I dare support them in idleness. So I told them to come to Gulbarga, and I would give them work. The only practicable thing I could devise was the digging of a well. So I have begun a large well about forty feet square. After going down about three or four feet we have all rock, which we have, for the most part, to blast. This makes it very expensive.

"At first there were only about a dozen people, now there are forty-five, and a lot more asking to be taken on. I have nothing on hand to carry on the work, but I felt sure it would not please God to turn these needy poor away; and so, with faith in Him whose are all the riches of this and all other worlds, I have begun the work, and expect to finish it, and thus help as many people as possible.

"I am paying the regular Government wages to all these people, viz., about forty-five cents per week to men, and half that amount to women and children. As little as this seems, I suppose I could have 1,000 people at work within a month.

"The Government, in some parts, carries on relief work, but there is nothing of the kind here. When the Government does carry on work for relief, it pays just half what I am paying. Instead of paying more, as one would suppose, food being double what it is in ordinary times, only half is allowed them. Well, these poor people have a hard time of it, sure enough, and no hope for anything better in this world. I cannot *ask* you to make any appeal through the GUIDE, but if God moves you to do so, I shall praise Him for it. I want God's will to be done, and nothing more.

"I may say that many of these poor people are like the 'Prodigal,' who was caught in a famine: they are coming to themselves, and saying, 'Our idols cannot help us.' Many are ready not only to accept the bread that perisheth, but the '*Bread of Life*.' I have baptized a number of those who seem sincere, and there are more asking us to receive them. We are having meetings with them daily, or nightly rather, and expect God to work on their hearts by His Spirit.

"Cholera and the plague are raging. The wife of one of our Christians was taken with cholera on Sunday and died on Tuesday, at 5 A. M. On Wednesday, at 3 A. M., one of his children was taken, and died the same day at 4 P.M. This occurred in a village about forty-five miles from here. I went to bury the wife, but was too late, but in time to bury the child.

"In Bombay 400 to 1,000 die daily from the bubonic plague. Famine and pestilence are the lot of poor India at present."

The above is a truly sorrowful picture. It must touch every Christian heart who looks at it. Will not some of our friends send us a donation to help this heroic missionary save some of these people from going down to untimely graves, and perhaps be the means of their salvation? Whatever is forwarded to us shall be sent with all possible dispatch, and, it may be depended upon, will be well appropriated.

NEW CONSUMPTIVES' HOME, BOSTON.

We learn from "Times of Refreshing" that on Friday afternoon, January 5, the ceremony of laying the corner stone of the New Consumptives' Home at Grove Hall took place. The preliminary exercises consisted in Silent Prayer, the singing of the hymn, "All hail the power of Jesus' name" (a hymn which the friends of Dr. Cullis will remember as being his favorite), and the reading of the Scriptures followed. In the corner stone were placed memorials of the work—the first and last report written by Dr. Cullis, also the last one by Mrs. Cullis. Mrs. Cullis offered a short prayer, which commended the work to God, and recognizing in this ceremony the perpetuation of the plan of Him who had "gone up higher," proceeded to lay the corner stone, after which the guests withdrew to the Chapel. Addresses were here given by friends of the Institution, among them those who had long been familiar with the work, and intimate friends of Dr. Cullis: Dr. Plumb, Dr. Daniel Steele, and Dr. Fulton.

The erection of this new *Consumptives' Home*, so auspiciously begun, is intended to respond to the demands of the period. It has been contemplated for some time, but has been delayed by attempts which were made to thwart the enterprise by the enemies of truth and righteousness. God has, however, interposed to overturn their evil devices, and the building has been commenced. This marks a new era in the history of the marvelous work of Christian philanthropy inaugurated by that eminent man, Dr. Chas. Cullis.

It is noteworthy that the whole series of enterprises conducted by this noble servant of Christ are continued with unabated success under the direction of Mrs. Cullis and those associated with her—Rev. E. D. Mallory and others.

We commend this new enterprise to the sympathy and aid of our friends who are lovers of true holiness. Pray that it may be carried to successful completion, and if God move any to do so, make an offering for the work. Address Mrs. Lucretia A. Cullis, 175 Huntington Avenue, Boston.

WITH OUR CORRESPONDENTS.

HARTFORD, CT.—Rev. Dr. I. Simmons, of First Methodist Episcopal Church, Hartford, Conn., is having a very successful pastorate. There has been a large increase of interest and attendance in all departments of church work. The ministrations of the pastor are loving, tender, clear and complete, and are winning many to the Bible standard of Christian life and character.

During the month of January, evangelistic consecration services were held resulting in the conversion of sinners, reclamation of wanderers, and the sanctification of believers.

The pastor and family have reached the hearts of a multitude, and are universally beloved. ***

—A GOOD CANVASSER.—Sister Emma V. N., of Indiana, writes:

"I went around to every house, and left a copy of the GUIDE. Some told me they would subscribe next month. I have four names promised. We are having such good meetings in our Church! I am helping our pastor all I can in leading souls to Christ. I have led *seven* to the Saviour. I hope to lead many more. I will do my best to get subscribers for the GUIDE. I go out after dinner, and do not get home until half-past six."

Here is a diligent disciple—winning souls, and getting subscribers for the GUIDE at the same time—two things that go well together. The Lord bless her!

—A HEARTFELT EXPRESSION.—Sister L. M. A., of Massachusetts, writes:

"If I had the means, I would send it (the GUIDE) to one hundred or more. I would be glad to see it in every Christian family. I have asked Christians to take it, but O, no; 'they have taken something else.'"

It would be well if we had an army of such enthusiastic souls.—[ED.]

—AN OLD SOLDIER.—Mother O. M., of California, writes:

"The GUIDE has always been one of my most welcome visitors. As long as Mrs. Palmer lived, I felt I must have it. I am an old New York Methodist, and like to hear all I can of the workings of the lovers of Jesus. My name was '*Merwin*,' a name that was well known in your city. The years are counting on me, having passed my 81st birthday."

Eighty and one years passed, and still in the service of the King! May she have a bright and triumphant closing up!

OUR COMING HISTORY.

We are working earnestly to complete the

"HISTORY OF THE GREAT REVIVAL OF BIBLE HOLINESS."

We are calculating, if God favors us with health and strength, to issue this elaborate and deeply interesting work next fall. It will be undenominational, presenting many phases of the reign of Pentecost, and its development of power and glory in the past and in the present. If any have facts respecting personal experience, associations, or social meetings, on the line of holiness, that will help us in the r o u n d i n g - u p of this great work, they will please communicate with us at once, addressing "George Hughes, 64 Bible House, New York." The ablest writers in this and other lands have sent us the most valuable contributions, which will render the volume thrillingly interesting.

PASSING NOTES.

A MARCH NOTE. Let not the fierce winds of temptation or opposition drive you from your foundations. Stand the storm—Hold fast.

GOSPEL STUDIES:

—"*Study to show thyself approved unto God.*"—II. Tim.

Mark! Approved *unto God*—not unto men.

—"*And that ye study to be quiet.*"—I. Thess. 4:11.

Salvation has the element of *quietness* in it—and often quietness is power.

—REV. ALEXANDER MCLEAN, is recovering from his late injuries, and will soon be about his Master's business again.

—REV. JOHN THOMPSON, of Philadelphia, has, we learn, had a successful operation performed on his eyes, and is doing well.

—REV. DR. F. B. MEYER, of London, is, as we write, commencing special services in Carnegie Hall, New York. More in our next.

—REV. DR. FOWLER, President of the "National Holiness Association," will conduct Pentecostal services at the Philadelphia Conference in March.

—REV. B. M. ADAMS read a paper a few Mondays ago in the Ministers' Meeting, New York, on "Prayer, in its Relation to Ministerial Work and Success." There was a Pentecostal time.

—REV. G. F. OLIVER, D.D., is Presiding Elder of Uhrichsville Dist., East Ohio Conference, and not of the New Philadelphia Dist., as erroneously stated in our last. His address is New Philadelphia, Ohio.

—SECTIONS of the International and Interdenominational PRAYER ROLL for use in Conferences of Ministers, Holiness Conventions, Associations, Camp Meetings, etc., may be had on application to this office.

—REV. L. H. BAKER, Evangelist, has been conducting revival services in First M. E. Church, Millville, Rev. Dr. W. P. Davis, Pastor; and in Central Church, Bridgeton, Rev. N. J. Wright, Pastor. Decided success. The Lord's name be praised.

—THE PRAYER ROLL AT CONFERENCE!—A section of the International and Interdenominational PRAYER ROLL will be used during the session of the New Jersey Conference commencing March 21st. *Pentecostal Services* during the Conference, probably conducted by Rev. L. H. Baker, Evangelist. All who would like their friends on the "Roll," that this body of ministers may pray for them, please forward requests at once to the GUIDE Office, 64 Bible House, New York. Let the requests come.

THE DEVOTIONAL HOUR.

"Rest in the Lord, and wait patiently for him."—Psa. 37 : 7.

The only true resting-place—"in the Lord." Happy those who find it, and who "wait patiently for him"—for His answers to prayer, and for His deliverances.

"Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

There are those who seem to have it all their own way—and even "bring wicked devices to pass"—but it is only a short-lived prosperity. Let them have their *brief day*—fret not—surely there is an end.

THE CLOSET LESSON.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." —James 1 : 12.

"Thou refuge of my soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies."

The word "temptation" has various meanings. It covers all forms of trial to which the Christian may be subjected. Sometimes it refers to the seductive arts of Satan, his solicitations to evil; then again to affliction, calamity, distresses. But whatever the particular form of "temptation," blessed is the man that *endureth* it—patiently and perseveringly. Such *enduring* is blessed because it develops Christian character, and qualifies for enlarged and more illustrious service for Christ. But especially is it blessed because of the crown meted out to those who thus endure—"a crown of life"; "for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." The crown is the Lord's free gift to them that love him—to them who give proof of their love in enduring temptation. "When he is tried"—when he has become tested and approved, when he has passed through the trying (ver. 31) of his "faith," having gained the victory, he shall receive the crown. But not *the crown* in allusion to the crown or garland given to winners in the games; for this, though a natural allusion for St. Paul in writing to heathen, among whom such games existed, would be less appropriate for St. James in addressing the Jewish Christians, who regarded Gentile usages with aversion. The crown of life—life constitutes the crown, *literally the* "life," the only true life, the highest and eternal life. This is the prize that lies at the end of the conflicts of earth. We should aspire after it, enduring "hardness as good soldiers," inspirited by the promise, "He that endureth to the end shall be saved." To patient faith the prize is sure.

"ENCOURAGE HIM."

(Deut. 1 : 38.)

BY REV. JOHN PARKER.

God loves you, and would make your life
A glad and sure success.
He asks your love, your faith, your trust;
This done, and He will bless
And guide your steps in paths of truth.
Happy such life, begun in youth;
Thrice happy, when thy noon is passed
And thou art nearing home at last.

He guides your steps in paths unknown,
Nor may you ask Him why;
He may not keep your eyes from tears,
Nor save your heart from sigh;
But, cheer'd by thoughts of Father's love,
Your tireless feet shall press
The path made radiant by His smile,
The holy path, without defile.

Bring all your weakness, fears and doubts,
And put them at His feet;
Then, like a wearied child, repose
In trust and faith complete;
And He will welcome all your needs,
And all your needs supply.
His love, that for your soul could bleed,
Could for your safety die.

No fear need chill your soul's content,
Nor hush your joyful song;
He knows your need, He hears your plaint,
He watches all day long.
The guile and hate of all your foes,
Their cruel craft, your Father knows.
Thus hid beneath His sheltering wing,
Without a care thy heart may sing.

Sing of His love, His power and grace,
His guiding hand and tender care;
Of God, as near in every place,
And kept by Him from every snare.
Look to the cross, and thou shalt see
These tokens of His love for thee;
With brand of blood upon thy brow,
Rejoice, for He will save thee now.

—*The Churchman.*

The Church was a witnessing Church. The Apostles were not advocates, but witnesses. A witnessing Church is a powerful Church. Christ lifted up is the magnet that draws a world to God. The resurrection is the proof text of a full Gospel. It puts the crown upon the Saviour's brow, and brings the sinner to his knees in penitence and petition. Great power results in great grace. Christian character follows in the wake of faithful witnessing. The Church that the Holy Ghost possesses is marked by outward and by inner growth.—*Sel.*

A LIFE OF CONTENT—"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Emphatic words to note: "without covetousness"—"be content"—"for He hath said," etc.

DAILY BIBLE CALENDAR—MARCH.

1. II. Tim. 1 : 8; Titus 1 : 2; Psa. 65 : 2; Psa. 56 : 10.
2. Rom. 12 : 16; Psa. 9 : 12; Psa. 5 : 2; Psa. 101 : 1.
3. Jer. 6 : 16; Jer. 6 : 16; Job 22 : 27; I. Cor. 15 : 57.
4. I. Chron. 16 : 15; James 4 : 6; Luke 23 : 42; Psa. 18 : 1.
5. Luke 11 : 35; I. John 1 : 7; Psa. 43 : 3; Judges 5 : 3.
6. Isa. 60 : 1; Isa. 60 : 19; Psa. 102 : 2; Luke 2 : 14.
7. Heb. 12 : 3; I. Cor. 10 : 13; Psa. 17 : 18; I. Chron. 23 : 30.
8. Rev. 3 : 18; II. Thess. 3 : 3; John 17 : 11; Psa. 84 : 5.
9. Eccles. 5 : 1; Psa. 92 : 13; Psa. 140 : 8; Psa 42 : 4.
10. Rom. 12 : 17; Luke 6 : 35; Matt. 6 : 12; Psa. 34 : 3.
11. Zech. 8 : 13; Isa. 58 : 11; Psa. 28 : 2; Psa. 146 : 5.
12. Ephes. 6 : 10; Gal. 6 : 9; Psa. 68 : 28; Psa. 98 : 1.
13. Psa. 50 : 15; Psa. 112 : 4; Psa. 27 : 9; Psa. 29 : 2.
14. Josh. 1 : 9; Josh. 1 : 9; Psa. 109 : 21; Psa. 115 : 12.
15. Luke 21 : 19; Psa. 30 : 5; Psa. 143 : 1; Psa. 136 : 26.
16. Phil. 4 : 1; Psa. 42 : 8; Psa. 30 : 10; Psa. 9 : 11.
17. Psa. 50 : 5; Rom. 8 : 32; Psa. 132 : 9; Psa. 119 : 137.
18. Gal. 6. : 7; Psa. 9 : 9; Psa. 143 : 2; Jude 25.
19. Rom. 12 : 19; Psa. 15 : 4; II. Tim. 2 : 7; Psa. 52 : 9.
20. I. Cor. 15 : 58; I. Cor. 15 : 58; II. Kings 20 : 3; Psa. 144 : 9.
21. I. John 2 : 1; I. John 5 : 4; John 17 : 17; Psa. 21 : 13.
22. Jer. 1 : 7; Jer. 15 : 19; John 17 : 9; Psa. 63 : 4.
23. Isa. 27 : 5; Prov. 3 : 26; II. Chron. 6 : 41; Psa. 67 : 3.
24. II. Peter 3 : 14; Jer. 23 : 4; Psa. 28 : 9; Psa. 70 : 4.
25. Zech. 9 : 12; Joel 3 : 16; Psa. 86 : 3; Psa. 104 : 33.
26. Psa. 62 : 8; Psa. 27 : 14; Psa. 130 : 2; Dan. 2 : 23.
27. I. John 5 : 21; I. John 3 : 21; Exod. 33 : 13; II. Sam. 22 : 3.
28. Psa. 46 : 10; Dan. 11 : 32; Psa. 22 : 11; Luke 1 : 46.
29. I. Cor. 6 : 20; Rom. 14 : 18; Psa. 51 : 1; Psa. 140 : 13.
30. I. Peter 4 : 7; Rev. 2 : 10; Psa. 38 : 9; Psa. 139 : 14.
31. Psa. 100 : 3; Isa. 45 : 19; Psa. 9 : 19; Psa. 119 : 64.

THE GUIDE PRAYER AND TRACT UNION.

(International and Interdenominational.)

We hope the combination, as indicated in the above title, will be kept in mind. It calls for prayer and work, particularly in the form of tract distribution. We designate as the day of special prayer for this month,

TUESDAY, MARCH 16TH.

Scripture for the day: Matt. 5 : 13–16. Ponder it—resolve, God helping, to have it verified in your life.

The Hymn—to be read or sung—No. 225 in the Methodist Hymnal—

"Jesus, from Whom all blessings flow,
Great Builder of Thy Church below," etc.

Subjects for Prayer: The families of those represented in "*The Union*"; The Churches—all who are specially engaged in promoting the work of Holiness—and all whose cases are on

The International Prayer Roll.

Remember several things concerning this "Roll":

1. It is now united with the "Roll" that was in the office of the "*Christian Standard*," Philadelphia, and is now fast running up to 1,000 feet long.

2. Requests from any part of the world may be placed on this "Roll"—for personal, family, Church, or world blessings—for both spiritual and temporal blessings—for the divine healing of soul and body.

3. Every member of "*The Union*" is expected to remember "*The Roll*," in silent prayer at least—or, in their closet, each morning at 9 o'clock, and at noon, if practicable, on the day set apart for *special prayer*—and to pray in faith expecting an answer.

4. To inform us of answers received to the prayers thus offered, for encouragement to the faith of Christian people.

"O Thou, by Whom we come to God,
The Life, the Truth, the Way,—
The path of prayer Thyself hast trod;—
Lord, teach us how to pray."

THE DAY OF PRAYER.—Sister Mrs. L. C., writing from Pennsylvania, says: "On the day of prayer I was sewing and, all at once, I had such a sweet peace come down from heaven upon me. I thought, why is this? and I remembered this is the day of prayer. I took my Bible, found the portion for the day and read it, sang the hymn and prayed. It was a glorious day to me. I went to meeting that night and my heart was filled with the Holy Ghost. I shouted aloud for joy. I have been a child of God since I was twelve years old."

We shall be glad to hear from others who received a Prayer Day Visitation.—[ED.]

TRACTS FOR THE MONTH.

We are in receipt of quite a number of letters from those who wish to have their names enrolled on the Registry of "*The Guide International Prayer and Tract Union.*"

We would especially urge two things:

1st. That each one will, if possible, procure a copy of our *Text Book*, "FOUR PEARLS" so as to follow up the Daily Lessons: Precept, Promise, Prayer and Praise, for each day. Many thousands have been circulated, and in all parts of the country these thousands are joined in the morning exercises.

2nd. LEAFLETS. We urge all who work in connection with "*The Union*" to have by them a package of *Leaflets for Letters*, or to hand out as desirable. We are about to issue a new edition of "*Phœbe Palmer Leaflets*"—selections from Mrs. Palmer's writings, directly on the line of Holiness. 50 in a package for 10 cents.

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—In a revival at Anaconda, Mont., 102 members were received into one Church.

—Two good Sunday schools have been organized at the Klamath Agency under Rev. Thomas Storms.

—The Yale University some time ago received from a lady $750,000 in cash, the largest single gift it ever received.

—Of the 1,157,668 communicants in foreign mission Churches, Great Britain has 312,297, and the United States 312,252.

—Robert Miller has held a twelve-days' meeting at Brevard, Transylvania Co., N. C., which resulted in the conversion of 50 souls.

—Grace parish, New York, maintains, at an expense of $6,000 a year, a day nursery, in which 75 to 90 children are cared for daily.

—During the seventy years of its existence the Pastors' Aid Society of Baltimore Conference (Meth. Epis.) has appropriated to its work $200,000.

—Rev. Ralph Gillam conducted evangelistic meetings in the M. E. Church, Lowell, Mass., in September last. More than 80 professed to find the Saviour.

—The Chicago *Tribune* states that in 1895 gifts to benevolent institutions amounted to $29,000,000, being an increase of $9,000,000 over the gifts of 1894.

—Philadelphia Presbyterians are raising an emergency fund of $5,000 to cover unpaid salaries of their city missionaries and meet interest on debts of mission Churches.

—Rev. B. F. Brooks, of Mount Vernon, Wash., writes that at special services seventy-five persons professed conversion. The town never had such a spiritual awakening before.

—At Platteville, Wis., the Congregational, Primitive Methodist and Methodist Episcopal Churches held union revival services for two weeks. There were several conversions.

—Mr. Moody held meetings in Boston during January daily at 10.30 and 3. He refuses to conduct night meetings, so that there may be no interference with services in the Churches.

—The Training School in Chicago for City, Home and Foreign Missions has sent out 300 missionaries in eight years; 87 of the number have gone to foreign fields, where two of them have laid down their lives.

—The Junior Theological Class at the University of the South, Sewanee, Tenn., is the largest and best in its history. With two exceptions, the entire class received their training in the academic department of the university.

—The Church Extension Society (Methodist) in Chicago has built in 30 years 60 churches, valued at $643,750, and the membership has increased between nine and ten thousand. There are 17,505 Church members within the city limits.

—The first marriage was recently celebrated in the new Mission Rooms, Fifth Avenue, New York, by Dr. Leonard. He and his brother secretaries have agreed that all the marriage fees which they receive shall be applied to the extinction of the Missionary debt.

—Twelve Methodist Colored Conferences in the South reported last year an increase and six reported a decrease in missionary collections. Eleven White Conferences reported increased and three decreased missionary collections. The net increase was $5,746.

—The concerts given frequently at the rooms of the Boston Seamen's Friend Society are usually in charge of the Christian Endeavorers of the city. The seamen greatly enjoy them. During the past year 348 men signed the temperance pledge presented on these occasions.

—In the Sixteenth Ward of Chicago, where the Northwestern University has its settlement, there are 67,000 people, which is "physically and morally overcrowded," containing 30,000 Poles, 12,000 Germans, 6,000 Scandinavians, and a thousand or two each of other nationalities.

—The pastor of a Boston Church recently reminded his people that as late as 1830 a number of people were lying in jail in England because they had not attended the parish Church. If the same rule applied to his congregation, a hundred or more might meet the same punishment. He concluded by saying *it might do them good.*

—An earnest pastor writes thus:—"I called a meeting of the official members fifteen minutes before morning service, for prayer and consultation. I was pleased with their attendance. I then invited them to sit with me on the platform and back up the preaching with their presence and prayers, which they did. They are representative men, and it was a real inspiration and help." A great revival was the result.

—A tablet marking the site of the first Lovely Lane Methodist Church, Baltimore, was unveiled November 24, 1896. It is contended by some that this was the first Methodist Church built in America. The famous Christmas Conference was held here, one hundred and twelve years ago, when the M. E. Church was organized. Rev. Dr. Goucher presided, and Revs. Dr. Buckley, New York; Dr. Hoss, Nashville, and Dr. Potts, Toronto, Canada, addressed the meeting. Three sections of Methodism were thus represented.

IN FOREIGN LANDS.

—During this century over 160,000,000 copies of the word of God have been printed, in over 360 different dialects and languages.

—It is announced that Baron Hirsch's widow has donated $20,000,000 to promote the emigration of Russian Jews to Argentina.

—Arrangements are being made by the Wesleyans to make extensive aggressions in those parts of London where the population is rapidly increasing.

—The Salvation Army in Great Britain has raised $118,775 during its late self-denial week. This is an increase of $25,000 over the amount raised last year.

—During three weeks, in Belfast, Ireland, 300 men and 153 women were charged with offenses connected with intemperance, and only 39 with any other offense against the law.

—The Christian Alliance proposes to plant a line of stations in Central Africa 1,000 miles long, from Matadi to Lake Tanganyika, on the eastern boundary of the Congo Free State.

—The most Protestant country in the world is Sweden. Out of a population of 6,000,000, there are only 2,000 Roman Catholics. The remainder are members of the Lutheran Church.

—Missionary work in China is probably more difficult than in any other land, yet to a single missionary—the late Rev. J. A. Lezenberger—were given to his missionary life 940 adult converts.

—Medicine opened Korea to missionary work, and has occupied a most important place since. Schools closely followed, and there are now more than 80 missions, under the care of seven denominations.

—When asked why he favored the spread of Christianity, a Japanese statesman replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligation."

—There are 8,195 Indian children receiving the rudiments of an education, a knowledge of the arts of industry and the habits of thrift, in the 290 Indian schools of the Northwest and British Columbia.

—Ecuador, "the equator country," for that is what the name means, has no missionary, and never has had. Its area is twice as large as that of Great Britain and Ireland. It has a population of 1,220,000.

—The conversion is reported of a Persian Moslem who a year ago was accustomed to bathe every night in order to wash off the pollution of contact with Christians during the day. Now he has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith in Christ.

—Bishop Ingham, of Sierra Leone, has resigned; he anticipates disestablishment. The Secretary for the Colonies will not recommend a successor, unless there is a strong opinion in the colony favorable to the appointment.

—In the leper asylums of India are many bright little children who, if left there, will be almost certain to become lepers. It only requires $20 a year to rescue one from such a fate and have it trained in a Christian school.

—Rev. Mr. Fairbank, of the A. M. B. in India, rides a bycycle on his preaching tours. Wherever he goes he finds plenty of people ready to listen to the gospel if they can only catch a glimpse of the horse that needs neither grass nor grain.

—The English Church Missionary Society employs 730 missionaries, not including wives. No less than 269 do not draw their personal allowance from the general fund. Last year 60 new missionaries were sent out, and this year 80 more are ready to go.

—Buddhist monks from Ceylon are attempting to introduce Buddhism into the British dominions of South Africa. It is said they have had the co-operation of Sikhs and other warlike races of British India who have been brought over for service in the police.

—In the empire of Japan all Christian Churches together have 111,588 members, 858 missionaries, 331 native ministers, and 981 catechists. Of the Church members, the Catholics have 50,302 (including all baptized children), the Greek Church 22,576, and the Protestant Churches 38,710.

—Some time ago a small section in Quebec Province was set off for a parish; all the Protestants within the limits were made to pay the taxes to the majority, or dissent; and they cannot dissent if they have not enough children of their own to form a district. They are thus compelled to pay to the Roman Catholics.

—At a recent meeting held in Toronto on behalf of the Leper Mission, Mrs. Armstrong, from Rangoon, Burma, said that lepers are numerous there. Some years ago a leper came to her pleading for his three children, his wife having run away when she found he was leprous. Mrs. A. took the children and cared for them. Two of them became Christians.

—Texas contains one-seventh of the members of Southern Methodism. Mexico is so close to this State that a stone can be thrown across the Rio Grande into a country of heathen Mexicans. A bishop, after looking about the market-place of a Mexican city, said, "I have been around the world to see humanity, but I have come back close home to see it in its greatest degradation."

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

MONTHLY REVIEW.

We come to the third month of the present year—*March*. We hope the sharp, piercing winds will not prevent some outside work being done for "*The Master*" in the way of circulating holy literature. We are thankful to those who have sent us new subscribers for the GUIDE during the past month. We have had letters respecting the usefulness of the magazine which have greatly cheered our heart. Those who so greatly appreciate it will, we are sure, exert themselves to enlarge its sphere of saving influence by adding to its subscription list. This is imperatively necessary to its prosperity. We are presenting to our readers *excellent things* from the gifted pens of Dr. Pierson, Dr. Cuyler, and others. If any one does not think the *sermon* of Dr. Bishop, of the Reformed Church, given in this number, is not worth the price of a year's subscription to the GUIDE, we should be surprised. We are thinking of putting it in tract form, for general circulation.

Just as we were about to put this number to press, Dr. F. B. Meyer, of London, the eminent preacher, with a real evangelical tone, and the writer of such precious works for the edification of the saints, was opening up a series of "Lectures" in Carnegie Hall, in this city, for the "*Deepening of the Spiritual Life*." We trust this will increase the demand for his excellent works, a list of which is given on the next page. It is in vain to indulge in sharp criticism when the marrow of the Gospel is found in the writings of men who have evidently made a journey to Pentecost, and the emanations from whose pens are for Christian edification. We welcome all efforts, by word and pen, for "the *Deepening of the Spiritual Life*," and especially for "*the Perfecting of the Saints*."

It is very important that all the members of the "*Prayer and Tract Union*," and indeed all our subscribers, possess a copy of "*Four Pearls*," our pocket *Bible Text Book*, so as to get the passages for the day early in the morning, and then keep in line with the daily lessons.

We take great pleasure in making mention of a very helpful work on the line of holiness—particulars of which are given in the next column—especially in regard to "*The Invalid's Society*."

THE INVALIDS' SOCIETY.

We find several tests of discipleship given by our blessed Lord, but none more emphatic, perhaps, than the one which says, "Inasmuch as ye did it *not* to one of the least of these, ye did it not to me." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

To seek out those who need our Christian sympathy and loving ministrations, is service for the Master, and through the channel of The Invalids' Society even those who are unable to be more actively useful may find many ways of being made a blessing to the sick and sorrowing.

Have you, dear reader, ever been fettered by sickness for weeks, or months, or years? then you may remember how eagerly you welcomed a *letter!* Delightful as is the companionship of dear Christian friends, sickness often forbids even their tender sympathies from being proffered in person, but a letter of condolence and encouragement is always welcome and precious. This Society is the connecting link between want and supply; the lovers of Jesus may find Him here, in the person of His needy and suffering followers.

This ministry is bearing precious fruit, for while our members rejoice in the privilege of *together* (at the same hour) reading the same chapter of Holy Writ, singing the same hymn, and becoming acquainted with each other by means of letters, the benefits resulting are often quite as great in the blessedness which returns to the *givers* as that which is enjoyed by the *receivers*.

Have you a sick friend who has too long considered himself or herself the most afflicted of all the human family? To draw the attention of such from themselves, and lead them to pity, and endeavor to comfort, some other afflicted one, is the greatest service you can render them. It may be the only means of rescuing them from insanity and suicide.

Some of our members are also members of the GUIDE family, but there probably are many who would be glad to know more of our work. Such are invited to send for a free sample copy of *The Invalid's Visitor*, monthly organ of the Society, published at Williamson, N. Y., at fifty cents a year.

NEW WORKS ON HOLINESS.

Gathering Jewels; or, The Life and Labors of Mr. and Mrs. A. H. Phelps in New Zealand, Norfolk Island, and their Native Land. By Mrs. A. H. Phelps. $1.50.

We have recently been giving this work a careful reading. We had looked through it before, but a fuller examination has deeply impressed our mind. It contains *thirty-one chapters*. It is a story of thrilling interest, and has quite captivated us—a story of earnest and self-denying evangelistic labors for The Master, crowned with the most blessed saving results—on a real Pentecostal line—the sanctification of believers and the conversion of sinners. The work of these devoted evangelists was directed to three great objects: the spread of Scriptural Holiness—the bringing of lost men and women to Christ—and the cause of Temperance and Prohibition. The narrative is interspersed with striking interpositions of Divine Providence in their behalf. We would like to help to circulate this excellent book, and thus aid the surviving companion of the heroic man whose dust sleeps in Norfolk Island. Sister Phelps was a real heroine by the side of her husband in Gospel labors in those far-off lands.

Works of Rev. Dr. F. B. Meyer.

"Calvary to Pentecost."
"Key Words of the Inner Life."
"The Present Tenses of the Blessed Life."
"The Future Tenses of the Blessed Life."
"The Shepherd Psalm."
"Christian Living."

The above works are 50 cents each.

These volumes are from the gifted pen of Dr. Meyer, who has just been delivering a series of "Lectures" in Carnegie Hall, New York. They are richly evangelical, full of Christ and the Holy Spirit, calculated to build up Christians in the life of holiness.

Pentecostal Sanctification, and Other Topics. By S. A. Keen, the Pentecostal Pastor Evangelist. Price, 30 cts.

This is a late and beautiful addition to "THE PENTECOSTAL LIBRARY" by that devoted and now ascended author, Dr. Keen. Those who have read his other works will not be slow to obtain the one just issued. It is a concise, unctuous and comprehensive treatise on the great theme. We have read it with much profit.

The Gibeonites. A Scriptural Allegory, in which Graces, Sins and Infirmities are compared with ISRAELITES to be cultivated, CANAANITES to be destroyed, GIBEONITES to be repressed. By B. S. Taylor, Evangelist. Price, 30 cts.

This is another of Bro. Taylor's pointed and pungent *sharp-shooters* on the line of Gospel Holiness. In all his works he aims at a definite mark, and he hits it. Let this book be circulated.

Wonderful Love. A Collection of Beautiful Gospel Hymns. For The American Volunteers and Rescue Missions. By Rev. E. S. Ufford. (In paper covers.) Price, 5 cents.

A collection of stirring hymns, good for any Gospel work.

The Place of Progressive Euchre,—By Josiah W. Leeds (Friend). A well-timed tract. Per dozen, 15 cents. This should be circulated.

COUNSELS FOR MARCH.

1. Keep up the canvassing for new subscribers for the GUIDE. Let the motto for the month be, "More New Subscribers."

2. CARRY GOD'S WORD IN YOUR POCKET—by securing a copy of our gem of a book, "FOUR PEARLS"—*Precept, Promise, Prayer and Praise*, in Bible language. Carry it with you every day, and refer to it frequently, and you will be one of *God's millionaires*. Price, 15 cents.

3. HAVE YOU A HOLINESS WALL ROLL in your house? If not, get a copy of *The Holiness Chart and Daily Remembrancer*, prepared by Mrs. Mary D. James. It is in bold type, and will be a holiness preacher in your house, giving a sermon on some phase of the great theme every day. Price, 75 cents.

ANNOUNCEMENTS.

—MRS. S. A. LANKFORD PALMER'S LIFE. Rev. Dr. John A. Roche, of New York, who was twice the pastor of Mrs. Palmer, is preparing this volume, and is making decided progress. It will present a series of facts and incidents in the eventful life of this beloved and elect lady that will be of profound interest. It will be ready in the spring, and will be issued from our press. A fuller notice in our next issue.

History of the Great Revival of Holiness. This work, under the direction of the Editor of the GUIDE, aided by the most gifted writers on the line of Holiness at home and abroad, is being pushed to completion, and to be issued ere long. The way will be open until April 1st for communications, containing facts and incidents, after which time we may not be able to use matter sent. The history will cover very much ground, and be international and interdenominational in character.

THE MAGNIFICENT WORK—**"The Baptism of the Holy Ghost,"** by Dr. Mahan—offered as a premium with the GUIDE, at the opening of the year, at the low rate of **$1.25** for the two, has been largely called for. In order to give it as wide a circulation as possible, we have concluded to let the offer stand open until April 1st. Make haste and secure this glorious book of Dr. Mahan, which is full of Gospel marrow and fatness.

REV. J. H. TIMBRELL will soon issue a work on the Book of *Revelation*. Those who have examined it speak highly of it.

Tracts for this Month.

Mr. Wesley's Plain Account of Christian Perfection (nothing better)—5 cents each; 50 cents a dozen.

His sermons, "Sin in Believers"—"Repentance of Believers"—and "Patience," are capital for general circulation. 3 cents each; 30 cents a dozen.

—"*Justified Persons Desire Purity*." By Rev James Caughey. 3 cents each; 30 cents per dozen.

—"*Robbing God*." A sermon by Rev. Wallace MacMullen. 3 cents each; 30 cents per dozen.
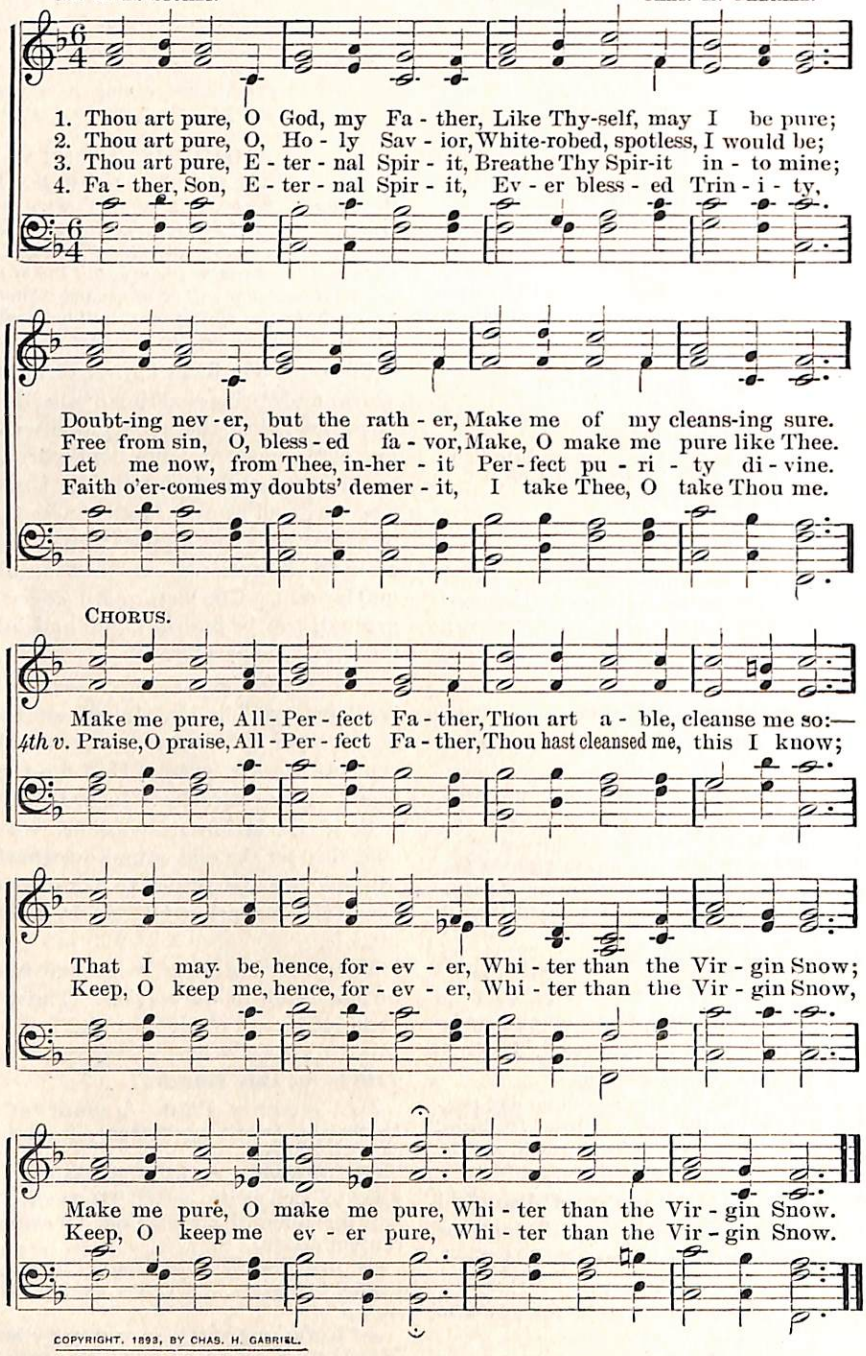
—"*How to Obtain the Joy of Christ*." By Mrs. Phœbe Palmer. 3 cents each; 30 cents per dozen.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 4. PURITY.

Dr. E. H. Stokes. Chas. H. Gabriel.



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This is a selection from "SONGS OF THE PENTECOST" the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00, not prepaid.



DEACON GEORGE M. MORSE,

OF THE BAPTIST CHURCH, PUTNAM, CONNECTICUT.

FOUNDER OF THE DOUGLAS, MASSACHUSETTS, CAMP MEETING.

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

APRIL, 1897.

THE FIRST WORD. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6 : 22.

"O God, most merciful and true,
Thy nature to my soul impart;
'Stablish with me the covenant new,
And stamp thine image on my heart."

"To real holiness restored,
O let me gain my Saviour's mind;
And in the knowledge of my Lord
Fulness of life eternal find."

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF YOUTHFUL DEVOTION.

The parents of Jesus returned into Galilee to their own city, Nazareth, with their precious infant charge. "And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." This is a beautiful record, shedding the light of heaven brightly upon the early days of the Son of Man.

"And when he was twelve years old, they went up to Jerusalem after the custom of the feast."

And when the festive days were ended they turned their faces homeward. But Jesus, in the spirit of loyalty to His Father in heaven, tarried behind. His parents, not discovering His absence until they had performed a day's journey, returned to seek Him.

To their surprise, "they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Well they might be; for, young as He was, He was filled with divine wisdom. When His parents inquired why He had thus tarried behind, giving them a long and laborious search for Him, His reply was, "Wist ye not that I must be about my Father's business?" But the loving parents did not yet apprehend His great mission.

What a lovely picture! Loyalty to Heaven sitting serenely on a youthful brow—the brow of the representative of our race! We see the luminous signature of high devotion written there. In this we behold a prophecy of childhood and youth destined to be marshaled in after ages in the service of the Lord, countless thousands of which are before us in these latter days.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE FRUIT OF HOLINESS.

BY REV. SEYMOUR COLEMAN.

(Sermon preached at the First National Camp Meeting, at Vineland, N. J.)

JOHN XV., 1: 2.—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

I have often drawn water from this well; and now I am going to try it again, as I feel somewhat thirsty, and the well is one that can never be exhausted. The first thing worthy of notice in the passage is the statement of Christ himself, that He is the true vine and we are the branches. There are deep things in that saying, the first of which is that it implies the great truth that Christ is the author of our being, the author of the existence of all the human family. The branch never can have an existence other than what it derives from the vine. The fact is, had it not been for Christ, there never would have been a human being besides Adam and Eve, and they would have been in hell long since. Such is the relation that the human family sustains to Christ.

Another consideration is, that the wood and constitution of the branch are exactly like that of the vine in every respect. So we are of the same nature as Christ's; He has taught us to believe so, and I am not ashamed to take it on His word. While we are in Christ we have the very nature of God. We speak this with all humility; but if God teaches it, we ought not to be afraid to take it upon His declaration. For the truth of this we have the Scripture warrant, and need no other. Thus the Bible talks of our being heirs of God, and joint-heirs with the Lord Jesus Christ, having a claim on all that God possesses. Is it possible that sinners will barter this high and holy possession for misery and degradation?

As the branch is in the vine, so are we, as believers, in Christ, if we have not departed from Him. And even if we have, He has made arrangements for our return. Reference is made in the text to the condition of those who have thus departed from the living God, and who, by disobedience to Him, have prevented the light of heaven from being communicated to their souls, so that they cannot answer the design of their creation. Thus Christ says: "Every branch in me that beareth not fruit he taketh away." This is the real difficulty; and it is worthy of our most earnest consideration whether we may not be of the number of those who bear no fruit, and who are fitted only for burning. It is a well-known fact that any disease in the branch, anything which obstructs the passage of the sap, hinders the growth of the fruit. The dresser of the vineyard takes note of all such branches; and if it is found

that the disease is incurable, they are cut down and carried away to be burned. Now, when men sin, it breaks up the communication that may have existed between them and Christ, and causes, as it were, the life from Christ to stop before it gives them strength to bear fruit.

WHAT FRUIT DOES GOD EXPECT?

Now, perhaps it would be well to ask what fruit God expects of His people in consequence of this relation that exists between Him and them. The answer is contained in the fifth chapter of Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." God requires all these of every man. It is fully intended that every man shall possess the love of which this passage speaks—to love God with all the heart, and soul, and strength, and mind, and our neighbor as ourself.

God has made arrangements whereby every man may be possessed of joy and peace. God never made men to be miserable; He does not want any miserable people in this world: He has made a place to put them in elsewhere. God is displeased with the sight of the miserable; it is a grief to Him; He has made arrangements to have it otherwise; He wishes us to be joyful, to rejoice evermore. Our joy should be like the river which flows summer and winter; not like the brook which flows only in the season of rain, and becomes dry in the season of drought.

The peace of God is not like the peace of the world: "My peace I leave with you: not as the world giveth give I unto you." God's peace cannot be broken up. The world has a great time when everything goes smoothly with it—when it has plenty of money, the best of health, and something to intoxicate. But the first adverse circumstance breaks up that peace. Such is the peace of the world. When we have it, it turns us crazy; and when we have it not, it makes us mad. It is quite different with the peace that Christ gives. It is continuous and abundant. We have as much of heaven, or may have, as we can bear. People think it a wonder that a man should clap his hands and shout, "Glory to God!" at such a meeting as this; but it is the joy of God that makes him shout. That kind of moping religion that has no joy connected with it, nothing but mourning and tears, is not the religion that God has made for us. The peace of the believer is the peace of Christ.

God also requires love of His disciples—not the love that loves only those who love us, but the love that loves our enemies and prays for those that despitefully use us. Such is perfect love that God requires us to possess. The fruit which God looks for is not anything that we do. All the graces mentioned in the passage cited as the fruits of the Spirit are not acts, but dispositions—not things that we do, but spiritual qualities by which we are actuated. If a man is filled with love, there is no need to tell him to work: the wise plan will be to get out of his way, or he will run you down in the ardor with which he *does* work. You might as well try to keep the thunder still, or stop the mouth of Vesuvius, as to prevent such a man from working. A man was on one occasion traveling in the cars, and he seized the opportunity of exhorting the sinners who were traveling with him. As a matter of course, they became angry and threatened to throw him out of the window, when one of the passengers said, "Never mind that man; I know him; he is only a pesky Methodist who has got religion and can't keep still!"

As ministers, we ought to impress

upon faltering believers the necessity of receiving the second blessing—entire sanctification of the soul, total deliverance from the power and presence of sin. Without this it is absurd to ask any one to work for God.

Benjamin Abbott, when forty years of age, experienced religion, and the preacher meeting him immediately afterwards, said to him:

"Brother Abbott, the Lord has a greater blessing in store for you yet; He will sanctify your soul, as He has now removed your condemnation."

The reply was, "I will have it right away;" and going to his knees he never ceased praying until he had found it. It was entire sanctification that he sought and found, never dreaming of calling it "the higher life," or any other name of the kind. As soon as he had found it he sprang up from his knees and began in earnest; and his labors for the Lord continued for twenty years, and the devil never had a more troublesome enemy to deal with in all America.

The washing of regeneration, and the renewing of the Holy Ghost, are as essential to the soul as the forgiveness of sins, and should be earnestly and perseveringly sought until God's grace shall make us perfectly free in Christ Jesus. And this is a favorable time and place to seek this great blessing. On the day of Pentecost, at the first meeting which was ever held for the special purpose of the promotion of holiness, the Spirit of the Lord was mightily present, and three thousand souls were converted. Let us pray and expect that a like result may attend this meeting for that purpose.

HUMILITY is a grace that can only be found in perfection in that heart that is perfectly pure. True humility will never be found to coexist with a low state of spiritual life. There is a human thing that goes by that name, and not at all a real fruit of the Spirit.—*Old Corn.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

April 4. "But what things were gain to me, those I counted loss for Christ."—Phil. 3: 7.

It mightily braces up the soul to study the experience of the great apostle—a splendid example of a gifted young theological student. He knew his advantages of birth and culture, and could have made much for himself had he sought official honors; but he never employed his prestige to raise him in the estimation of men. Anything that exalted him he counted as so much loss for Christ. He could bury everything in His love. The sacrifice involved in such a surrender was a greater joy to him than all possessions could be. Blessed apostle; what a few imitators in this respect he seems to have! What a motto this would be to engrave in Hebrew, Latin, Greek and English, on every theological graduate's parchment: "But what things were gain to me, those I counted loss for Christ." How official distinction, and bids for position, and ante-conference maneuvers, and exaggerated statistics would go down, and "Jesus only" would dominate in the plans and aspirations. The pulse-throb of a great revival would be felt in all Christendom. "Gain to me!" "Loss for Christ!" Put opposite to each other, in apostolic consecration, these mean that talents, education and endowments are for Christ's sake counted as refuse to be cast away, that Christ may be more perfectly enthroned in the life. These great advantages are not to be ignored, but possessed, if we may, and then Christ be all in all.

April 11. "Christ in you, the hope of glory."—Col. 1: 27.

Christ is the mystery, the revealed mystery of the ages. "Without con-

troversy, great is the mystery of godliness: He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory," He is the personage promised; "the root out of a dry ground;" the Lamb of sacrifice; the Prophet that was to rise greater than Moses; the Priest who had not to make atonement for Himself; the King who was to rule the world in righteousness. Christ alone, is the substance of the Gospel. He is the sufficiency. Nothing needs to be added.

The richness of this mystery is "Christ in you." "That Christ may dwell in your hearts by faith" was Paul's prayer for the Ephesians. The entire heart His undisputed estate. What but a clean heart must it be? The temple of the Lord must be holy. Be careful of your thoughts, your desires, your propensities! "Holiness becometh thine house" is the law. It is irrevocable. Christ is in you the hope of glory. In His last, loving prayer for His disciples, he alludes to the *glory of God*. He prays, "And the glory which thou gavest me I have given them," and, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." His indwelling here is glorious, but we shall share His glory there. This is His pledge: "Ye shall sit with me in my throne." "Where I am there ye shall be also." "Ye shall never perish." This hope of glory should flood with radiant hues all the somber shades of life.

April 18. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. 5: 6.

Happy are those who have a spiritual appetite. It signifies health. It may be a morbid appetite that sighs and longs for heaven and rest, or that hungers for relief from the struggles of probation; but an appetite for righteousness, that will keep you awake praising the statutes and commandments of God is a blessed thing to possess. And why not? The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." To hunger and thirst after these is to fill the soul with a holy hilarity of bliss which will fill the wakeful nights with songs, and the toilsome days with sweet content. For when you hunger and thirst after righteousness, it is not legal restrictions, and painfully binding commandments with which you are filled, but with the presence and benign sway of the Lawgiver Himself. It is His supreme government set up in the heart that answers the craving cry. "Filled with all the fulness of God" is the apostle's expression of this spiritual condition. It is a cry for the indwelling Trinity; that the heart temple may be thoroughly occupied by the Eternal Spirit, and every power and faculty be obedient to the heavenly authority. This is blessedness, whether on earth or in heaven.

April 25. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matt. 6: 34.

This beautiful section of the Sermon on the Mount is worth a daily study. It is a Bible reading most profitable and inspiring to implicit trust in "your heavenly Father." It comprises three "therefores" which explain the Master's thought: "*Therefore* I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink," etc. Why? Because ye can neither serve nor trust God and Mam-

mon at the same time. The fowls do not sow, nor reap, nor gather into barns; they trust by instinct "your heavenly Father," and He feedeth them. Are ye not much better than they, and cannot ye trust by intelligence as well as they by instinct? "Be ye not *therefore* anxious, saying, What shall we eat or what shall we drink?" etc. Why not? "Your heavenly Father" knoweth ye have need of these things. Shall His children ask, "Give us this day our daily bread," and then worry about the answer? or shall their trust keep pace with their use of the means only? Unbelief can use the means, but trust waits on "your heavenly Father" in the intelligent use of means, and relies without a tremor on the Saviour's assertion, "He knoweth ye have need of these things." Keep your use of means subject to your trust. "Take *therefore* no anxious thought for the morrow." Why not? "For the morrow shall take thought for the things of itself. God's holy ones have an eternity, but no morrow. Your future is certain, but the morrow is not. A wise use of to-day will arrange all proper matters for another day without a moment's solicitude. The things over which distrust is anxious may be blessings before to-morrow becomes to-day.

AFTER the baptism of the Holy Ghost is received there is conscious "*fellowship with the Father, and with his Son Jesus Christ.*" Before the believer has received the Holy Ghost, after he has believed, Christ is to his apprehension far off in heaven, and God is at an infinite remove, retired afar off into his own infinity.

After this baptism, the whole deity comes to the soul, and makes his abode with it. God then "walks in us and dwells in us," the Father and the Son "come to us, and make their abode with us," and we are thus "filled with all the fulness of God." In prayer, we speak to him as a personal presence, and inwardly "see his face. God "shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEYNOTE.—"Then will I sprinkle clean water upon you."—Ezek. 36 : 25, etc.

FIRST WEEK.

The symbols of the Holy Spirit in God's revealed word are—oil to anoint, fire to consume, wind to vitalize, water to cleanse. In this latter sense the Holy Spirit is here promised to make us clean. Reverently be it said, that God Himself cannot build up a saint except on the basis of cleanness. "From all filthiness and idols will I cleanse you." Nothing good is permanently possible without this. Your resistance to this, therefore, will defeat His will and destroy your soul. But your immediate and sincere welcome, and all the wealth in this fillet of jewels, shall be yours. A new heart, with a new and perfect love; a new spirit, with a new purpose, equal to His demands, He will give you. He will take away the stony, unfeeling heart, the heart without sympathy and the eyes without tears, and give you a tender, compassionate heart of flesh, that feels the woes that men endure but cannot tell. But His crowning gift, that makes all else possible to you,—His Holy Spirit,—shall enthrone Himself within you, with your glad consent, and give you pleasure in obedience.

SECOND WEEK.

"Walk in the Spirit," etc.—Gal. 5 : 16.

In the silence of midnight I was awakened by the Voice, which every child of God recognizes when heard, saying, "Write, 'Walk in the Spirit, and ye shall not fulfill the lusts of the flesh," that is, live by the rule of the Holy Spirit, be sensitive to His voice, gratefully acknowledge His authority,

welcome the revealings He gives, the illumination He promises, His teaching, guidance, witness, word. Your inheritance in the Holy Spirit, as a child of God, includes also that obedient faith and faithfulness which is your part of the covenant life; for a true Christian life is a covenant life with God, and the seal of the covenant is the abiding presence and purifying power of the Holy Spirit. "He dwelleth with you, and shall be in you." "Receive ye the Holy Ghost." Be lovingly loyal to His will and His evident intentions concerning you. God has not put Himself under promise to fill you with His Spirit unless you are in a receptive condition.

THIRD WEEK.

"Nevertheless I tell you the truth," etc.—John 16 : 7-14.

When your dearest friend, whose last loving words you so frequently remember, was waiting at the gates of death, robed and ready for that first walk into Paradise,—was it husband, wife, or mother,—the wisdom and love of a lifetime seemed to gather within a few sentences. Why *then?* Was it for this reason that our Divine Lord, on that last night of His earthly life, bequeathed to His disciples the infinite treasures of the believer's inheritance in the Holy Spirit? How easily He could have unsealed the discoveries and revealed the secrets of so-called science, since so laboriously sought after—the latent forces of steam, electricity, gravitation, and their manifold applications to the better conditions of our earthly life! During the hours spent with them in the "upper room" He could have enriched all knowledge, and made these humble Galileans the millionaires of earth and of all time; but no—these things can only minister to the limitations of time: but the gift of the Holy Spirit, and the great revelations He will make concerning Himself, and the qualifications He, the Comforter, will bestow for building up His kingdom in the hearts of men—these were revelations of importance infinitely greater than all other things He might have taught. Be it ours thus to estimate the Holy Spirit and His work!

FOURTH WEEK.

"The promise is unto you," etc.—Acts 2 : 39.

What promise? The promise of a personal Pentecost. And the promise is worth whatever He is worth who made it. Its fulfilment is worth to you whatever induced Him to make it. By these two facts you should estimate its value and necessity. Following the remission, or forgiveness, of your sins, it is said, "Ye shall receive the gift of the Holy Ghost" (verse 38). Have you received Him? If not, why not? I do not mean His witness to your sonship. This you obtained when God forgave, regenerated and adopted you. Have you received the Holy Ghost since you believed? In thirty-eight instances the gift of the Holy Spirit is mentioned in the New Testament as the privilege of believers; and in not one of these is it even hinted that it occurred at the time of the remission of sins, or conversion, but as a second, distinct, and consciously definite work of grace. The names of the disciples of our Lord had been written in heaven before the Pentecost. But Jesus halted them in Jerusalem, even in the presence of His imperial "go ye," and it took ten days for them to die to self; then the baptism came, without which the cause of Christ would have been a failure. The two imperial words "tarry" and "go" were intended alike for the disciples and for us. God needed a pattern day and pattern men with which to begin His Church's life and triumphs. Are you building after the Divine pattern? If not, why not?

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE HOLY SPIRIT.—HIS PERSON, WORK AND POWER.

BY REV. ARTHUR T. PIERSON, D.D.

PART II.

This *last* discourse is the only one that contains any such full teaching about the Spirit. And why was this deferred so late in Christ's human career? Because at no time previous could truth, so transcendent and important, have been understood. He himself, in this very discourse, tells the disciples: "I have yet many things to say unto you, but ye cannot bear them now." Even then they were not prepared to receive much teaching, which must wait for the Spirit's coming to make it plain—16: 12, 13. And if so, we cannot wonder that such great lessons as these which concerned the Spirit's coming and working had to be left to the last. Even then they could not be understood; but the time of this teaching was so close to the Spirit's advent, that what our Lord had taught as to the Holy Ghost would easily be borne in mind as a parable, to be explained "in that day" when He should come who was to guide them into all truth, bringing to their remembrance what Christ had spoken and taking of the things of Christ and showing them unto them.

We are prepared now in a measure to trace our Lord's marvelous tuition about the Holy Spirit in this great discourse. Examining it closely, we find four passages in which the Spirit is distinctly *mentioned*, under such titles as the Comforter or Paraclete and the Spirit of Truth; and all that is thus specifically said of Him is contained in a little over three hundred words, which, however, contain a world of truth within themselves. But I am persuaded that the whole discourse is a sort of a *setting for these precious pearls;* and that the whole *structure* of this last converse with His disciples has reference to this one subject, as the whole machinery of a clock is arranged with reference to the hands which point to the time of day. In other words, only as we read between the lines a reference to the Holy Spirit, can we unlock the hidden meaning. Even when no direct *mention* is made of the Spirit, He is still the factor explaining all.

We need only to keep in mind the fact that our Lord Himself in these chapters, is, for the first and last time, giving to His disciples the great truth about the Spirit, to be prepared to find every sentence pregnant with sublime meaning. And it is so.

His first mention of the Spirit is connected with the promise: "And *I will pray the Father*, and he shall give you another Comforter." Our Lord does not often use such language. He teaches disciples themselves to pray, believingly and importunately, individually and unitedly; but here He

uses an expression which nowhere else occurs—*I will pray* the Father. The nearest approximations to it are these two: He told Peter that a crisis of temptation was just before him, and added, "Simon, Simon, Satan hath desired to have you (referring to them all) that he may sift you as wheat; *but I have prayed for thee* that thy faith fail not. Luke 22: 31, 32. The other case is John 16: 26: "I say not unto you that I will pray the Father for you," etc. It will be seen, therefore, how rare such words are, and how their rarity implies a special crisis demanding the personal interposition and intercession of the Son of God. And so it was in this case. Christ was about to receive from the Father and transmit to His Church the one greatest gift ever bestowed upon believers—the Holy Spirit; and this gift was so precious and so all-inclusive that it was only to be bestowed in answer to Christ's own, personal, all-prevailing prayer. This prayer appears to be the first act of His High-priestly intercession after His ascension; and hence the gift of the Spirit was a sign of His acceptable sacrifice and mediation.

This gift of the Spirit is represented as both the gift of the Father and the Son. Here we read, "I will pray the Father and he shall give you another Comforter;" further on, in verse 26, "whom the Father will send in my name;" but in the next chapter, verse 26, "whom *I will send* unto you from the Father;" and once more in chapter 16, verse 7: "If I depart *I will send* him unto you." These are not contradictory statements. The Holy Spirit was both the "promise of the Father" and the promise of the Son; the promise of the Father to the Son as the reward of His humiliation as the servant of God and the Saviour of men; and then the gift of the Son to the Church as the dowry of the Bridegroom to his bride, the pledge of His love, the token of His espousals until the day of His return and the consummation of their nuptials. What a hidden divine meaning there lies in those words (John 7: 37–39): "This spake he of the Spirit which they that believe on him should receive: for the Holy Ghost *was not yet;* because that Jesus was not yet glorified." Whatever the previous presence or power of the Spirit among men, from the ascension of Christ, there were possibilities unknown before. Christ had not received the Holy Spirit for His Church until He had finished atoning sufferings and entered upon His glorified state, and what He had not yet received in His mediatorial capacity, He could not transmit. We are therefore to think of the Holy Spirit as His ascension gift received from the Father and then transmitted as His own ascension gift to His people. Thus understood, many things otherwise obscure become plain and clear. Our crucified and risen Lord, the Son of man, the last Adam, when He had by Himself purged our sins and appeared in the presence of God for us, presented Himself before the Father and claimed the promise of the Spirit; then, as Peter said, "having received of the Father the promise of the Holy Ghost, he hath shed for us this which ye now see and hear." See Peter's *entire* statement, Acts 2: 32, 33, which is a sort of compendium of redemptive history. Christ died, buried, risen, exalted, receiving of the Father the promise of the Holy Ghost, and so shedding forth this Pentecostal enduement and endowment upon His believing people.

"We can see no more difficulty in supposing the Divine Spirit to give a discriminating testimony, than in conceiving of Him as witnessing at all. If He may convey the attestation of pardon, He may also of purification." —*Foster.*

THE TEMPLE OF THE HOLY GHOST.

BY REV. C. A. VAN ANDA, D. D.,
(Pastor of M. E. Church, Chicago, Ill.)

THIRD PAPER.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I. Cor. 3 : 16.

But, coming to the moral element of our nature, we may speak with confidence, because God hath spoken so plainly that he that runneth may read.

Beyond all doubt, the indwelling of the Holy Ghost involves *moral purity*.

"The heart is deceitful above all things, and desperately wicked." Sin is not simply a negation of goodness: there is in every man an evil heart of unbelief. Like an impure fountain, uncleanness issues from it. From within, "out of the heart, proceed evil thoughts". . . and all uncleanness.

Again, Jesus calls this condition "the flesh," and hence insists upon the new birth—"Ye must be born again"—because "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It is this wrong principle which causes our trouble, and leads to all kinds of wickedness.

This moral disease is incurable by human skill or discipline: as well expect the leopard to change his spots or the Ethiopian his skin. Sin in all its forms and degrees is opposed to God, and abhorrent to Him. It is also hurtful to us: he that sinneth against God wrongeth his own soul.

By so much, then, as the creature ought to be and do that which is pleasing to the Creator; by so much as we ought to seek our own highest good—we ought to seek the extirpation of sin.

Nothing could be more abhorrent to the mind of a Jew than the presence of an idol in the temple of Jehovah. This was so well understood that Paul, writing to the Corinthians, had only to mention it: "What agreement hath the temple of God with idols?" So there can be no fellowship between the Spirit of God and unholy dispositions and appetites.

The extirpation of indwelling sin is the work of the Holy Ghost.

Thus the prophet Malachi: "And the Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

And John the Baptist said of that One mightier than he, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

This work of purification by the Holy Spirit was symbolized by the ceremony of washings and of baptisms under Jewish economy. Thus God says: "Then will I sprinkle clean water upon you, and from all your idols, and from all your filthiness, will I cleanse you." O blessed state, when the pollution of sin is entirely removed by the washing of regeneration and the renewing of the Holy Ghost!

Then there are the *positive* qualities imparted by the indwelling Spirit. The Holy Spirit not only cleanses, He imparts a *new nature*—the divine nature. Water, an emblem of the Holy Ghost, not only cleanses, it also refreshes: "It is the Spirit that quickeneth." Thus God, by the prophet, promised: "I will pour water upon him that is thirsty, and floods upon

the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses."

It is nowhere intimated that the experience of this work will be the same in all cases—that moral power and religious joy will be the same—though the work is one, and the Spirit is the same. From analogy, we would expect the same variety in the realm of grace that we find in nature. The disciples retained their several peculiarities after Pentecost. Peter and John did not become precisely the same in taste, ability, or manifest results of their work;—simply this: each received such a kind and measure of grace as it pleased God to give. The Spirit distributes His gifts to every man severally as He will, but every soul asking and believing is filled with all the fulness of God.

The sum of all is that love, perfect love, supreme love to God, and a love for man measured by love for self, completes the Christian character and the Christian life—"outward and inward holiness." And this love is the gift of the Holy Ghost. We love God, and therefore our brother, because He first loved us; and His love is shed abroad in our hearts by the Holy Ghost given unto us.

We conclude "that the Holy Ghost is The Executive," as some one has said, "of the Godhead." He reproves the world of sin, gives the grace of repentance and of faith, regenerates and wholly sanctifies the soul, inspires to a life of faith, and, when received in all His fulness, preserves the whole being blameless unto the coming of our Lord Jesus Christ. His work is absolutely essential to our present and eternal salvation. No human effort nor organization can be made a substitute for the work of the Holy Ghost. He calls and qualifies the ministry; He gives efficiency to prayer and preaching and exhortation, and all the work of men to redeem this world. No amount of culture, discipline or service, can save one soul without the Holy Ghost. But we, and the whole Church, shall have power when we are filled with the Holy Ghost. Then, and only then, are we fitted to be witnesses for Jesus.

CONSECRATION HYMN.

"All and in all."

BY REV. J. T. WIGHTMAN, D.D.

[Dedicated to Mrs. A. T. Hughes—wife of Rev. Geo. Hughes.]

Immortal Son of the immortal God,
Thee I adore;
Thy Godhead is the Father's loving word,
Thee I implore.
Speak to my inmost soul in whispers now,
Say, thou art mine,
And prompt my soul in quick response to cry,
Yea, I am Thine.

What were the light of worlds without Thy light,
Spirit of love?
Give me Thy love, light of the Son of God;
I ask no more.
Illuminate, transform, and make my soul
Thy image bright;
Illuminate its depths with love divine,
Transform its night.

Heaven is near when Thou art close to me;
Be not afar.
The music of Thy voice I almost hear
Through gates ajar.
Invisible, yet present in Thy love,
I walk with God;
Still hold my hand and stay my trembling feet,
My Staff and Rod.

Secure my soul shall rest, my body sleep,
O Lord, with Thee;
Thou didst Thyself the darksome valley tread,
Seeking for me.
Thee will I follow through eternal years,
O God of Glory;
Thy triumph over sin and death and hell,
My victory.

THERE is nothing the poor and degraded need so much as they do love. They need love more than they do money. If we gave them less gold and more affection, they would be better off in heart, mind and estate.—*Sel.*

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

COME.

BY REV. L. H. BAKER.

We stand at the door waiting the answer to our signal of desire to enter, when it swings open and the welcome words greet our ear, "Come in."

We are away from home, and the message of love is borne from waiting hearts, "Come home." We feel the loneliness that sometimes oppress our lives in the whirl and rush of this busy, selfish world, and a sweet surprise greets us from some gentle voice calling us to companionship and good cheer, "Come and dine." How like all of these are the invitations of "The Master!" Two young men saw Him as He walked by and "they followed Jesus;" and He saith unto them, "What seek ye?" They said, "Master, where dwellest thou?" He saith, "Come and see." Accepting the invitation, they abode with Him that day. What a day of privilege and companionship! What must have been their pleasure to have entered His house—to be entertained by His conversation—to be instructed in the unfolding of the promises of God, and to trace the fulfillment of the prophecies! They went from that home interview to bring others to Him. One brought his brother, the other findeth his friend and answered his skeptical inquiry by the same precious words of invitation, possibly with the same cadences of the voice that kept singing in his soul from the lips of the Host, "Come and see." They came and heard for themselves. To the first and to the latest that seek Him is the desire to know Him, to sit at His table and to listen to the gracious words that fall from His lips. To all these is the same invitation, "Come." Accepting, to those who labor and are heavy laden is given rest. How many toiling men and women of earth are borne down with bitterness and weariness because they do not know the sympathy and helpfulness of the Carpenter of Nazareth. Many have come into fellowship with Him and know the kindness of His heart and the touch of His Spirit to sweeten the daily toil and rest the trusting heart.

For this very purpose He gave himself to the humble and honorable life of toil, earning His bread by the sweat of His face. To the toiling masses He says, "*Come.*" Between that busy life with its tragic ending and His ascension to the Father's house, the same sweet word falls from His lips again. He stood upon the sea-shore in the mist of the morning and spoke to the weary toilers who had spent the night in fruitless effort and caught nothing. When they heard His voice, obeyed His orders, they were rewarded with a multitude from the sea and brought them to land. As they approached Him they saw the fire kindled upon the shore and fish thereon, and a sufficient supply of bread, and then heard the kindly invitation, "Come and dine." There were no words of reproach to the one who had denied Him, nor reproof to those who had forsaken Him and fled when the Shepherd was seized and smitten but the gracious word, "Come." Why did He not make conditions, saying, "Peter, if you love me, come;" or, "Philip, if you are sorry for your cowardice, come;" or, "Thomas, if you bitterly regret your doubts, come." A love that covers their recent failures and seeks to minister to their need says, "*Come.*"

This coming and eating prepared the way for the further inquiry and revelation, "Lovest thou me?" Having seen those

nail-pierced hands breaking the bread, and heard the familiar voice saying, "Take, and eat," there was only one reply to be made to Him, whose face was transfigured with affection and forgiveness, "Yea, Lord, thou knowest that I love thee." It was the revelation of the deeper consciousness of a restored love. How fitting the recommissioning of that earnest, converted disciple, "Feed my sheep!"

This is repeated in our own lives. We can only see truly ourselves as we come to Jesus. He meets us with revelations of our need and His supplies. He becomes water to the thirsty and bread to the hungry. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Lest our eyes might strive to peer into the heavens, His abode is transferred in symbol and spirit to the earth.

The place of communion with Him is a kind of homeness where, by a fresh setting forth of His love, our own is kindled, and we are assured of our love to Him and acceptance with Him. We dine with Him, partaking of the provisionings of His grace, and make return of what we have and what we are by such love, devotion and service as we may offer Him.

Come! "The Spirit and the Bride say, Come!"

GREGORY NAZIENZEN used to say: "If I have any earthly possessions,—health, credit, learning, etc.,—the only contentment I derive from them is, that I have something that I may despise for Christ. The Christian, in this view, finds in what the world may call his pedestal a Bethel to raise him toward heaven. The higher he may thus, in the eyes of the world, be lifted, the deeper his humility before the Lord. He exults in his possessions, not because he can hold them, but because he can divest himself of them. Each quality may thus become a test to prove his own faithfulness. Do I take glory to myself, the soul should say, then these qualities are my pitfalls. But do I see my Saviour in them and rest contented in them only so far as they can be separated from self and attached to Him, then I may rejoice that thus I may minister to the Lord."—*Sel.*

"MORALITY does not make a Christian, yet no man can be a Christian without it."

OUR BOYS AND GIRLS.

DEAR YOUNG PEOPLE:

We have not told you lately how our Circle has been increasing. Since the Camp-meeting season of which I wrote you, last year, we have been in Iowa and New Jersey. Out on the prairies of the West we found everywhere some dear young people who love Jesus, and saw their number increase by those who received Him in our boys and girls' meetings.

In the East, also, there were many saved and united with the Leagues and the Church. When I was leaving Millville, N. J., in giving a card with a picture to some of them, they asked me to write my name on the cards, and that brought to mind the following story, which you may read and ask to have your name written in the Book of Life:

THE NAME IN THE BOOK.

Arthur Wills had received a new book as a gift from his mother. There it lay when its wrappers were removed, in its pretty binding of gray and gold, with beautiful colored pictures. He turned to the fly-leaf, and his countenance fell.

"There is no name in it," he said.

"But it is yours," returned his mother. "Why do you want your name in it?"

"To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs. Wills smiled affectionately upon her boy, and, taking her pen and ink, wrote his name upon her gift. Then she asked—

"My son, is your name in the Lamb's Book of Life?" The boy hesitated.

"I don't know, I'm sure," he said.

"Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it and he knew it, and told it to others. God offers us salvation as a free gift. If we take it, He will inscribe our names in His great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes and looking up brightly, exclaimed, 'Here.' On being asked what he wanted, he said: 'They are calling the roll-call in Heaven, and I was answering to my name!' Dear Arthur, will you pass muster there?"

I think it was not long before Arthur sought by faith to have his name written in heaven.

"He who receives a good turn should never forget it; and he who does one should not remember it."

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

THE SISTER WIVES.

RACHEL AND LEAH.

BY MRS. J. FOWLER WILLING.

The early Scriptures are the illustrated storybook of the world's childhood. They teach by pictures. The story of the homely, unloved Leah, her compulsory, unsatisfactory marriage, her discontent with her husband's partiality for her sister, show the honesty and reliability of the record. Jacob's cheating, Rachel's idolatrous theft, and Leah's querulousness, appear without veneer or varnish. A cunningly devised fable would have covered up those excrescences on the character of its best people. Polygamy under the simplest and most favorable conditions can but be evil, and that continually. This bit of history shows God's monogamic plan for His human children. It teaches God's interest in the little cares and sorrows that make the bulk of our life; and also His kind compensations. The ambition to be among the progenitors of the Messiah made Hebrew women eager to have many children. Leah had six sons before Rachel had any. Eight of the twelve patriarchs belonged to her by the reckoning of that day. Levi, the priestly tribe, and Judah, the one that was royal and Messianic, were descended from Leah. The unlovely and unloved can afford to wait patiently in their loneliness, for

"God's in His heaven,
And all's right with the world."

The story of the beautiful Rachel reads like an idyl of one of the old poets, primitive and woodsy. Like a bunch of violets pulled up by the roots, with the soil clinging to them—their exquisite perfume reminding one of the leafy nook in which they grew, the laughing brooklet whose eddy reflected their beauty, the humming-bee that kissed away their nectar, and the bird that carolled their vesper hymn.

Only a few lines have come down through the long, crowded centuries, but they bring before us the pretty Syrian shepherdess who took with a glance the heart of the loving, homesick Jacob, and held it to the end of his days.

Perhaps the well at which they met was the one where Abraham's servant found Rebekah, the mother whom Jacob was never again to see in this life.

Joseph Cook, in his lectures on matrimony, rings the changes on their "looking into each other's eyes." Two people are drawn together from among the hundreds or thousands that each may know, and, leaving all others, they join hands, thereafter to have but one interest, one hope, one home, till death does them part. A law as universal as humanity.

A missionary lady in China took the contract of marrying off half-a-dozen school girls. To keep them at their books until they were seventeen, she had to agree to provide them husbands at that age, a task requiring omniscience, if one would be sure of its resulting in happy homes. The lady was specially fond of Eng, so she betrothed her to Wong, their best theologue. The girl's eyes fell when she was told of the fact. She soon lost her appetite and looked too disconsolate for the circumstances. "Eng," said the teacher, "you are not pleased with the match I have made for you?" Eng was too well trained a Chinese girl to open her lips, though she was reminded that Wong was the finest fellow in the school.

"You like some one else?" A heightened color on her dark cheek.

"Is it Ling?" A quick flush.

"Did you ever speak to him?" A shake of the head.

"Did he ever speak to you?" Another negative shake.

"I don't believe he wants you." Suddenly the girl found her tongue.

"Yes he does."

"How do you know?"

"We looked into each other's eyes one day."

There we have Joseph Cook in China. Only they whom God joins together are truly married.

Paul speaks of the joining of husband and wife as "a great mystery," typifying Christ's union with His Church. This is a bold figure, and one that we would hardly dare use if it were not in the Book itself, which carries it till it culminates in the Marriage Supper of the Lamb. The bride leaves all for her husband. So the Church should leave all for Christ. She knows no interest apart from his; she enjoys no pleasure that he does not approve or share. She surrenders all and receives all; she may be a peasant and he an emperor, but she shares his throne. All things are hers, for she is his. She loves him supremely, not as a monarch or a provider, or as one who gives her all noble gifts, but as her husband; and she would love him as well were he but a peasant, because he is the one to whose life God has joined her own.

When the Lord means marriage to be so much to His poor children, a thousand pities that so many should be mismated—their rose and gold dreams ending in a patient stolidity that endures the failure since it is a way things have fallen into, and there is no hope for anything better till the millennium.

So with the Church. We promise people a "joy unspeakable and full of glory," if they but come to Christ, but our own lives do not always tally with our teaching. We acknowledge that we are commanded to "rejoice evermore, pray without ceasing, and in everything give thanks," for this is the will of God in Christ Jesus concerning us; but we make one excuse or another while living along at a "poor, dying rate;" starving, while boundless wealth is within reach.

We believe that if all mismatched people who simply endure their married life would go to God with a sense of what they ought to be to each other, He could set matters right. We know that He would bring every one of us into such union with Himself as to fill our souls with an abounding gladness, the fulness of His joy. No matter how we have wandered or broken our vows, He will take us into His banqueting-house and His banner over us will be love.

The joy of walking with God is like Jacob's courtship. Seven hard years of drought and frost and sleepless toil; yet "they seemed to him but a few days for the love he had for her." And then, when he had been cheated out of the bride of his choice, he set himself at another seven years severe service to win her. With this faint human type of our Lord's love for souls whose salvation cost Him His life, how dare we doubt that He would go all lengths to save us gloriously? The Church deals doubly with her Lord, as Rachel did in the theft of the teraphim. This spoiled-child woman meant to serve Jacob's God, and she thought the little images she used to worship might help matters along. We are forever trying the impossible task of serving God and Mammon. Jacob made short work of the teraphim when he got hold of them. God breaks our idols to save our souls.

Rachel held Jacob's love to the last, and even down to his old age he mourned her loss. Christ's love to us faileth never. The column that Jacob set up at Rachel's grave was standing when Moses wrote. The Saracens, some twenty-five centuries later, gathered up what they found of it and built a shrine to mark the place. One may see it yet, though three thousand years have passed since the departure of the Syrian princess, the beloved of the patriarch. That was the first mortuary monument ever erected, sacred to a great love and sorrow, thus reminding us of

"That great Love and Sorrow that reconciled so
The Above and Below."

"HOPE is to become an 'anchor to the soul both sure and steadfast.' Paul understands the importance of the anchor. He well knew the blessing it is to have one at the right time. No wonder he could talk about its steadying power. Meeting an old sailor, you will usually see that he has tattooed on his hand or arm an anchor. Special token this is of his appreciation of the anchor's use."—*Sel.*

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

HOW AND WHEN?

BY REV. S. P. JACOBS.

TESTIMONY.

Spiritually, I had an early beginning. I now see that in writing my testimony hitherto, I have always overlooked an important stage of spiritual life. I will give it now for the first time. I will call it

INFANTILE JUSTIFICATION.

My earliest recollection is that of religious happiness. I was about three years old—I was yet in kilts. With my two elder brothers, respectively three and five years my seniors, I played Church. It was on this wise: For a "meeting-house" we placed a pole upon the two outer corners of father's rail-fence; this, with the back corner, formed a triangular enclosure which we called our "meeting-house." We covered it with clapboards. Its furnishing was very simple and very plain. We had neither pulpit nor altar. A plain board served for our seat.

Our Church services were as simple and plain as our Church-building. There was no preaching, neither praying. I had not been taught a form of prayer. But all three of us sang. Neither one of us knew a single line of any hymn. Nevertheless we sang; we made a "joyful noise" unto the Lord. I am sure He heard us; for the joy that flooded my little heart in that infantile worship, reports in memory as clearly as consciousness itself.

The reader wonders what we sang, since we did not know any words of a hymn. We sang the praise of God in the exclamation "*Haay, haay, haay!*" set to a tune of our own composing. The tune had a beginning but no ending; and we ended singing when the leader poked his little stick in hand against the roof-ceiling of our little "meeting-house." Blessed days were those. That happy heart of ante-sinning innocency was not limited to seasons of worship. The candle in my heart gave a very constant light. This state lasted until I was about five years of age. From that time on I had fear when left alone; I dreaded the darkness at night. Cooling of filial love and direct disobedience to parents now characterized my life. The spiritual light in my heart had been put out. I had become "dead *through* tresspasses and sins" (Luther's and R. V.)—Eph. 2: 1.

Observation. Had my infantile "justification unto life" (Rom. 5: 18) been fostered into holiness through Christ's all-cleansing blood and the "indwelling Comforter" (Acts 2: 39), how very different would have been my whole life and that of many others! Samuel, Jeremiah, Baptist John, and Timothy, are examples in Scripture. I have known children from three to six years to enjoy and intelligently live entire sanctification.

Every adult sinner is an apostate from Divine favor granted in infancy, and must repent and "be converted [turned] and become as little children" (Matt. 18: 3) in order to enter into the kingdom of God. Infantile aptitude to trust is the Gospel standard. When will the Church accept this Scriptural doctrine of Methodism? When will she co-operate with the Holy Spirit "justifying unto life" instead of joining Satan in retaining and fostering the "old man" of "indwelling sin?" Had the Holy Spirit as direct and as constant co-operation on the part of the parents and the Church as Satan receives, thousands of little children would accept the all-cleansing Christ and the indwelling Spirit unto complete abounding holiness.

CONVERSION.

When about eight years old I was powerfully convicted of sin, and awakened to obligation to God. It was at school. I was reading my lesson in McGuffey's First Reader. It was the Lord's prayer. Quick as lightning flash the conviction struck me that God is holy and myself corrupt, and separated from God by transgression. With this conviction came the Divine voice within: "*Give me your heart and preach my Gospel.*"

Satan at once asserted: "You are an ignorant little boy; you cannot be a Christian and preach the Gospel." Against this, the Divine conviction deepened. My heart pained with guilt and grief, and tears flowed freely. I hid my face within my elbow, to avoid the gaze of scholars about me. Deeper and clearer became the voice of God—"Give me your heart, and preach my Gospel." Stronger and bolder was Satan's assault: "You are only an ignorant little boy; you can't be a Christian and preach the Gospel."

At the dismissal of school I rushed out and played ball on the way home, hoping this would divert my mind; but the Divine conviction continued. On arriving at home my mother said to me, "Why, Simon, are you sick?" Bravely as possible I replied, "Oh, no! I guess I am all right." She responded with manifest concern: "Something is the matter."

Supper hurriedly eaten, I said to my two elder brothers: "Let's go out and play ball." Failing to divert my mind, I retired, to roll back and forth on my pillow, weeping and praying and promising to be a Christian later on. I think I did not sleep ten minutes that night. All next day the contest continued. The third day I had relief—Satan is relief. So on at more and more distant periods and with diminishing force, convictions continued during twelve years of increasing bondage to the devil. The last two years of my life of sinning, I had but two thoughts that I knew were from God. *Feelings* of conviction had ceased about three years earlier.

I now began to ask God to show me my sins and give me grace to repent. A new kind of conviction now seized me. I saw myself a fixed enemy of God, wounding His infinitely tender love and doing His moral universe an increasing harm which I could neither recall nor repair. My heart became heavy with grief. After two days of deep heart-searching and sore conflict with Satan, I determined by Divine help to be the Lord's forever. This occurred at 12.30 p.m., January 29th, 1857.

That same evening I went forward for prayers in a public meeting; but Satan baffled me there. On returning to my room I knelt down at my bed, determined to know God's saving grace before arising. Satan fought mightily. I was aided much by the minister and his gifted and fully sanctified wife. And at about 1.30 a.m., January 30th, 1857, I felt the peace and life of regeneration. A sensation of light and love went from my heart throughout my entire being.

ENTIRE SANCTIFICATION.

About *half a minute* after this blissful assurance of pardon and Divine love, there came from God this awe-creating call: "*Now for all that holiness of God.*" Ever since, as then, the sentence seems almost too sacred for expression.

Instantly I responded to the call. With the same definiteness that characterized my surrender and trust for pardon, I now threw myself into the embrace of Christ "for all the holiness of God;" and the light and love sensation filling me flamed now into burning bliss interpenetrating and overpowering spirit, soul and body. I seemed to be held in the Divine grasp like molten steel in the midst of the furnace. For some time I could not stand upon my feet. In this burning presence of God a sense of the Divine majesty became so awful that through fear I prayed the Lord to stay His hand.

This was my error. I should have continued to reciprocate unto complete spiritualizing into heaven unless God had undergirded me for His revelation on earth. What I forfeited by this error for myself and others, God alone knows. I deeply regret my error. It is under the blood, with other sins of ignorance.

For my powerful conversion and glorious entire sanctification, endless praises be to the Father, Son, and Holy Spirit!

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse leading.

The meeting to-day was rendered unusually interesting on account of the presence of Rev. A. McLean, his first appearance since his recovery from injuries sustained by his fall, and all were glad to welcome him. There were also some present who were attendants of the meeting in past years, but who have not met with us under existing arrangements. Altogether the parlors were quite well filled. The presence of Mrs. Amanda Smith added much to the interest of the occasion.

The meeting was opened by singing the doxology and hymn No. 447, commencing,

"O happy day that fixed my choice
On Thee, my Saviour and my God."

Written requests for prayer were presented, one from Alaska from a brother longing for full salvation, and over 200 whose names had been forwarded by a brother in the West, to be placed on the "*International Prayer Roll.*" Other requests were made for themselves by persons present. Bro. Hughes led in prayer. This was followed by the singing of hymn No. 456—

"Vain, delusive world, adieu.'

The Scriptures were read by Rev. W. G. Browning, a part of Acts iv. being selected, the subject being, as he said, related to "Pentecostal times," and based on the miracle performed at the gate of the temple. Commencing at the 13th verse, he read: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." It is not the learning of men, science and philosophy, that impresses the hearer, but the fact, made manifest, that they have been with Jesus and speak in His name—and the glorious results following the speaking in His name, as in the case of the lame man. Beholding the man actually restored, they could say nothing against it. They were confused by what they saw. "And when they had commanded them to go aside out of the council, they conferred among themselves, saying: What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." They were seen by these Jewish officials to be "unlearned and ignorant men," and yet the miracle that had been performed was indisputable. O that God would help us so to live as to confound the gainsayers! Well, what was done? "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Was the command obeyed? No. "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?" That was an unanswerable argument, which these authorities could not resist. "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done"—even the outside world has to do homage to the grace of God in living manifestation. How often do we hear persons say, "If I ever get religion, I want it to be like such a person"—some one who is a burning and shining light, who has at-

tracted their gaze. "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea and all that in them is," etc. They poured out their hearts to God in these strains of holy adoration. And they made a solemn appeal, in ardent supplication, saying, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word;" and they did not pray to be exempt from persecution, but that "with all boldness they might speak the divine word." This prayer had a speedy answer. It is recorded, "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." May the Lord give us this holy power—and boldness to witness for Him, despite all opposing influences.

Bro. Morehouse.—It is blessed to think that this same Holy Ghost is for us. The rulers had to confess the plenitude of this great power. And the reasons are strong why we should have it, because we live in superior light, increased by the accumulated evidences of over nineteen hundred years. I am glad that it is my privilege to be wholly the Lord's. I have this rest of faith to-day. Bro. Morehouse gave some pleasing reminiscences of seasons of Christian fellowship that he had in years gone by, with Sister Amanda Smith in her home, when she resided in this city.

Sister Amanda Smith sang—

"How amazing God's salvation!"
CHO. "It reaches me," etc.

Precious Bonds.

A Brother.—What a wonderful religion this is! It binds the souls of Christians together constantly, with so many new things, to praise the Lord. To-day the memories of the past come up before me. Sister Palmer led me into this glorious grace. Jesus is our "Elder Brother," and He uses us in His service for His glory.

Singing—

"Blessed be the name."

Sister Amanda Smith.—I am so glad that I am a partaker of this wondrous grace. When we were singing "How tedious and tasteless the hours," I thought of past days. My mother used to sing that to me. But when I came to know the joy of this salvation, my tune was turned. As I walked about, I used to talk with God. Once, when going along Broadway with a basket of clothes on my arm, everything seemed so beautiful. All at once the words of the hymn flashed upon me—"December's as pleasant as May." And I thought, how many winters there had been in my soul, when I might have been living in the *eternal tropics*. We may have temptations, but there need be *no winters;* but we may be in *the tropics* all the time. I am what I am by grace. I wondered, when Sister Palmer was taken, what would become of this meeting; but I am glad to find that it is going on. O, there is such a reality brought into the heart by the Holy Ghost! It takes all timidity out. Every one of us may have our Pentecost. The Lord give it to us!

Christ Revealed.

A Brother.—I know the son of God has come. Christ has been revealed, the only true God. And as He was, so are we in this world. He has been revealed in my heart.

Mrs. Dr. Dennler.—Many a time, upon my knees, have I said, "If the Lord could do so much for Amanda Smith, why not for me, who am so highly favored and privileged?" But I am going forward, to do the best I can, and the Lord requires no more of any of us. I have had at times great burdens laid upon me for souls, among them my dear husband, and the Lord put the prayer in him leading to his salvation. Jesus paid the debt on the cross, "all the debt we owe," and it is ours to lie in His hands and let Him work through us. I am determined to *act out* my trust in Him.

Singing, with great spirit—

"The Comforter has come."

While singing, an aged sister cried out, "He has come—has come to me!" And she clapped her hands and her face shone with unearthly light.

She said—I am baptized with the Spirit. I received this at Sea Cliff, twenty-five years ago. I am out of myself. I live among sinners, and yet I enjoy heavenly things. I am on my way to the heavenly Jerusalem.

A Blessed Realization.

Bro. Foster.—I do not want to say anything but to glorify God. He has done wonderful things for me of late. I never realized so much of the presence of God in my life. I have been called to take upon me great responsibilities—to lead a class, etc., and I want you to pray for me. I feel deeply the solemnity of my position, and I need more of the Spirit. When we have God within us, it is not hard to trust Him. I feel this afternoon I can trust in God, and I purpose to serve Him, no matter what comes. Glory to God for His goodness!

Singing (Sister Amanda Smith leading)—

"There is power in Jesus' blood
To wash me white as snow."

Bro. Browning said he desired to emphasize that "*Glory to God!*" He had received a heavenly manifestation at this meeting. God is working with us in Poughkeepsie, and there are signs of an awakening interest in the work of holiness. Praise the Lord!

Not a Dead Language.

Sister Searles.—I am glad the language spoken here is not a *dead language*. It has been my privilege to be associated with the holiness people for many years. We may not always understand each other in small things, but in the essential things we are a unit. I rejoice that I am under the leading of the Holy Spirit, and "where He leads I will follow." Every fibre of my being is vibrating with thankfulness for what God has done for me in the fifty-seven years during which I have had this experience.

A Remarkable Rescue.

Rev. A. McLean.—Forty-four years ago I was at the point of death. Three physicians said I could not live. Dr. Ball, who used to attend these meetings, was my physician. One day, when I was recovering, he bent over me and said very tenderly, "*You are coming out of the woods;*" and those words have ever since been in my remembrance. On the first day of this year I came near going into eternity. While coming off a stoop, I fell and dislocated my shoulder, and sustained other serious injuries. I lost my consciousness, and knew not what had occurred. The doctor said, "You may thank your lucky stars that you did not sustain worse injuries." My reply was, "I do not thank the stars—*I thank the Lord!*" God has surely something for me yet to do, in thus preserving me. While I have been shut in, He has come to me very blessedly. I never had a more peaceful time, or one so like heaven. I have had precious access to God in prayer, especially in the early morning hours, when I have lain awake. In those seasons of prayer the Holy Ghost has come to me in a remarkable way. If I ever thought of the Holy Ghost as an *influence* simply, that has forever disappeared from my mind. His *personality* has been revealed to me as never before, and through Him the other persons of the Godhead—the Father and the Son—have been gloriously manifested. If I had been taken from this world when I fell, I should have waked up in heaven, not knowing how I got there. O it is blessed to live moment by moment quite on the verge of heaven! Let our lights ever be trimmed and burning.

Joy in God.

A Sister.—I praise the Lord I have joy and peace in my heart from morning till night.

A Colored Minister, from the West Indies.—This wondrous love has reached me. It is not confined to any particular race, for it is written, "God so loved the *world*." My heart has been warmed with His love. I have had some entanglements as regards earthly things, but God, I believe, allows us to get thus entangled at times, that His grace and power may be magnified.

Singing (Sister Amanda Smith leading)—

"It may not be my way," etc.

A Sister.—The Lord is with me this day, and is in my heart.

A Sister.—As I have been sitting here, I felt as if I ought to speak, as I have not been in this meeting for three years. But the thought came, "Does the *Lord* want me to speak?" I want to do nothing of myself, but only His will. Jesus said, "I

came down from heaven to do the will of Him that sent me." It is ours to come down *out of ourselves*, into God's will, to do business for Him only. We are to be occupied with Christ, and then there is the new creation.

Bro. Morehouse appealed to know how many desired to secure a fuller baptism of the Spirit. Nearly everyone arose.

Bro. McLean prayed in the Holy Ghost, and was followed by the West India brother, who talked with the Lord in childlike confidence, and the mercy-tokens were palpable.

This memorable meeting closed by singing Mrs. Palmer's favorite hymn—

"Lord, in the strength of grace," etc.,

and the benediction was pronounced by Bro. Browning.

A SHUT-IN.—Mrs. S. M. W., of N. Y. State, writes:

"I have been a *shut-in* for two years—have not been able to go out in that time. The GUIDE is a great treasure to me, next to my Bible. I read and re-read it until the next one comes. I have given and sent away all my back numbers, mostly to pastors who loved holiness, and they received them very acceptably. Christ was never more precious than now. I join with you in the GUIDE Union prayer services."

BRO. C. L. D., of Texas:

"Last Saturday a man paid me a little money. I hasten to send a dollar for the GUIDE. It is a benediction in my home. My precious Bible, the 'GUIDE,' 'The Way of Faith,' and 'The Christian Soldier,' and all the clean books on Bible Holiness I can buy, and a Holiness Wall Roll, etc., etc., to which I give all the time I can spare, and they afford me much more soul food than cold, formal Church services. Wife and I are the only ones who enjoy holiness in town. We have a Saturday night holiness prayer meeting at our house. At the last meeting there were three bright conversions, and two backsliders reclaimed. Give God all the glory."

THE TUESDAY MEETING.—Bro. B., of Beloit, Wis., writes:

"I was so glad that at this hour, half past two o'clock, the *Tuesday Meeting* is continued. It was kind that the dear brother opened his house for it. God bless him."

[It is encouraging to know that many in different parts of the country are with us in spirit at the *Tuesday Meeting.—Editor.*]

IN MEMORY OF LITTLE JOE LAY.

Joseph Myron Lay was born September 7, 1891, and died August 9, 1896, aged four years, eleven months, and two days. He took sick very suddenly, and after lingering a few days succumbed to that dread disease, diphtheria, when his little soul took its flight triumphantly to the God who gave it. About ten hours before he died he said, "Mamma, I believe I am going to die; I am going up to Jesus' house;" then, about half an hour before he died, he said, "I am going to die and go to God." Just a few minutes before his spirit left his little body, he said to loved ones standing around him, "I'm 'bout dead." He leaves a father, mother, one brother, and many relatives and friends, to mourn his death; but they realize that their loss is his gain. The family has the deep sympathy of the entire community. The remains were interred in the Louisburg cemetery, followed by a large concourse of relatives and friends. The funeral sermon was preached the third Sunday in September, at Somerset, by Rev. C. W. Bailey, of Louisburg.

Come nearer, mother, listen;
'Tis the angels' voice I hear;
They are calling me to heaven;
I must leave you, mother dear.

Don't you see those shining angels?
How glorious and how grand!
They are waiting by the window;
What a happy, joyous band!

I am going now to join them;
Please tell my papa so;
Tell him I must leave him,
For the angels bid me go.

Why do you weep, dear mother?
For you know I'm going home—
To that home beyond the river,
Where sorrows never come.

Please tell them all to follow
The light across the shore;
'Twill lead them up to heaven;
I shall wait beside the door.

Hark, mother! hear them singing
Of the Saviour and His love!
See! they have a message;
It was written up above.

Adieu to all my loving friends—
To sorrow, death, and pain;
Don't shed a tear, or soon we'll meet
And never part again.

O what a meeting that will be!
Such joys I ne'er can tell;
I'm going now to join them—
To all a last farewell!

—*Mrs. G. B. Mahl.*

IF I had my ministry to go over again, I would give more attention to the children.—*Ashbel Green.*

"DIVINE LOVE is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven."

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

"Dost thou believe on the Son of God?"—John 9.

The Pharisees cast the blind man, whose eyes Jesus had opened, out of the synagogue, when they could not persuade him to deny his Deliverer. Jesus found him, and propounded to him the question above. And when he inquired, "Who is he, Lord, that I might believe on him?" Jesus said, "Thou hast both seen him, and it is he that talketh with thee." And he said, with faith, "Lord, I believe," and he worshipped Him.

Reader, if you were alike interrogated by your Lord, would you say with a triumphant faith, "*Lord, I believe?*"

PENTECOST—ITS INFALLIBLE WITNESS.

When the great Pentecostal gift is bestowed, is it distinctly witnessed to the personal consciousness of the possessor? If so, by whom and in what manner?

In answer to this important question we may make this general remark: No divine work is performed, whether in the realm of Nature or of Grace, without being accompanied by a testimony of its divine authorship. In Nature, whether it be an atom or a planet, a worm or an archangel,

"Part of His name divinely stands
On every creature writ;
They show the labor of His hands,
Or impress of His feet."

And, in the realm of Grace, surely no work can be performed without luminously bearing the divine signature. The work of the conviction of the sinner, his conversion and adoption into the divine family, all have the indubitable signs and are distinctly witnessed by the Holy Spirit. Without such testimony the soul could not be disburdened of her load nor rejoice with "joy unspeakable and full of glory." But being flooded with light, and hearing the Spirit authoritatively declare, "*Thy sins are forgiven thee!*" the redeemed one, redeemed from sin and hell, and translated into the kingdom of God's dear Son, hymns "the loud anthem of awakened joy" and is ready to freight every passing breeze with his victorious shouts.

Now, when he comes to the *second stage* of the spiritual life, by the conferment of entire inward purity, and the Holy Ghost comes in to abide with him as the COMFORTER, filling the soul-temple with His presence—can there be any doubt about this consummation? We think not; indeed, we have positive evidence to the contrary—personally and otherwise.

There are two sources of instruction touching this question: 1st, What does the Word of God teach? Does it distinctly declare that there is a distinct witness of the Holy Ghost to the fact of the Pentecostal Gift—a witness as distinct as that given in conversion? 2d, Does the testimony of those who have been brought into the light and joy of the fulness of New Testament blessing, by receiving THE BLESSER, accord with the teaching of THE WORD? If there be an affirmative response from both these courts of appeal, we must regard it as a marvelous conjunction—and an authoritative settlement of the question. Let us see how the case stands in the light of this two-fold inquiry.

First. What is the teaching of the Word of God? "To the law and to the testimony" is the demand of the occasion. What we find in the domain of revelation is infallible and unimpeachable, and despite the refinements of modern criticism, higher or lower criticism, we hold tenaciously to "*The Old Book*," and to the averment that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II. Tim. 3: 16, 17.) In support of our position, that there is a distinct witness of the Spirit to the Pentecostal gift, we cite two passages. And

as it is said, in the mouth of "two witnesses," according to the ancient law every truth was established. If we have, therefore, two divinely inspired testimonies, in this connection, the great truth must be established. Here are the Scripture citations.

(1). I. Corinthians, 2: 7—12:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory;

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

How many pause here, divesting this glorious promise of its point and power. But read on—

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

Now, mark! The Holy Spirit is the searcher and the revealer of the deep things of God (is not the Pentecostal gift among the deep things of God?), and we have received the Spirit; "that we might know the things that are freely given to us of God." What gift does God bestow more freely than a pure heart—and its conferment is known by the Spirit's testimony.

(2). Hebrews 10: 14, 15:

"For by one offering he hath perfected for ever them that are sanctified.

"*Whereof* the Holy Ghost also is a witness to us."

We pause here to allow our readers to have an opportunity to ponder these Scripture testimonies in their vital connections, and next month, if the Lord permit, we will resume the subject.

We would have our readers note the vital connections of the second passage above named, especially verses 10, 14, 19–22; and concerning these verities, personally the Holy Ghost is witness, affixing His indubitable seal. These are wonderful things, demanding our earnest study. They are "the deep things of God" which "the Spirit searcheth" and reveals unto us. Happy those who clearly apprehend the Spirit's voice and appreciate His communications.

"Whom resist, steadfast in the faith."—I. Pet. 5 : 9.

That is, the great adversary, the devil. "Resist" him—at all times—persistently—in faith.

"Fight on, my soul, till death
Shall bring thee to thy God."

SPIRITUAL LEAVEN.—II.

In closing our last article, we said, quoting from William Jay,—

"The leaven in the meal is active and operating—is assimilating—its operation is gradual—its influence is diffusive."

In keeping with this are two of Charles Wesley's best hymns. The one contains this:

"Thy loving, powerful Spirit shed,
Speak Thou our sins forgiven,
And hasten through the lump to spread
The sanctifying leaven."

In the other we find this:

"The Secret of the Lord Thou art,
The mystery so long unknown:
Christ in a pure and perfect heart,
The name inscribed on the white stone;
The life divine, *the little leaven*,
My precious pearl, my present heaven."

Why these hymns were omitted from our present Hymnal it is hard to divine.

Now some one may be ready to object that the parable of the leaven makes no provision whatever for entire sanctification as a special work subsequent to conversion. But does it in any way contradict or forbid this idea? To definitely set forth this doctrine was left to other inspired teachings. The plain design of the leaven parable was, to show the effectual working of God's grace in spiritual transformation from its inception to its completion, without noting its successive stages.

This parable gives us three great practical thoughts:

1. The grace of God in contact with the soul is a mighty *disturbing* influence. We see this first in the sinner's awakening. As the leaven deposited in the meal becomes at once a quiet disturbing force, so Jesus said of Himself, "I come not to send peace, but a sword;" and of the Holy Spirit He declared, "And when he is come, he will reprove (convict) the world of sin." This Spirit is the ever-vigilant detective of the Godhead whose province it is to search out sin, to reprove it and make war against it, whether it be sin of principle or of act, and

whether sin before or after conversion. By this great disturbing agency the unforgiven sinner is brought to repentance for all his past sins and the justified believer is convicted of his remaining sinfulness.

2. This grace of God is an effectual *transforming* energy. This is not only illustrated in true conversion, but also in the further work of complete sanctification. As the leaven communicates its own nature to the whole lump or mass in which it is hidden, so Paul teaches concerning divine grace: "And the very God of peace sanctify you wholly," that is, says Mr. Benson, in every part, and every part perfectly; "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thess. 5 : 23.) This thorough sanctification could not, evidently, have been wrought among these Thessalonian Christians at their conversion; and their implored preservation in this perfected state plainly shows that they were not to wait for any fires of a death-purgatory to accomplish it. They were to be leavened by grace for service here as well as for the ecstasies of heaven.

3. The grace of God may be easily *hindered* in its soul-saving operation. A very little thing will sometimes arrest the fermenting progress of leaven in the meal, as a chilling atmosphere or any neglect of right conditions. So Paul was led to say in one of his epistles, "I do not frustrate (or make void) the grace of God." This he might have done, but did not, and would not; and thus it had been from his first call to the Christian life and ministry. "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." By a ready obedience to God and His grace, that grace became more and more a matchless saving, keeping, energizing, impelling power in his whole being, so that near the close of his life he could make the almost startling declaration, "Whereunto I also labor, striving according to his working, which worketh in me mightily." All this because he was careful not to frustrate the grace of God. Ah, how many do—by frivolity, worldliness, neglect! So he writes: "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

N. VANSANT.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" —Heb. 1 : 14.

What glorious *ministers!* What glorious *ministrations!*

WHERE ARE THE ANGELS?

That there *are* beings called angels is unquestionable. The Bible says so. It describes them —unfolds their ministries—records their sublime achievements.

In heaven there is an innumerable company of angels. They are of illustrious character, varied and exalted ranks. They surround the throne, and hold themselves in instant readiness to convey any message, whether of life or death, to any part of Jehovah's dominions.

There is no death among the angels—they have no use for shrouds, coffins, or grave-diggers. They are of immortal existence, bright, burning, and all-glorious.

But what concerns us especially is that they are our earthly ministers. One of the most marvelous volumes that we shall read when we get to heaven will be *The Annals of Angelic Ministration.*

Do devils with a satanic commission "darken heaven and throng this lower world?" Most likely. But if they do, they are met by the overmatching potency of angels. These blessed angels bring many a chalice of comfort to human lips—they whisper many messages of peace in human ears. They are in the service of "*The Comforter,*" and He has ample employment for them. They snatch many saintly feet from the verge of frightful precipices. They frustrate satanic plots, conceived in the black, hellish depths. They refresh the weary—lift up the fallen—inspirit the downhearted—and put strength into the fainting ones. They nerve for severe conflicts and help to win sublime victories. They often prepare tables for the elect even in the presence of their enemies.

We have had some experience of late on this line. Five times since last summer have we had severe falls. If the devil has sought to kill us, the angels have protected us. Blessed angels, how we ought to love them! By faith we may apprehend their presence. It is written, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—I. Peter 5: 8.

A solemn reality. Be on the watch. "Resist him, steadfast in the faith."

"DEATH IN THE POT."

"*O thou man of God, there is death in the pot!*" was the exclamation of the servants of Elisha at Gilgal. "There was a dearth in the land; and the sons of the prophets were sitting before him." They needed refreshment. Elisha said, "Set on the great pot, and seethe pottage for the sons of the prophets.

"And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred into the pot of pottage: for they knew them not." A great peril truly—poison instead of sustenance in the pot.

The pottage was poured out. But the lurking foe was discovered, and the cry was heard: "*O thou man of God, there is death in the pot!*" But the alarm being given, the prophet, by a timely expedient, saved them. Are there not valuable lessons for us here?

Yonder is a professed follower of Christ—a minister or layman. He was accustomed in days of yore to partake of the finest of the wheat, and all the delicacies of the kingdom.

But diabolical or human hands have cast wild gourds into the pot—the gourds of wordly pleasure, wealth or fame. He is ready to partake of the meal. But, lo, some keen-eyed observer cries, "*O thou man of God, there is death in the pot!*" Will he partake of the poisonous mess? Some do to their deadly overthrow. Will he? Heaven snatch him from the verge of death!

And yonder is a Church—once a *live* Church—full of light and life. But how changed! Formalism now reigns there. Worship is performed in sepulchral tones. A formal pulpit, an operatic choir, a slumbering pew, and the wild gourds in the pot. Alas! will they swallow the poisonous pottage to the death? The Lord help some wide-awake one to cry, "*O thou man of God, there is death in the pot!*" and with kindly hands cast in a little meal. Or, what is better, substitute therefor the bread of life, and water from the wells of salvation.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."—Psa. 12: 6.

Mark the emphatic words: "pure"—"tried in a furnace"—"purified seven times."

DIVINE TRUTH OVERSHADOWED.

We deal too much in generalities, even as respects GOD'S WORD. Pointed and pungent utterances of the Sacred Book are thrown into the shade. We skim along the surface without diving into the depths of this great, wide sea of revelation. Our soul's health is thus put in jeopardy. We need to bring some of these overshadowed passages to the front and stand up squarely before them, looking them full in the face. What if the spirit's sword is "quick and powerful" and does "pierce to the dividing asunder of the joints and marrow?" Welcome the keen penetrations—let truth have the right of way through the soul.

"*And it is set on fire of hell.*"—James 3: 6.

What is set on fire of hell? The tongue. A tongue set on fire of hell is awfully destructive—particularly behind the door—where it burns reputation to ashes.

"*Owe no man anything, but to love one another.*"—Rom. 13: 8.

Only one way to be in debt safely—on the line of LOVE. But many think otherwise. Some owe more than they think they do.

"*But if ye bite and devour one another, take heed that ye be not consumed one of another.*"—Gal. 5: 15.

Strange work for Christians. Yet it seems they did some of it at Galatia—dishonoring Christ. They were not wholly sanctified. Have we any specimens now? It looks like it. If so, somebody must be consumed. We hardly know which is the worst, the *consumer* or the *consumed.* The conflagration is awful.

"*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*"—James 4: 3.

What is that mysterious something that you pray up against every time you go to God? It is immovable—like a wall or mountain. No use to flatter yourself that your prayer is heard. You know better. The signs of *access* are wanting. That great word "*amiss*" has a *thunderstroke.* Stand from under, or it will crush you.

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—APRIL.

1. II. Peter 1 : 10 ; II. Peter 1 : 10 ; Psa. 90 : 14; Phil. 4 : 20.
2. I. Tim. 6 : 11 ; II. Sam. 23 : 5 ; II. Sam. 7 : 28; Psa. 68 : 3.
3. Col. 3 : 2 : Neh. 4 : 20 ; I. Kings 8 : 44–45 ; Ephes. 3 : 20–21.
4. Jude 20 ; Heb. 10 : 23 ; Num. 14 : 17 ; Psa. 71 : 15.
5. I. Peter 2 . 9 ; Ezek. 36 : 29 ; Psa. 119 : 66 ; Psa. 54 : 6.
6. II. Thess. 3 : 13 ; Col. 3 : 24 ; Psa. 119 : 38 : Isa. 38 : 19.
7. II. Tim. 2 : 3 ; Rev. 3 : 21 ; Jer. 12 : 3 ; Psa. 13 : 5.
8. I. Cor. 15 : 34 ; II. Cor. 11 : 2 ; II. Thess. 1 : 11 ; Psa. 75 : 1.
9. Lam. 3 : 40 ; Jer. 24 : 7 ; II. Chron. 30 : 18 ; Psa. 47 : 7.
10. I. Pet. 1 : 17 ; II. Peter 3 : 13 ; Psa. 3 : 1 ; Isa. 43 : 21.
11. James 1 : 4 ; Heb. 6 : 15 ; Psa. 38 : 15 ; Psa. 36 : 6.
12. II. Tim. 1 : 13 ; Psa. 145 : 20 ; Psa. 86 : 17 ; I. Chron. 16 : 27.
13. John 14 : 1 ; John 14 : 2-3 ; Psa. 38 : 1 ; Psa. 135 : 3.
14. I. Peter 4 : 8 ; I. Peter 3 : 12 ; Psa. 55 : 16 ; Psa. 150 : 6.
15. John 3 : 7 ; Phil. 1 : 6 ; Psa. 141 : 9 ; Psa. 128 : 1.
16. Deut. 1 : 21 ; Deut. 1 : 30 ; Deut. 3 : 24 ; Psa. 31 : 23.
17. Gen. 31 : 16 ; Deut. 31 : 8 ; Psa. 39 : 7 ; Psa. 48 : 1.
18. Num. 14 : 9 ; Isa. 42 : 6 ; Matt. 6 : 10 ; Psa. 66 : 20.
19. Jer. 7 : 23 ; Exod. 19 : 5 ; Psa. 140 : 1 ; Psa. 147 : 7.
20. Exod. 14 : 15 ; Exod. 33 : 14 ; Jer. 14 : 9 ; Psa. 69 : 34.
21. Matt. 19 : 17 ; Psa. 19 : 11 : Num. 10 : 35 ; Psa. 111 : 10.
22. Deut. 4 : 23 ; Deut. 4 : 20 ; Heb. 13 : 20 ; Rev. 19 : 7.
23. Isa. 56 : 1 ; I. John 2 : 25 ; I. Chron. 21 : 17 ; Psa. 103 : 21.
24. John 13 : 15 ; John 13 : 17 ; Psa. 33 : 22 ; Psa. 117 : 2.
25. Phil. 1 : 10 ; Rev. 3 : 4 ; Psa. 69 : 1 ; Psa. 145 : 1.
26. Luke 17 : 10 ; Matt. 21 : 22 ; Psa. 77 : 2 ; Psa. 57 : 9.
27. Ephes. 4 : 15 ; I. John 4 : 18 ; Phil. 1 : 9 ; Psa. 35 : 27.
28. Heb. 13 : 1 ; Heb. 6 : 10 ; Ephes. 6 : 24 ; Jer. 33 : 11.
29. I. Tim. 4 : 12 ; Psa. 121 : 3 ; Psa. 25 : 5 ; Isa. 52 : 8.
30. Matt. 28 : 19, 20 ; Matt. 28 : 20 ; Psa. 44 : 26 ; Psa. 66 : 8.

"The Guide International and Interdenominational Prayer and Tract Union."

SPECIAL OBJECTS: To pray for the universal spread of Scriptural Holiness, and especially for those engaged in the circulation of the Literature of Holiness—for the salvation of the families of those connected with "*The Union*"—for the speedy coming and full triumph of Jesus in the earth—and to diffuse Pentecostal truth by the circulation of tracts.

The day for Special Prayer and Scripture study, this month, is

TUESDAY, APRIL 20TH.

SCRIPTURE for the day: John 12 : 44, 50.

HYMN, to be read or sung, No. 588 in the Methodist Hymnal, commencing

"Soldiers of Christ, lay hold
On faith's victorious shield."

Make this a day worthy to be remembered. Wait on the Lord in holy expectancy. Let faith grip the Divine promises. If special blessings are received, let us hear about it.

"INTERNATIONAL PRAYER ROLL."

This is intended to have a world-wide sweep, and to embrace Christians of all denominations. And for quite a number of years this has been realized, and now, we trust, with wider scope.

The Prayer Roll is something tangible upon which the eye may be fixed, and toward which the prayers and the faith of the saints, everywhere, may be directed; and in this concentration of prayer and faith there is great power.

"*The International Roll*" now includes "*The Roll*" that was instituted and used in the *Christian Standard* office, Philadelphia, in connection with the morning exercises, during the four years of our supervision—the sections in daily use in the morning Holiness meetings at Ocean Grove for two years while we were in charge—and all other sections now being used, or which may hereafter be used, as auxiliaries to the great central "*International and Interdenominational Prayer Roll*" deposited in the office of the "*Guide to Holiness*," the first periodical on the line of Holiness, and the pioneer in the International and Interdenominational Prayer service.

Written Requests are singularly potent. If a person will sit down and take a slip of paper and write thereon a request, or request for an unsaved friend or friends, for ministers, Churches, or any other objects, in the very act an impression will be made upon the mind of the writer that will be deep and lasting. And if such requests are sent to the office of the *Guide* to be placed on the "International and Interdenominational Roll"—such enrolment is a permanency, and toward these requests, each morning at nine o'clock, in all parts of the earth, the prayers of thousands are directed.

In the early years of the National Holiness Camp Meeting Association, when we were Secretary, great numbers of requests for prayer were made in writing, and we held them up in our hand before the congregation at the camp meetings, and silent prayer was offered, which was marvelously effective.

Our aim is, by the enlargement of our International Prayer service, which has been made since January 1st, to do what is in our power to emphasize the power of fervent, effectual and united prayer. And to do this we have added the *Tract service;* and by the faithful employment of this branch we may, in a sense, answer some of our own prayers, instrumentally. In view of all these considerations, we earnestly entreat every reader of the *Guide*, without delay, to send written requests for prayer for unsaved friends, or other objects, and have them placed on the great "*International and Interdenominational Prayer Roll.*"

WITH OUR CORRESPONDENTS.

—Rev. John Thompson, Philadelphia.—Our dear brother is still suffering greatly with his eyes. But God is wonderfully sustaining him, and enabling him to "walk unburnt in fire." He sends us these assuring words:

"I am patiently and quietly resigned to the sweet will of God without knowing what that will may be. Every other prop seems now to be knocked away, and my only hope is in God and the prayers of His people."

—Good Cheer from Kansas.—Sister A. M. K. writes:

"I greatly appreciate enlargement and improvement of the Guide, which has been such a great blessing to me during the past *thirty-one years* by its monthly visits to my home and heart. As I am now living in town, I hope to secure many new subscribers."

Such words greatly cheer us. Thirty-one years' experience is valuable. The Lord bless the writer.

—A Word from Canada.—Sister L. L. K. writes:

"I am in full sympathy with the *Prayer and Tract Union* and am doing all I can here, where I have many opportunities, in lending my holiness literature. It is twenty-five years that I have been taking the Guide, and for about twenty I have been acting as an agent, and I have always taken an extra one to give away. For five years I have sent my extra one to England to an invalid, where it does its work through him to others. May God bless the dear old Guide—next to my Bible I prize it, and trust I shall be able to take it while I live."

We like to hear from those who have been helping us for quarter of a century. We should be glad to take the hand of our good friend; but as we cannot, we shake hands across the border line with her in our heart. God bless her, and give her continual peace.

—A Word from Brooklyn.—Sister M. J. S. writes:

"The Guide is a great comfort to me, especially when one is cast down. To read the testimony of those about us who are tried in like manner as ourselves, is consoling. I hope and trust it will be spread far and wide, that many may hear the glad news and rejoice."

That is what we are aiming to do in publishing the Guide—to edify and comfort God's people and to bring the unsaved to Christ. Pray for us, and give us practical aid.

—Much Interested.—Mrs. J. R. B., of Missouri, writes:

"I wish you to add my name to the *Union Prayer Roll*. I feel much interested in it, and I try to meet you in spirit in the Tuesday afternoon meeting. Also, I observe to pray every morning about nine o'clock for all your requests."

This encourages us, and many more of like character which we are receiving. Let the praying company continue to besiege the throne of grace.

THE GREAT PRAYER ROLL.

"The International and Interdenominational Prayer Roll" is becoming a thing of large dimensions. It is now in four sections: two which were used for two successive years in the Holiness Meetings at Ocean Grove, while we had charge; one which we inaugurated and worked with during four years of our administration in Philadelphia, in connection with The Christian Standard; and one now employed in connection with the GUIDE, in New York. The four sections, taken together,

AGGREGATE 1300 FEET!

This is glorious! But the requests for enrolment are pouring in daily, and whereunto it will grow we know not. Now let your requests come.

PASSING NOTES.

APRIL NOTE. We are again visited with April showers—copious, fertilizing showers. Shall we have spiritual showers, to refresh and make fruitful our souls? May the Lord open the windows of heaven, and pour upon us "such a blessing that there shall not be room enough to receive it"!

Christ's Soul-Questions:

—"*Do ye now believe?*"
See the context—this interrogatory in vital connections

—"*Doth this offend you?*"—John 6 : 61.
What? See verses 53-59. Christ's pure and soul-saving words may be an *offense* to us.

—"*What and if ye shall see the Son of Man ascend up where he was before?*"—John 6 : 62.
He did so ascend, and the disciples saw it, and wondered. And He shall *descend* as He went up—in glory.

—"*Will ye also go away?*"—John 6 : 67.
To go away from Christ after being with Him—how terrible a calamity! Yet many are taking the the soul-destroying risk.

—Can you grip the promises with a strong hand?

—"The Lord Reigneth"—that is our comfort as we behold the outlying desolations.

—Revivals.—There are some reported, but far too few. Would that the country were full of them!

—Pentecostal Conferences.—We hope to have the privilege of chronicling such Conferences this Spring. A Conference ought to save souls.

—Dr. Boardman.—We have just finished reading Dr. Boardman's Life with great profit. It is full of glorious things. Get it at once, if possible.

—Full Salvation is radical, all-comprehending. Do you have it?

—A Good Investment.—A brother says he will contribute *one dollar per month*, this year, to the "*Guide Benevolent Fund.*" What will you do?

—The Tuesday Meeting.—The report in this number is unusually interesting. Meetings are held at Dr. M. W. Palmer's, 235 East Eighteenth Street.

—"Days of Power."—We published a book with this title some years ago—now out of print. We want a few copies. Any having a copy to spare, please write us soon as possible.

—That ugly, undefinable thing, that you pray up against so often—what is it?

—Rev. H. C. Morrison, D.D., Editor of the Kentucky *Methodist*, has been expelled from the Methodist Episcopal Church, South, for participating, as we understand it, in an Interdenominational Holiness Meeting. Strange work this. A pamphlet is in press, giving the particulars of the trial.

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—The Baptists have 42,409 societies in the United States.

—Women constitute two-thirds of all the Church members in the United States, but only one-thirteenth of all the criminals.

—Men make up twelve-thirteenths of the criminals and only one-third of the Church members of the United States Churches.

—It is gratifying to learn that the attendance at Methodist Churches on Sunday evenings has greatly increased.

—The debt of the Missionary Society of the Methodist Episcopal Church South is about $150,000.

—The "Christian Standard" announces three camp meetings to be held in June, two in July, one in August, and two in September.

—It is stated that one hundred of the members of the Legislature of North Carolina are Baptists, and that the remaining seventy belong to other denominations.

—The American Bible Society has decided to give its very valuable collection of Bibles and Bible manuscripts to the Lenox Library, New York City.

—A Christian Alliance has been formed by the Baptist, Congregational, Methodist, Presbyterian and United Brethren Churches of Wisconsin, for co-operation in Christian work.

—The Lutheran Church reports 90 synods, 5,926 ministers, 9,703 congregations, and 1,430,325 communicants. These figures apply both to the United States and Canada.

—The society of the Oakwood Union Church, Chicago, held open-air meetings every Sunday afternoon during the summer, choosing for such meetings the intersection of five streets.

—There are 1,416,202 negro children in the public schools of the United States, and of these 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing.

—Mrs. Caroline H. Polhemus, of Brooklyn, has announced her purpose to build a dispensary for the Long Island Hospital to cost $250,000, and to endow it with another $250,000 as a memorial to her late husband.

—The Ohio Board of Pardons has recommended that abstinence from the use of intoxicating liquors be required as a condition of pardon. * * * The influence of liquor produces crime. A good sign, truly.

IN FOREIGN LANDS.

—At the present rate, in ten years, more than a million Jews will have emigrated into Palestine.

—The Methodist Girls' Boarding School at Tsunhua, China, is filled to overflowing. Many scholars have been turned away.

—The Church Missionary Society has resolved to employ the negroes of the West Indies in the Mission fields of West Africa.

—Greenland, with its population of 10,000, is almost entirely Christianized by the Moravian, Lutheran and Danish missionaries.

—Rev. L. H. Munhall held evangelistic services every night for a month at Ottawa, Canada, when more than 700 professed conversion.

—Ex-Queen Liliuokolani, of Hawaii, has been baptized and confirmed by Bishop Hillis, the Anglican bishop. She has not hitherto been a member of any Church, although a regular attendant.

—Fifty years ago the French Mission School at Pointe aux Trembles, near Montreal, Canada, was first opened, and during the half century 5,000 pupils have passed through a scholarship course therein.

—Dean Farrar states that in 1800 there were only 7 missionary societies; there are now 70; and that while then there were only 79 mission schools, now there are 12,000. At least 2,000,000 heathens have been converted to Christianity.

—Rev. Messrs. Crossley and Hunter have spent some weeks at Lunenburg, Nova Scotia, and the results have been most glorious, more than 600 have given their names as resolved to lead a new life. The town has never been so moved before.

—It is a notable fact that on the staff abroad of the English Church Missionary Society no fewer than 67 missionaries are working at their own cost. Moreover, as many as 189 are supported, not by the central society, but by particular individuals, parishes, or other organizations. Eighty new workers have been accepted *this* year, and are ready to sail.

—Bishop Whipple tells of a young Englishman who, on returning from India by steamer, said at the dinner table, "Missions are a humbug. I have been in India eight months, and I haven't seen an East India Christian." A quiet gentleman on the opposite side of the table said, "May I ask for what you went to India?" "I went to hunt tigers." The quiet gentleman replied, "I am a missionary. I have been in India twelve years, and I have not seen a tiger." The young gentleman said no more.

CHRISTIAN LITERATURE.

This month furnishes our friends with favorable opportunities for outdoor exercise. The showers which are naturally expected may cause some interruptions, but only temporarily, for, after the showers, the sun appears and the scenery is full of spring-tide beauties. We would therefore urge all who are possessed of health to be taking walks of usefulness, and to be errand-bearers for the King. Visit families—Christian or non-Christian; perform the work of an evangelist, and endeavor to drop here and there leaves of truth, which, with the Divine blessing, may also be leaves of healing to diseased and fainting souls. And let it be remembered, whenever a family can be induced to subscribe for the "*Guide to Holiness*," it will be a benediction in that house.

WORKS DEFINITELY ON HOLINESS.

Dr. Carradine's Works.—These are works for the times—clear, practical, unctuous unfoldings of the great Bible theme. We have entered upon a new *Pentecostal* epoch, to which the intelligent thought and devout hearts of Christians of all denominations are being directed in an unusual degree. These, therefore, are timely issues, and should be widely circulated:

"SANCTIFICATION" (an instructive treatise), $1.00.

"THE SECOND BLESSING IN SYMBOL," $1.00.

"THE BETTER WAY," 75 cents.

"THE OLD MAN" (latest—clear and strong), $1.00.

The set, with the GUIDE for a year, $3.50.

Commentary on the New Testament. Five vols. Volume V., on Revelation, now issued. Price, $1.00.

Dr. Godbey is one of the original thinkers and pungent writers of the period. This Commentary is written from the holiness standpoint, definitely. It contains startling things respecting the aspects of the modern Church and the fulfilment of prophecy.

Through a Glass Darkly. A new and striking exposition of I. Corinthians, thirteenth chapter. By Rev. J. H. Timbrell. Price, 80 cents.

The author is a scholar and profound thinker. He has deeply studied this beautiful and inimitable chapter in Corinthians, and he presents an interesting and edifying view of its high significance and vital connections with Christian character and life. Everyone who can should read it. LOVE is the pre-eminent grace.

Salvation Echoes. No. 3. By Rev. John Thompson. Full report of the last Camp Meeting at Mountain Lake Park. Very interesting. Price, 25 cents. Address, 2002 Brandywine St., Phila.

Training in Pentecostal Evangelism. By Rev. J. H. Smith.

It is not a treatise, nor a text-book; but an echo in print of an actual, living Pentecostal Institute, held at Mountain Lake Camp Meetlng. Price, 35 cents. Send for a copy.

The Baptism of the Holy Ghost. By Rev. Asa Mahan, D.D. $1.00.

We have just issued a new edition of this magnificent work—the Pentecostal book of the times—none fuller or richer.

In order to give it a wide reach among all classes of people, at the opening of the year we offered it as a premium with the GUIDE for the low price of **$1.25** for the two.

Such has been the demand for it that we have been led to issue this new edition. It looks fresh and beautiful, and it has a real Pentecostal fragrance. It is embellished with a fine portrait of the author, furnished expressly for this work. We still offer it with the GUIDE for $1.25.

NOTES FOR APRIL.

Our space being limited in this number for Literary notices, we are obliged to omit much that we desired to insert.

Autobiography of Charles Force Deems, D.D., LL.D., late pastor of the Church of the Strangers, New York, and Memoir by his Sons. $1.50.

Dr. Deems, as Pastor of the Church of the Strangers in New York, sustained a high ministerial position, and had the confidence of Christians of all denominations. The work before us will be read with deep interest, far and wide. It is embellished with an excellent portrait.

Did the Pardon Come Too Late? By Maud B. Booth, author of "The Curse of Septic Soul Treatment;" "Wanted: Anti-septic Christians," etc. Price, 30 cents.

This is a thrilling narrative of the remarkable conversion of a prisoner, and his triumphant departure from earth to heaven. Mrs. Booth had secured his pardon from the Governor of Maryland, but disease had marked him for its victim. Read and circulate it, and learn how God can save prisoners.

Impressions, by Rev. M. W. Knapp (50 cents), is a book worthy to be read. There are many false spirits abroad, and false impressions are being made. This book is helpful in showing the true and the false.

The Dispensation of the Holy Ghost, by Dr. Dougan Clark, is one of the richest Pentecostal issues of the day. The beloved Dr. Clark, when he issued this precious treatise, did excellent service for evangelical Christianity. 50 cents.

TRACTS FOR THE MONTH.

—Send for package of leaflets to put in letters or to distribute. Price, 10 cents.
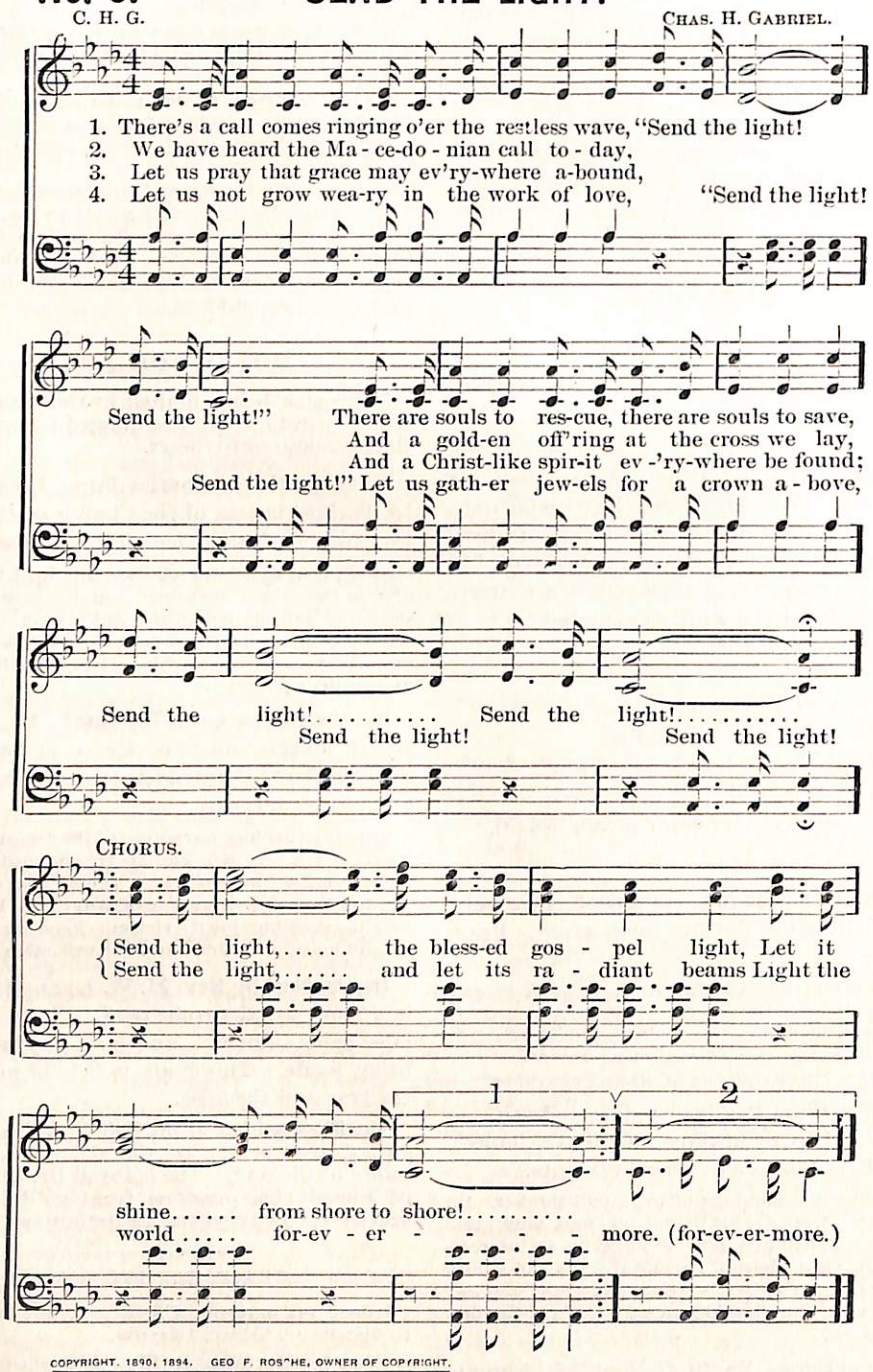
—Scatter Mr. Wesley's Plain Account of Christian Perfection. 5 cents each. 50 cents per dozen.

—Bible Tracts, by Isabella S. Leonard—five in series—one giving her own experience. 3 cents each. 30 cents per dozen. They are very good to circulate.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 6. SEND THE LIGHT.



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This is a selection from "SONGS OF THE PENTECOST" the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



MRS. SARAH SHERWOOD

For fourteen years connected with the Water Street Mission, as a Gospel worker, who was familiarly known as "Mother Sherwood."

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

MAY, 1897.

THE FIRST WORD. "For other foundation can no man lay than that is laid, which is Jesus Christ."—I. Cor. 3 : 11.

"Behold the sure Foundation-Stone,
Which God in Zion lays,
To build our heavenly hopes upon,
And His eternal praise!"

"Chosen of God, to sinners dear,
We now adore Thy Name.
We trust our whole salvation here,
Nor can we suffer shame."

NEW TESTAMENT LIFE-PICTURES.

THE BAPTISMAL PICTURE.

The baptism of Jesus forms a striking picture, and it is highly significant. John the Baptist had testified of Him that He was the great Baptizer, and that He would baptize with the Holy Ghost and with fire. And yet the blessed Christ came to John to be baptized of him in Jordan. He had submitted to the initiatory ordinance of the Mosaic dispensation, *circumcision;* now he submitted to the initiatory ordinance of the Christian dispensation, *baptism.* Not, however, for the remission of sins, for He had no sins to be remitted. It was the mode of inducting into the priestly office; and as He was to be our great High Priest, and the High Priest was initiated into His office by *washing* and *anointing*, so must Christ. Thus He "fulfiled all righteousness"—the righteousness of the law of the priesthood.

But He received another baptism far more significant, of which the water baptism was the symbol: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

In this wonderful manifestation, 1st, the Divine Trinity was revealed—the Father, the Son, and the Holy Ghost; 2d, Christ was fully anointed for the execution of His great Messianic commission; 3d, the dispensation of the Holy Ghost is distinctly presented by the emblem of the *dove*—a dispensation full of love; 4th, the complete authentication of Christ's Messianic character by the Father's testimony.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE SERAPHIC VISION.

BY REV. GEO. C. WELLS.

(Formerly of the Troy, N. Y., Conference.) Sermon at National Camp Meeting.

TEXT—"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6: 5-8.

The text is an account of a very remarkable occurrence, intended to designate Isaiah to the prophetic office. The whole is representative of the majesty and holiness of the Divine Being, in whose presence seraphim covered their faces in token of conscious insignificance and unworthiness, and cried out in responsive plaudits, "Holy, holy, holy! Lord God of hosts!" A view of God produced in the mind of the prophet such a sense of his own defilement, that he took up the affecting confession: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." This deep conviction of impurity was followed by the symbolic application of a live coal from the altar to his lips by one of the seraphim, who also said to him, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he heard the voice of God asking for a messenger:

"Whom shall I send, who will go for us?" and Isaiah answered, "Here am I; send me." God had a message to be borne, and the prophet, refined by fire, was ready to bear it.

We do not propose to consider all the wonders in this vision, but to look at this single thought—that individual Christians and the Church have

NEED OF BEING REFINED BY FIRE,

to be a power in the world. The single qualification which the Church needs for the accomplishment of her mission is holiness. When the prophet had a clear view of God in His holiness, he could do nothing but lament his pollutions and confess his sins. In this state of pollution he had no intimation that God had a message for him; but when the seraph had applied the fire and assured him that he was pure, then he heard the voice of the Lord, asking, "Whom shall I send?" and then he answered, "Here am I; send me."

From these facts, as well as from the universally corroborative teachings of the Bible, we learn that while God has messages to be borne to all men which shall prove a savor of life unto life, or of death unto death, to those for whom they are intended, He calls the Church first to be saved her-

self, and saved in a high sense, that her goings forth to all the ends of the earth may be with authority. God does not send sinners laden with guilt, even though they may bear a profession, to preach the Gospel to sinners. As well set a blind man to teach painting, or a deaf man to teach music, or a dumb man to teach oratory.

Let us now take a slight glance at the magnitude of the work to be done, in order that we may see the necessity of the power of the Holy Ghost to accomplish it.

The work is, in the first place, to convert the Christianity of the day, which substitutes mere numerical or other considerations for that which is spiritual and vital. The work is to preach the Gospel in all its truth and power until all become illuminated with the light of love, and energized with the life of God—until the whole professing Christian Church shall become conformed to the will and image of Him who loved the Church, and gave Himself for it, that He might sanctify and cleanse it, and present it to Himself a glorious Church, without spot or wrinkle, or any such thing.

The work is, secondly, to spread a living Christianity, until every nation and kindred and tongue shall fear God and give glory to Him.

If the work were to convert men to nominal Christianity, nominal Christians might do it; if it were to convert men to formalism, formality might make parade of the exteriors of religion, and lead many to assume its outer garb. But since it is to make men new creatures in Christ Jesus, to diffuse experimental and practical Christianity, experimental and practical Christians alone can hope to succeed.

The difficulties to be overcome all show the necessity of that courage and strength which pertain to a holy Church. But she can easily contend with the difficulties that are without when she stands upon the high vantage-ground of inward purity.

The agencies in her own body which oppose the progress of the Church are skepticism, formalism, conservatism, and worldliness.

SKEPTICISM IN THE CHURCH.

This is lamentably prevalent, even in the hearts of many of the professed friends of the Saviour. It is manifest by their dull, drone-like movements in soul-saving, and their reliance upon human skill rather than divine power. It is to be feared that the great doctrines of Justification by Faith, and Regeneration by the power of the Holy Ghost, which the Bible represents as a sudden change from darkness to light, which makes the bondman free and the child of sin and suffering an heir of glory; and the doctrine of the Witness of the Spirit, whereby God assures the believer, as strongly as he is assured of his being, that he is saved now; and the doctrine of Holiness, of salvation from all sin, as attainable and retainable by all men in the present life, and of obedience to God, and of a present appropriating faith as the condition of the divine favor—it is to be feared that these old doctrines of the Bible are to a lamentable extent ignored by no small proportion of our Zion. This skepticism may not have found expression in our creeds or on our tongue, but it has taken up its abode in many hearts. Our religion possesses too much a negative and too little a positive character. We preach and talk too much of the philosophy of religion, rather than religion itself. We make parade of creed rather than press the truth upon the heart until paleness and trembling evidence that its power has been felt. We deliver moral essays to the people as bright and as clear, many of them, as an arctic night, and as cold too. We preach to the head rather than to the heart.

We try to educate men into Christianity instead of urging them to faith in the Lord Jesus Christ. We lean too much on hope, not enough on God—too much on rhetoric, not enough on the Holy Ghost. We want logic and rhetoric, but we want more of God. Our influence is paralyzed by an undue reliance upon externals—an educated ministry and costly church edifices to attract the fancy and influence caste and numbers. We want an educated ministry, but let it graduate at the cross. We want learning, but also lips and hearts that have been refined by fire. Instead of the attractions of architecture, we want our church edifices to glow with the radiance of divinity, so that the people shall see the Lord in His holy temple. We want numerical strength, but at the same time we want more of Christ. Because the external is more relied upon than the internal, the Church has too often failed in her efforts and turned her back upon her enemies. We think to advance it like any other organization, and then God shows us our madness.

FORMALISM

Is the next great difficulty to be overcome. This is the representative of death; and formalists are the tubercles on the lungs of the Church, causing the consumption of her life. Their influence is one of torpor. They have no creative force nor energy. Their very strength is weakness; all that it produces is a delusive dream: its glory is corpse-like. The danger does not consist in having a form, for this is directed by the great Head of the Church; but the evil is the putting of the name for the thing, the sinking of religion into its mere appendages, the making of the form an end rather than a means. With the formalist, everything that is really spiritual is gross extravagance. Earnestness is enthusiasm, and everything that rises above the freezing-point is fanaticism. "Let your moderation be known unto all men" is the text that embodies all the theology of the formalist. He may be an enthusiast in business, and feel that the magnitude of his work justifies it; but in everything pertaining to his religion, moderation is his watchword, and every emotion is schooled according to this.

Nearly allied to this, and proceeding from it, is

CONSERVATISM,

Which seeks to preserve that which is established. It appropriates the names of Christianity, truth, and charity, and extends the right hand of Christian fellowship to a moderate degree of error. It deprecates no religion at all, while too much religion is no less an evil in its eye. It would strengthen the weak and weaken the strong, apply fire to such as are cold, and ice to such as burn, and it claims to be the umpire in religious fervor, and judge whether a man has too much religion or too little.

The only true conservatism in religion is to be found in keeping within the Bible limits. Whoever has no religion, or less than the Bible warrants, needs to be exhorted to strive after it; whoever has more religion than the Bible allows,—which requires the utmost of every physical and moral power,—he is to be checked and brought down to the Bible standard. Dr. Cumming, the eloquent English divine, says: "Some people say that we ought to have more moderation. The apostle says moderation is good. In your preference of form, yes. In your love of the world, yes. Pray be moderate in these things; but how can you be moderate in Christianity? Did you ever hear of a man being moderate in honesty? Moderate honesty would be positive theft. Did you ever hear of a moderate truth? A moderate truth would be a lie. If a thing is

right, you are to do it with all your heart; if it is wrong, you are not to do it at all. The moment a man becomes earnest in his attachment to the truth and in his worship of the living God, that moment men will declare that much religion has made him mad.

So far is moderation from being recommended, that Christ said distinctly, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Not much moderation in that!

The next difficulty in the way of the Church's growth arises from

WORLDLINESS.

The lust of the flesh, the lust of the eye and the pride of life hinder in many cases the growth of holiness, and eat up every green thing in thousands of redeemed souls. It is beyond all controversy that there is in the Church a love of money which the apostle declares is the root of all evil. A man is known by what he lives for, and multitudes seem to live only to amass wealth. It is to be feared that this spirit of worldliness in the Church is drinking up the very life-blood of thousands. By the operation of this spirit is the angel of mercy hindered. The world was never in a better state for the reception of the Gospel. The heathen intellect is waking up, and everywhere, weary of their worship and disgusted with their idols, they are stretching forth their hands unto us for help. The men are in readiness to go; the money is in the hands of the Church—all that she needs to evangelize the world. Why, then, is the angel of mercy hindered? All that we ask, to accomplish the great ends for which the Church has been founded and preserved, is, that the means squandered by professed Christians should be thrown into the treasury of the Lord.

WE ARE PROUD.

We are proud, and pride is one of the greatest hindrances to the spread of the Gospel. Its dreary emptiness is seen wherever the cross casts its shadow. Its upas breath is everywhere working death.

CONFORMITY TO THE WORLD.

There is proceeding from this a spirit of conformity to the world in appearance and conversation, a disposition to catch the passing gale that blows from the world. And when you defraud religion of its peculiarity, you defraud it of its life, and sink it to a mere name. You may just as well strip the sunbeam of its light as religion of its peculiarity. Every Christian is peculiar; God, the Bible and religion made him so. Just in proportion as the Church becomes like the world, she ceases to be the Church of God. In her present position she is too much like a noble ship tossing about in a boisterous sea, driven by the angry winds, and making but little headway. She should be as a great ocean steamer, with her heart of burning fire, which, in spite of storm and tempest, impels her toward the peaceful haven.

I would not be understood to claim that there is deterioration in the Church. I believe there never was a time since the apostles when her heart beat more in unison with the heart of Christ than now. Her bounds are enlarging on every side, but without a corresponding increase of power; there may be activity at the extremities, and a fearful torpor at the heart.

OBSTACLES FROM WITHOUT.

We come to speak of obstacles from without. Two-thirds of the whole family of man are yet to be rescued from darkness and brought to the cross. To encounter and overcome every difficulty, and to spread a pure

faith throughout the world, is the work of the Church, for which nothing but the power of God can fit her. The Church is to be the depository of truth, and the grand design is to oppose truth against error, righteousness against unrighteousness, purity against corruption—to give to the world an example of the spirit of Christ until sin shall blush in shame.

But in the accomplishment of this work there are difficulties to be overcome. There is no victory without a struggle. The world, the flesh and the devil are in leagued hostility to the cross of Christ. The demoniacal nature of unregenerate man has suffered no abatement since it hung the Saviour on the cross. Victory can never be achieved by the might of merely nominal Christians. What! Send forth a company of imbeciles in the form of professed Christians to take the world by storm? They are better fitted for a hospital. You might as well attempt to bombard a fortified city with snowballs, or to storm it with an army of manikins, as to think of taking the world by the might and prowess of merely nominal Christians. The work needs living, breathing, faith-inspiring men, who count not their lives dear unto them, and who sing and shout with a conscious certainty of triumph.

I have referred to the magnitude of the work and the difficulties to be overcome, not to baffle the courage or abate the ardor of the feeblest disciple of Christ, but that the Church of God may gird herself in proportion to the greatness of her work, and the difficulties that stand in the way of its performance. In the face of difficulties like these we see that the Church, like Isaiah, must be refined with fire to accomplish her mission. Just in proportion to the holiness of the Church is her power. Men may reason about Christianity, may reason powerfully and truthfully, and so as to sweep away all opposing arguments, and yet these arguments may not affect the conscience and the heart. But there is a moral power in holiness that disarms argument. All the vigor of the soundest logic may be rejected, but there is a moral power in the personal experience of salvation that must produce conviction in spite of everything.

It was the spirit of holiness in John Knox that gave him such power with God and constrained Mary Queen of Scots to declare that she feared the prayers of John Knox more than all the armies in England.

SPONTANEOUS POWER IN HOLINESS.

You might as well attempt to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood, or a Church refined by fire.

What are force and opposition to a saved Church, in which God dwells? If need be, He shall hew her enemies to pieces; if brought in a straight place, He shall make for her a way through the mighty sea. The Church may burn in the fires of persecution, but, like the bush of Horeb, she shall not be consumed. Oppositions to a saved Church are like the weights to a clock—they keep her going. Persecutions are only the winds which fill the sails and drive her onward to her destined haven.

Holiness is an expansive energy. It will diffuse and communicate, and whenever kindled in the heart the man will feel like Jeremiah when he says, "a burning fire is shut up in my bones;" and when God calls for a messenger, he will cry out, "Here am I; send me."

Holiness excludes selfishness. Its possessor loses himself in his mission—so loses sight of self, that ease and honor, and position and riches, and

everything of earth, is as the small dust in the balance compared with the fulfilling of his mission, to serve God and to save souls. Holiness is a spirit of sacrifice. A holy Church is one that gives up all to God—reputation, influence, position, life itself—and with a calm dignity, determined to know nothing save Jesus Christ, and Him crucified, says,—

"Here, on this altar, Lord, I lay
My life, my soul, my all."

And more and more is this spirit coming upon the Church. The fires are being kindled, our sons and our daughters are receiving a baptism of power, and having their lips touched with a live coal from off the altar. This is all that the Church needs. With such a Church as this, when God calls for messengers, the response will come up from every part of our Zion, "Here am I; send me."

And such a Church there shall be, for the mouth of the Lord hath spoken it; and already, as we have said, the fires are kindled, and the Church is feeling that it is specially charged with the salvation of the world; and soon it shall have to come to this, that he that is least in Zion, and he that remaineth in Jerusalem, shall be called holy, and every one that is written among the living in Jerusalem.

But we are to bear in mind that this is an individual work. We are not saved by bundles, but singly and alone. Many have been endowed with this power. God is among us at this meeting; God is among His saints, giving strength, for they have received power since the Holy Ghost has come upon them. Shall not many others enter into this rest? O that God would make every soul to hunger and thirst after righteousness, and to cry loudly to God that they may be refined by fire!

We sung at the opening, we have sung it many times since, and I would that all would sing now from the very depths of the soul, "Refining fire, go through my heart!" I would that we might break out in this language to-day, not merely in the language of our lips, but of our hearts, hungering and thirsting after righteousness, turning away from everything else, and asking here that satisfying portion. I would that this might be the language of every one's heart on this stand, in the middle of this ground, and on the very outskirts of this congregation—

"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

THE PROMISE.

BY REV. J. B. ATKINS.

"One promise is worth more than a mountain of gold reaching to the heavens." How rich are we! "Unto us are given exceeding great and precious promises!" I found an inestimably precious gem a few days since, which, in view of what my temptations had been, was precisely in point. "Wisdom and knowledge shall be the *stability* of thy time and strength of salvation: the fear of the Lord is his treasure."—*Way of Holiness.*

The promises of God are given
As stars that deck the brow of heaven,
To cheer us on our upward path,
And teach us how to walk by faith.

More precious than a mount of gold,
One promise may His love unfold
And send a thrilling beam of hope
To lift the sinking spirit up.

Wisdom and knowledge, both combined,
Shall give stability of mind,
And teach how solid is the ground
We have in Christ the Saviour found.

We see Him not with mortal eye,
Yet in His word He is brought nigh.
Rich treasures in His fear are found,
And sweetest blessings shall abound.

Bishop Hamline once wrote to Dr. and Mrs. Palmer thus: "The Lord God is a sun and shield; He will give grace and glory." So He deals with us, and sometimes permits the outbeaming light of the sun to become more intense for the encouragement of His sanctified ones. This more fully impresses the force of the promise so far as the "glory" is involved in it; for such seasons reveal some measure of that glory as the child of His grace can bear its revelation.

BIBLE EXEGESIS.

SET APART FOR GOD.

BY DR. CHARLES CULLIS.

"But know that the Lord hath set apart him that is godly for himself."—Psa. 4 : 3.

Do we know this? The Psalmist says, "But know"—not guess about it, think about it, or ask about it. And yet people are inclined to measure their godliness as they measure their faith. But there is no measure of godliness here. We are not saved because of the amount of our godliness or faith. We are saved by the blood of Jesus, and that makes us righteous and godly men and women, because the sin is blotted out, taken away from us, and a clean heart given to us.

The Lord calls every one of us to be holy. "Be ye holy." We are to live apart to the Lord. I believe in growing in grace by all means, but I believe in getting into grace first. Trees grow, but not until the roots give them power to grow. No soul ever grew in grace till it got into grace, or holiness; then the Lord is able to do for us exceeding abundantly, even more than we can ask or think.

Every one who has given himself to the Lord and come under the blood for cleansing, the Lord hath set apart for Himself, as a child is set apart by its father or mother, adopted into the family, to enjoy what father and mother enjoy. So God has made us to be of His family. We are no more strangers, but fellow citizens, and sons of the household of God. You know what it is to set apart things. An illustration is forcing itself upon my mind at this moment. I sometimes set apart a few dollars for a definite work, but it does not stay set apart long. But that is not the way the Lord sets us apart. He makes us to be one with Himself, and puts us into His own heart to live, and separates us from the world.

He says to us, Now you belong to My household, not only for heaven alone, but for this world. And the question to come home to every heart is this: Are you set apart? You say, I am a Church member. Well, thank God for that! You may belong to the household of faith; but that is not all. Do you belong to the Lord out and out? I remember a dear brother in England said to my little boy, "Are you an out-and-out Christian?" I found it was a very common expression there.

I ask the question now, Are *you* out and out for God? He has set you apart for Himself, that you may live for Him and work for Him. If we are filled with His Spirit, we can no more be kept out of His service than we can stop breathing.

O, have you given yourself so perfectly and completely to Him that God honors you by setting you apart for Himself? I know of no grander or richer life than this life set apart for God—a life filled with all the fulness of God. I would rather have it than any crown that ever was placed on any earthly head, or all the wealth that this world can give.

Now then, if you have given yourself to God, the blood of Jesus has cleansed you, and God has set you apart for Himself. And He expects you to walk in all holiness—expects you to take His hand, and to walk, not in your own strength, but in the strength of the living God. He expects to go before you in all crooked places and make them straight, expects to take care of you from the moment you put yourself into His keeping till He comes again. He is the One to keep, and you are the one to let Him.

"Know that the Lord hath set

apart him that is godly for himself." Hath done it, not is going to do it. Plenty of people say, "Well, by and by I hope to have more religion, and love the Lord better." Why not now? If there is anything that keeps you from loving the Lord with all your heart and mind and strength, put it out of the way. Do not rob your own soul of the grandest gift that was ever offered a human being.

Some one said this afternoon that to walk with God was not easy. I do not like to contradict people, but I say it is just as easy as breathing. I should be ashamed to go home and tell my wife that it is hard to walk with her. And if it is joy to walk with my wife, or any earthly being, is it not just as joyful to walk with the Lord? I say it is the grandest, most blessed walk any human being ever tried, for it does not depend upon us, but upon Him who graciously comes and says, "I will walk with you." You have only to say, "Yes, Lord, I will be only too glad to let you come and keep me from falling, and I will love you as long as I live."

The only way to get to heaven that I know of is to walk there. But God says He will go with us every step of the way. He says He goes before, and calls us by name—ever *before* us, and is able to keep us from falling. Well, if the work is all God's and not man's, I do not see why I should be troubled about it. We are afraid God will give out, and not be able to take care of us.

This is limiting the power of God. If He could keep His children in the fire from being burned, He can keep you among the unconverted ones. He can shut their mouths as He did the mouths of the lions. O, if it is God's work, let Him do it! It is your privilege to trust Him; and remember, from this hour, He would set you apart for Himself. I do know it is the most blessed life that ever was lived. He offers Himself in all His fulness, and then He says, "All that I have is thine."

Let us be rich, no more clothed with rags, no more clothed with imputed righteousness, but imparted, given right to us. Let us be no more beggars, but kings and priests unto God, for that is our privilege. Give yourself to Him, then, that He may set you apart, and that you may be with Him forever.

JESUS ONLY.

BY PEARL ORETA BEMIS.

Take all, my Master—all I am and have!
I dare not try to keep one single thing;
So all I love the most to Thee I bring.
Because I know that only Thou canst save
From all missteps, and guard against all loss,
And raise us nearer Heaven by Thy cross.

My past—my yesterday—with its mistake
And all its sin, and ignorance, I bear
And place within Thy hand, and leave it there;
For surely Thou hast power and love to make
The crooked straight and the rough places plain
And what seemed saddest loss prove surest gain.

My present—my to-day—with narrowed round
Of daily duties, and with emptiness
Of all my heart most longs for, take and bless,
And make my common path shine hallowed ground!
Shut out all else, if so the need may be!
Teach me but this—to lift my eyes to Thee!

Yet another feature is PERFECT MEEKNESS in the soul. When it is reviled, pity takes the place of a desire to revile again. The harshest words of reprehension are accepted as necessary parts of God's loving discipline, and, therefore, borne without resentment towards these whips the Father uses. It is so penetrated with Christ's meek spirit that whatever *He* did, the very attraction of the act impels it to do also. There is such inward harmony between his soul and Christ that the deeds of Jesus are repeated in his dispositions, and find their images daguerreotyped upon them.—*Sel.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

May 2. "They shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1 : 23.

How strange it is that our thoughts do not linger more upon the nobility conferred upon us by God dwelling in our flesh! God's life in us is a perfected, an ennobled manhood. What a luster He casts upon character! How truly do all excellences and virtues appear Christ-like! The moral qualities have the odor of His presence. Think of a body, a soul, a spirit filled with God! How the glory shines in and through it! What we may be, only God can tell us; but enthroned in us, He governs the whole being for Himself; He rounds out the earthly life with a character of pure and holy harmonies. He will beautify and fill it with light. He will make all hardships, trials and weaknesses to subserve high ends. God meant great things for the world when He became incarnate. He means for you and me to possess all our manhood requires of those great results. God manifested in my flesh—the "fulness of the Godhead" dwelling in me—what ineffable glory! This is heaven!

May 9. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. 8 : 32.

Christ is the all-comprehending gift. All other gifts are included, and are inferior to the "unspeakable gift."

"Thou, O Christ, art all I want;
More than all in Thee I find."

It is a small thing to ask Him who so loved us as to give us the cross, that He change our vile nature, and make us partakers of the Divine nature. It is a small thing to ask Him who said, "My peace I leave with you," to give us a rest of spirit such as no storm can disturb. It is a small thing for Him who sent His angels to comfort the suffering Son, to give the sufficient grace for the severest trial that can challenge our faith. Since He has given us His well-beloved Son, all other things come easy from the beneficence of His love. Why should it be thought incredible that He should give perfect peace and perfect love? Why should it be doubted that He would keep you from falling, and bountifully fill the cup of your life with unutterable bliss? The cross of Calvary is your guarantee of holiness. The blood of Christ cleanses from all sin. It is the gift freely given of Him who spared not the greater offering.

May 16. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Psalm 19 : 14.

The brain that forges evil thoughts, and the tongue that utters them, is not a sanctified brain nor a sanctified tongue. On the Christian's lips no harsh words should ever rest. No bitter exclamations nor colored statements should belie the heart that is consecrated to God. The saint's conversation should be heavenly. He should so order the words of his mouth and the meditation of his heart that they shall be acceptable to God. Holy speech becometh the children of God and the followers of Him who opened not His mouth when brought as a lamb to the slaughter. Careful, ever careful should we be of our words. Low witticisms, hollow compliments, cutting sarcasms so often used instead of arguments, should never fall from holy lips. Those who think much of heavenly things, and talk often with God, will catch a

tone and style, and frame their language accordingly. O, speak the kind words that never die, the appropriate words which are like apples of gold in baskets of silver, the holy words which will bless the hearer! O, watch your lips, beloved, for God is listening!

May 23. "But they made light of it."—Matt. 22 : 5.

Such was the reception many gave to the truth as preached by the Master. They made light of it. Are not their successors still treating the claims of the Gospel in the same way? How is holiness in its demands upon human life received? Alas, by many it is treated with indifference, by many with contempt, by many with stubborn unbelief! There are doubtless some who, like those in Christ's day, are too thoroughly absorbed in secular affairs to give due attention to the high claims of holiness. What a pity! The result is, a farm shuts out God's greater blessings. Some trivial affairs of momentary good blockade the currents of infinite grace, and only just enough percolates through to furnish the famishing soul with a formal and unsatisfying religion. Some make light of the truth through the inconsistencies of its followers. Criticism is a sad substitute for fervent piety. "What is that to thee? follow thou me," is the Lord's language to such. There is a good way; many have found it. They are walking in the truth. They banquet with the Lord. Their "garments smell of myrrh and aloes and cassia out of the ivory palaces;" they are the sons and daughters of the King.

May 30. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."—Acts 16 : 25.

Praise to God is a tremendous power. Singing is a force, especially if there is a heart behind it. Singing will make misanthropy fly like the morning mists. Singing will hurl an army to a charge like the moving of an avalanche. Singing will lift an assembly to the third heaven. But when the two forces, prayer and praise, combine, it is like a gale joining in with a conflagration. No wonder the old earth forgot her grip on gravitation, and the prison foundations quaked, when these two brave saints prayed and sang praises unto God! No wonder conviction seized the jailer and shook him into salvation! It is the failure to unite these forces of praise and prayer that accounts often for the lack of results. What do you do in the midnights that sometimes settle down upon your soul? Pray? Ah yes, you cry out; there is an ear that hears. But do you sing? Prayer may be jerked from the lips of an infidel who suddenly finds he needs a God, but he never sings praises to Him at such a time. Saints should sing in the midnight of trouble. This will cheer your spirit; it will honor God; it will inspire others; it is the best exhibition of the truth of your religion, and the best expression of true faith, of genuine courage, and of real love to Jesus.

"THEIR WORKS DO FOLLOW THEM" (Rev. 14 : 13).—It is service that is the test of greatness. Thomas à Kempis, for instance, lived an obscure life in the corner of a Belgian convent, and made no stir in the world. His Church refuses him name and rank among its saints because he wrought no miracles, either when alive or in his grave. But the group of four little books which he wrote, to help his brethren to grow in grace, have given him a name and a place which the world refuses to the great scholars of his age, and which the skeptical Renan declared he envied beyond every other form of renown. For his own part, he "loved to be forgotten"—found his best cheer "in little nooks and quiet corners." But the gratitude of Christendom calls him to the highest place at the feast.—*Sel.*

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

MONTHLY KEYNOTE.—"We are his workmanship, created in Christ Jesus unto good works."—Eph. 2 : 10.

FIRST WEEK.

If Paul was justified in this claim for himself, why not you and I? "We are his workmanship." What kind of a product is likely to come from the hands of such a God? And if not marred afterwards by the deceitfulness of sin, such specimens of the Divine workmanship must be numerous and evident all about us. Three things suggested by these words inspire us to look for them: the Divine worker; the Divine type; the Divine product. (1) The worker, God, whose holiness must require and make possible the holiness of His people. He cannot be holy and be indifferent about our holiness. Hence He has published, as we would expect, for our inspiration, the highest possible motive—"Be ye holy, for I am holy." (2) The Divine type—created in, or after, the image of Jesus Christ. God could not create a saint without a previous pattern. He would not adopt a less Divine type than Christ; He could not adopt a greater. Hence we are chosen in Him to be conformed to the image of His Son. (3) The product must be somewhere, or Christianity is a failure. In the visions of Patmos, John saw the multitude of these products already so vast that heaven was full of them. And notwithstanding the earthward drift of the Church, there were never so many of these Divine products as now. And these were not saved by, but for, or unto, good works.

SECOND WEEK.

"Behold an Israelite indeed in whom is no guile."—John 1 : 47.

The guileless Saviour was, of all persons, the best fitted to understand and publish the guileless Nathaniel. As only the pure in heart know God, so also they best know pure and guileless souls. "A man in whom is no guile" is without reason for concealment, or disguise, or worldly policy, or godless craft or cunning—a transparent man, without mixed motives or questionable methods. "His eye is single, and his whole being full of light." "Blessed is he in whose spirit is no guile." (Psa. 32 : 2.) To this person of a guileless simplicity God loves to reveal His will. He is receptive and open-souled to saving truth. He walks in the light, and welcomes it with joy. He has "laid aside all guile and hypocrisies and envies." Like his divine Lord, no guile is found in his mouth. And when reviled, he reviles not again. Behold this guileless man walking uprightly before God in the midst of a world full of corruption! Jesus thought him worthy of His special attention and admiration, and if you are pure in heart you will admire and imitate him. Behold him! for to this man is given especial Divine favor here, and for him is reserved immortal distinction hereafter. (Rev. 14 : 5.) A life like this, that wins for both worlds, is a great success.

THIRD WEEK.

"See thou make all things according to the pattern showed to thee."—Heb. 8 : 5.

I desire to use these words in emphasizing the great purpose of Christianity, which is character-building, restored conformity to Christ, and eternal life. He who would build for God's admiration must follow the pattern He has supplied, or find his work at last rejected. This, then, is

our highest title, as God and angels estimate our life-work—character-building. All other possibilities are of inferior importance. The acquisition of wealth, the obtaining of culture and elevated social position, may be possible,—and these have importance; but the question, What shall I do with my one life? is of infinite significance. To build, after the Divine pattern, saintly character, of eternal worth, for God's admiration, will require and justify our utmost care and diligence, but it will be worth all it costs. Character is what we are; reputation, what men think of us. As a man may have property reputation without being rich, and titles without being honorable, so he may have good reputation and not be good. Most men live for reputation. Character is not born, but made; it is your life-product. Instinct is born; capacity is born; but character is what you have preferred to build into your life. What you own of property is but a winged visitor, a flying bird of bright plumage; but what you are in character you preferred to be, and this will abide with you forever. What, then, will you build into your life?—the Divine, or the selfish? the devout, or the frivolous? the sinful, or the holy? God's book is full of divinely-approved specimens of character-building. See thou make all things according to His pattern.

FOURTH WEEK.

"When the Most High divided," etc. "For the Lord's portion is his people," etc.—Deut. 32 : 8–9.

Read these two verses together, to see their peculiar beauty. They teach that when God divided to the nations their inheritance, He reserved to Himself what He loved the most, what He counted of greatest value, what He could most easily and certainly develop into a priceless quantity—His people. He gave to the sons of Adam until He had distributed all but one portion; that He kept for Himself—His people. For the wealth of God is not suns, stars, constellations, worlds on worlds—multiplied so easily by His creative syllable! These are all valuable, or He would not create them,—but they are only material facts and forces, that must some time cease to be. But His people surpass all calendars of value. Why?

(1) *They are a purchased people*—redeemed, not with silver or gold, else their value might be estimated. But who shall estimate the price of the incarnated life of Godhead? On the brow of every child of God I see the blood-spots of the infinite sacrifice by which he was bought. Only the court of heaven can answer the question, Why so valuable?

(2) *They are a covenant people.* God and His people have entered into bonds of love toward each other. The testimony of this covenant was given in their adoption—the signs of it, in the sacraments. The visible expression of it is their life of separation to Him.

(3) *They are a holy people.* A supernatural and separating work has been wrought upon them—a definite fact of conscious, joyful experience. Spiritual life begun, sin and sinful tendencies taken away, they are now sealed, sanctified, and filled with the Holy Spirit. To this they are chosen by Him from the beginning. (I. Pet. 1 : 2.)

WE have the promises of God, as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in Him. Death is unclasping, joy breaking out in the desert, the heart comes to its blossoming time! Do we call it dying, when the bud bursts into flower?—*Sel.*

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe.*

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE HOLY SPIRIT.—HIS PERSON, WORK AND POWER.

BY REV. ARTHUR T. PIERSON, D.D.

PART III.

One of the greatest offices of the Holy Spirit is His *intercession in the heart of the disciple.* He teaches us to pray, though often only with groanings which cannot be uttered.

Rev. Dr. Nash, after enduement from on high, was one of the few mighty intercessors of his day. He who before had been the dullest of preachers had almost resistless power in the pulpit, and the hearts of men were swayed by his prayers and preaching as trees before a wind. He was found dead in his closet on his knees.

He was wont to pray with a map of the world before him on which missionary stations were marked, and for a day or more he would make each the special object of prayer. After death, in his journal such records were found as this: "I think I have had this day a spirit of prayer for —— mission," etc., and so on from date to date. On comparing these entries with the records of the A. B. C. F. M., it was found that revivals had sprung up in every mission prayed for, and in the identical order of the entries, and at the very date recorded.

In Maine, near the Canadian border, a company of disciples were met for ten days for purposes similar to the famous Oxford meeting in 1875. At one meeting Rev. Dr. Steele preached, at 2 o'clock P. M., on the verses in Eph. 3 : 14–21—Paul's prayer. The President of the Conference arose at the close and said, referring to the enduement with power which the preacher had both referred to and received: "Our brother has something which I have not received. I know that I am all the Lord's, but I must be filled with the Spirit. We have all heard how God 'is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us;' and now I shall kneel here and stay on my knees till what God has done for Bro. Steele, He shall also do for me. Let all who desire it do the same." Above 400 knelt, while thousands more bowed in prayer. A season of *silent prayer* continued for *three hours*, and the place became awful with God's presence, so that any audible prayer or song seemed intrusive, because God himself was speaking. They saw His holiness and their own sinfulness, and at the same time the exceeding greatness of His power. The impression lasted through the interval to the evening service; and when the President said, "*Bow down* before the Lord your Maker!" saints and sinners together knelt, and not only did many testify to their own enduement, but over a hundred were converted.

The language used by our Lord about the advent of the Paraclete is very marked and startling. Read John 16 : 7:

"Nevertheless I tell you the truth; It is expedient for you that I go away," etc. This is so marvelous a truth that it remains still to most disciples an unsolved mystery. Practically, few, if any of us, really *believe* it. For let us carefully take heed that by our Lord's own authority it was better for disciples that He should go away, as that was the condition on which alone the Holy Spirit would come—that is, the blessing of His coming was greater than that of Christ's staying! How many have ever actually risen to the height of that truth? How many would to-day give up the Holy Spirit's presence and power if Christ could be among us as He was in the days of His humiliation? And yet, let us again hear Christ's own word of witness: "Nevertheless I tell you the truth;"—I depart to send you a greater blessing. My absence will be more than compensated by His Presence. Can we enter at all into this profound mystery?

Let us remember that when Christ spake these words He was speaking of Himself and His presence among disciples while yet voluntarily subject to the humiliation which circumscribed Him with its limitations. He was yet living under self-imposed conditions as the Son of Man. Consequently He was *outside* of disciples, not *inside* of them; He was with *some* of them personally, not with *all;* and at some *times*, not at *all times*. On the other hand, when the Holy Spirit came, He came without these carnal limitations—He was not confined to any human body nor subject to its conditions and restraints. He dwells within us, not without us; He is with all disciples, not a few; and with them at all times, not at some seasons. By as much, then, as it is better for us to have a Divine Presence and Personality within than without, with all than with some, at all times rather than at some times, it was expedient for us that the visible, tangible, human Presence of the Son of Man should be withdrawn for the sake of the invisible indwelling of the Spirit of God. Whatever may be said of the new conditions when the Lord Jesus shall reappear in glory with the now inconceivable surroundings of His exaltation, in the millennial age, during this entire Gospel dispensation the Holy Spirit is here to represent Him, and to abide in every true disciple as the indwelling God, and to become to a believer all that Christ would have been had he tarried on earth and been to each of us a personal companion.

This is a mystery—to the unspiritual an irreconcilable paradox. But the more we know experimentally of the actual indwelling, inworking, and outworking of the Holy Spirit, the more we shall understand this mystery. The very fact that the Spirit is invisible, and can be recognized only by faith, not by sight, only by spiritual, not carnal senses, only by obedience, self-surrender, and responsive love, is an advantage—since we are compelled to walk by faith—to educate ourselves for the perception of what is unseen and eternal, rather than seen and temporal.

Here is the realm of life whose realities can be explored only by the soul that walks with God in the contact and converse of holy sympathy and obedience. If we cling to the sensible world—to what the eye sees and the ear hears; or if we depend upon our natural faculties—reason, imagination, sensibility—we shall altogether miss the true vision of God. These realities are revealed only by the Spirit of God, and are unveiled neither to the natural man who cannot, nor to

the carnal man who both *will* not and cannot, see the things of the Spirit. As long as Jesus Christ was in the flesh, the disciples knew Him after the flesh, and their spiritual senses were not exercised to spiritual discernment. But when the visible Teacher withdrew, with His fleshly manifestation to the fleshly nature, and an invisible Teacher came in His place, in a spiritual manifestation to the spiritual nature, a new set of faculties had to be called into play; and to him who, like Paul, understands the divine philosophy of these facts, it is no longer a cause of complaining, but of rejoicing, that we must learn to commune with the invisible God within us, and so with the invisible world.

There is a profound teaching in II. Cor. 5:16, 17. There Paul says that "henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." And he adds: "Therefore, if any man be in Christ, he is a new creation," etc. The very fact that we no longer know Christ after the flesh compels us to be newly created to see Him at all. We must now look at Him through the eyes of the Spirit, who must become to us our organ and medium of vision.

We may partially illustrate this by a well known phenomenon. When a man becomes totally blind, the power usually flowing through the sense of vision seems to be diverted to other sense channels: feeling becomes more acute, so that the touch has in some cases taken the place of the eye, and the ear becomes marvelously acute in hearing. And sometimes, when both sights and sounds are shut out, the fingers seem new-created, and the delicacy of touch almost compensates for the absence of vision and hearing.

"O Lord, our Lord, how excellent is thy name in all the earth."—Psalm 8: 1.

REV. DR. F. B. MEYER, OF LONDON.

HIS SERMON IN TREMONT TEMPLE.

BY REV. E. DAVIES.

Mr. Meyer is a devoted man of God—so humble, so holy, so intense and laborious. He is wholly given to God, and is in constant labor for Christ. He left his great Church in London in the winter, and crossed the Atlantic, braving both dangers and death. He came to assist D. L. Moody in his great work in Boston and New York, and also to bring the freewill offerings of Mr. Moody's English friends for a testimonial to Mr. Moody toward the erection of a chapel at Northfield, Mass., in connection with Mr. Moody's educational work. America joined in these offerings, and made up the sum to $30,000, which was given to Mr. Moody on his sixtieth birthday.

Before Mr. Meyer came to America some said he did not believe in holiness. Let the reader judge from the following outline of the Saturday morning sermon in Boston. He prayed that God would perform His greatest good in us, and make this the great day of God to us. "Yesterday we met Thee face to face, and Thou hast given us the victory. Let us have no self-deception, but put away everything that displeases Thee."

Then he said: "We must be holy, body, soul, and spirit—yea, the temples of the Holy Ghost. In the regenerate man the most holy place is not entered. In regeneration we receive the Divine nature, we are born of God, the life of God is in us; but the most holy place in our natures is not entered. The spiritual man is born, and the heavenly Shekinah has begun to shine in the holy place of our souls. An unseen hand shall rend the vail

from top to bottom, and then the light of God will illuminate the whole temple.

"The Apostle speaks of the carnal man. This is the regenerated man before he is fully sanctified. 'I speak not unto you as unto spiritual, but as unto carnal.' 'In my flesh dwelleth no good thing'—that is, aside from regeneration; and after regeneration we are yet carnal until we are wholly sanctified.

"Multitudes of Christians are yet carnal. The 'I' principle still remains. The worst aspects are gone, yet this 'I' principle is as much an abomination in God's sight as before regeneration. Many are in this carnal state. They have this carnality well clothed, and it looks well. They are trying to serve God by the self-life. Bring the self-life to an end; bring all to Christ.

"We can test ourselves, and find out whether or no we are yet carnal:

"1. If we are carnal, we are only babes in Christ. We may have been converted twenty or forty years, but we are yet babes until we are sanctified wholly. Young babies are lovely and normal, but babies ten or twenty years old are abnormal, and, in some sense, abominable.

"2. They have need of milk, and cannot be fed with meat. Their stomachs are weak, and they need food that has been once digested. Poor, pitiable creatures! Yet they are 'babes in Christ.'

"3. They are sectarian. Some say, 'I am of Paul;' and others, 'I am for Cephas.' 'Are ye not carnal, and speak as babes?' In our day some boast that they are Baptists or they are Methodists. These are but carnal, only babes in Christ. The carnal principle is still asserting itself. This must be nailed to the cross. Whatsoever is on the cross is under the curse. God consigns it to the cross. All our self-work is 'wood, hay, and stubble'—'vanity of vanities.' It is infinitely less than the least in the sight of God. God wants us to live for Him alone under the high heavens.

"Do not justify yourself. Learn the secret of the cross. God becomes 'all in all.'

"Do not talk of the death of self. It does not die, but we die to the self-principle, and the love-principle becomes dominant. We must unite ourselves to the death of Christ that we may die to sin. We may get this blessing in a moment. The blood of Christ stands for our justification, and also for our sanctification, in its deepest accents.

"Couple the work of the Holy Ghost with the death of Jesus. The Holy Ghost will destroy the affections, impulses, ambitions and motives of the flesh. Then we can say 'No' to self, and 'Yes' to God. We should live face to face with the Holy Ghost, and be absolved in Him. The soul passes out of the dominion of pride and carnality, into the domain of love. Then we can say, with St. Paul, 'When it pleased God to reveal his Son in me.' There is a glorious revelation of the Lord Jesus Christ in our souls by the Holy Ghost. It is a revelation of the mountain of blessedness. The Christ of God becomes what the carnal used to be. Then the people will glorify God in us, and we shall cease to glorify self.

"A fully sanctified man is a mirror that flashes back the light of the sun. Then God will be mighty in us, and we shall be mighty through God, to the pulling down of strongholds. We can do all things through Christ. We are but earthen vessels, but we contain the infinite treasure. We can each say, 'Christ dwelleth in me.'"

Observe, Mr. Meyer says, "Self must be nailed to the cross, and come under the curse." Again, he says, "Bring this self-life to an end; bring all to Christ." Yet he says self does not die,

but we die to the self principle, and we must unite ourselves to the death of Christ that we may die to sin. Then we are to couple the work of the Holy Ghost with the death of Christ; then the Holy Ghost will destroy the affections, impulses, ambitions, and motives of the flesh; so that we shall say "No" to the flesh, and "Yes" to God.

When self is nailed to the cross, and we bring the self-life to an end, and we unite ourselves to Christ that we may die to sin, and the Holy Ghost has destroyed the affections, impulses, ambitions and motives of the flesh, surely we are in a blessedly holy state, fit for earth or heaven.

Yet Mr. Meyer says we shall still advance in holiness through all time, and to all eternity.

This is Scriptural holiness, properly so called. At the tea meeting on Saturday afternoon two hundred ministers declared to Mr. Meyer that those were their sentiments.

We are glad to learn from *Zion's Herald* that this Holiness movement had its origin in the National Camp Meetings in America, when Robert Pearsall Smith, of Philadelphia, was fully sanctified at Vineland, N. J. For several years he was a great worker at those National Camp Meetings; then he went to England for his health, and began holding meetings for holiness in London, and declared what he had learned and experienced in America. The work spread in England and on the Continent. The great meetings in Oxford followed. In 1875 those meetings found a permanent home in Keswick.

"If Ye Love Me" (John 14 : 15).—In Christ Jesus the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity of Christ's teaching.—*Sel.*

HOLINESS IN THE INTERIOR LIFE.

BY REV. CHARLES W. L. CHRISTIEN.

I. HOLINESS IN THE AFFECTIONS.

Methodists have often been spoken of as too much given to introspection, but a watchmaker might as well be reproached for attending too minutely to the mechanism of the watch, or a medical man to the symptoms of his patient. They will tell us that the inward and unseen regulate everything else.

Now the Gospel comes to renew man, to restore and recreate him, to save him from sin, and bring his whole life back to God's ideal. But in so doing it begins at the center and works toward the circumference. And this is both logical and scientific, for in all living things the outward springs from the inward, the seen reveals and expresses the nature of the unseen. "Make the tree good, and its fruit will be good."

And the Gospel is complete in its provision and power to accomplish its ends. For while modern science increasingly reveals the wisdom of God in the world of nature, the "glorious Gospel of the blessed God" remains its most stupendous manifestation in the spiritual realm.

In giving a short series of papers on Holiness in the Interior Life, we must begin with Holiness in the Affections, because the affections are the ruling power in human nature; the dominant affection holds the helm of life. And while holiness has many sides, one of the most charming views given of it in the New Testament is that of perfect love.

By perfect love more is meant than is sometimes supposed. On the negative side it is the destruction of all sinful affections, as the presence of perfect

light is the removal of all darkness. But Christianity is more positive than negative. The unsaved often think of religion as more a system of repression than anything else—the giving up of things which they will all the while be wishing to retain—the emptying of the life of "the pleasures of sin," with nothing given in their place. But the saved know by the undeniable testimony of experience that it is only negative because it is positive, it is destructive because it is constructive. Religion commences by "the expulsive power of a new affection." The love of sin is removed by the love of God being shed abroad in the heart.

And God desires this love to be perfected. Holiness is the fulfilment of the first and great commandment—the commandment which is at once the loftiest, deepest, broadest of all possible requirements. Look at it! "Thou shalt love"—thou shalt use the greatest of all thy spiritual powers. "Thou shalt love the Lord thy God"—thou shalt love Him who is thy Sovereign, thy Lawgiver, thy Judge, the All-holy One in whose moral image thou wast created. And, "Thou shalt love with all thy heart"—thy full strength of affection shall be given to thy God; thou shalt love Him with all the power with which thou canst love at all.

Now any one can see that an appeal for a love like this is a demand for the loftiest action of the highest faculties that man possesses. And such a love must, in the nature of things, govern the whole inner and outer life. There is no greater power in the man, and there is no more exalted Object on whom it can exercise itself. A system of outward religious duties need neither master the whole manhood nor regulate the life; indeed, however rigorously a ritual might be observed, it might really touch not the heart at all. It is possible for a man to be a thorough-paced Pharisee, and yet for the Searcher of hearts to say, "I know you, that you have not the love of God in you." The performances might actually spring from self-righteousness, or some other ignoble affection. Nor is a sense of duty necessarily master of all the life. It is possible for a man to do certain religious acts without any love to God at all. And if the love is only partial, the whole manhood is not yielded, for there are forces in the nature that are latent. But when the heart's perfect love is given to God, all the lesser powers go with it. Perfect Love is a General to whom all the army submits. Whichever way he leads, they follow; his friends are their friends; his enemies, their enemies. They never dispute his authority. They may rebel against Captain Ritual or Captain Duty, but all the rank and file of humanity's powers cheerfully and always bow to the generalship of Perfect Love.

And so the entire life is under the rule of God when the first commandment is obeyed. It involves every lesser duty. Divine affection being lord of the spirit, entire consecration follows as a matter of course. Perfect love will make a man a martyr; he will rejoice to suffer shame for the One loved. Hard duties become easy; heavy burdens grow light; losses are accounted gains; dark nights will be bright as noon, and prisons change to palaces.

Now this is God's requirement—nothing less. And it is not necessary for any Christian to live on a lower level. This magazine does not declare that any one can be perfect in knowledge, or free from the infirmities inherent in human nature, or perfect in development. But it does proclaim that every child of God may enjoy perfect love, for this is the teaching of the grand old Book.

THE TEMPLE OF THE HOLY GHOST.

BY REV. C. A. VAN ANDA, D. D.,

THIRD PAPER.

The important question remains, How may we receive the Holy Ghost into His temple?

Are we to remain passive? or is some action demanded of us? John the Baptist called upon the people to prepare the way of the Lord, and make His paths straight; and then, in the most emphatic way, declared He would come. Philosophy and Scripture unite in teaching that while God will work in us both to will and to do of His good pleasure, we must work out our own salvation with fear and trembling?

God provides salvation; we must cordially receive it. The Holy Spirit will go before us as guide and helper; He will convince of sin, of righteousness, and of judgment, giving us spiritual susceptibility; and then we must ask, seek, and knock, with the assurance that our Father is more willing to give the Holy Spirit to us than earthly parents are to give good gifts unto their children. When this agency of the Spirit is gratefully received, and His instructions followed, then will be salvation, the experience of which will be more or less complete according to the fulness of the revelation made to us, and our fidelity to it. With the open Bible, and a ministry filled with the Holy Ghost, believers will be convinced of the remains of sin, and feel the desire for entire deliverance from it.

After the experience of the marvelous work done for him and in him, he now desires to be sanctified wholly. As he before desired forgiveness, he is now to seek definitely this grace also. Thus waiting before the Lord, he will find his heart is not always right with God; there will be found roots of bitterness waiting opportunity to spring up and trouble him. Evidently there are two opposing forces in his nature —the flesh and the Spirit—and the conflict between them prevents him doing as he would. He is certainly a babe in Christ, and as certainly carnal; and while sin does not reign, it surely does exist, and desires to rule. His prayer is,—

> "Break off the yoke of inbred sin,
> And fully set my spirit free;
> I cannot rest till pure within,
> Till I am wholly lost in Thee."

Then there must be a full persuasion that this grace is for us—that even we may be filled with all the fulness of God. Of course, we cannot intelligently seek for that which we do not believe to be obtainable. Without doubt, the Scriptures teach that the finished work of Jesus secured the fulness of the Spirit to all believers. Peter said (Acts 2 : 33), that Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Isaiah had foretold that this blessing should be poured out like floods upon the thirsty ground; and Joel foretold that upon all classes—old and young, sons and daughters, servants and handmaidens —the Spirit should be poured out in that day.

Jesus said distinctly that the Spirit should be given in larger measure after His ascension. The historian, specifying the time and place, tells us that Jesus stood and cried, "If any man thirst, let him come unto me and drink. He that believeth on me, out of him shall flow rivers of living water." The inspired historian adds: "But this spake he of the Spirit, *which they that believe on him should receive;* for the Holy Ghost was not yet

given, because that Jesus was not yet glorified." This is in harmony with His own promise—"But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

After Philip had preached Christ in Samaria, and believers had been baptized, Peter and John were sent down to them, and prayed for them, that they might receive the Holy Ghost; for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost.

A similar case is that of the disciples whom Paul found at Ephesus. He asked them, "Have ye received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." And to the question, "Unto what, then, were ye baptized?" they replied, "Unto John's baptism." Turning to the context, we find that Apollos, an eloquent man, mighty in the Scriptures, had taught them the things of the Lord, knowing only the baptism of John, which was simply baptism unto repentance, with faith on Christ which was to come. And John himself said that One mightier than he, coming after him, should baptize the people with the Holy Ghost, and with fire. Hearing this, they were baptized in the name of the Lord Jesus; and Paul laying his hands on them, they received the Holy Ghost, and spake with tongues. These instances teach that the Holy Ghost in His fulness is the heritage of all believers who receive Him when made known to them.

When this knowledge is received, it must be followed by a complete consecration to God. We must cordially acknowledge God's claim to our entire being, and its possibilities. He cannot fill a divided heart. The thought of His sharing the temple with idols is abhorrent to our thought, as it was to the thought of a pious Jew. Even to a Gentile Church Paul had only to mention it: "What agreement hath the temple of God with idols?" Jesus made entire devotion to Himself the condition of discipleship. Thus, to the young man inquiring the condition of eternal life: "Sell all that thou hast, and come and follow me." And again, to His disciples: "Whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple." This has always been the demand of God from men. To Abraham He said, "Walk before me, and be thou perfect." To Israel, from Sinai, He said, "Thou shalt have no other gods before me." He repeatedly claims, "I am the Lord your God." Upon this basal principle, Paul writes to the Corinthians: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There remains one more condition—namely: TRUST that, for Christ's sake, the Heavenly Guest comes in. "Without faith it is impossible to please God; and he that cometh to God must believe that he is the rewarder of all them that diligently seek him."

Suppose the disciples, while waiting for the Promise of the Father, had doubted its fulfilment! There would have been the strange spectacle of men and women praying and supplicating for the gift of a blessing plainly and repeatedly promised, and yet failing to believe that Christ would keep His promise! No; it was their faith that produced their concord, and fervency, and patience, and at length secured the baptism of fire.

The same necessity for the Holy Ghost is upon us as was upon them; the promise is unto us also. Has God given us to realize all this? If so, do we now make choice of Christ as our King, and trust Him to send the Holy Ghost upon us? If so, the promise will be fulfiled not many days hence. "Even so, come, Lord Jesus. Come quickly."

TRYING TO BE HAPPY.

How many poor dear souls of my acquaintance, that have come over on the Lord's side, are trying to be happy, trying to get enjoyment out of the world that they promised to forsake for Jesus' sake! There is the dance, the theater, the progressive eucher parties, and so many other amusements. They are trying to satisfy a restlessness of soul with those trifling things that so often prove fatal to many. These gilded sins Satan holds out to them to draw them away from Christ. O, my dear ones, you promised to forsake all if Christ would forgive you your sins! Now, I beg of you, do something for Him; devote your leisure moments to studying His holy Word, attending the prayer-meetings, or anything for the upbuilding of His cause and kingdom here on this earth, and your patient, loving Saviour will amply reward you for all you give up for His sake.—*Sel.*

TRUE SUBMISSION.—There was a good woman, who, when she was ill, being asked whether she was willing to live or die, replied, "Which God pleaseth." "But," said some one standing by, "if God were to refer it to you, which would you choose?" "Truly," said she, "if God were to refer it to me, I would even refer it to Him again." How blessed to have our will fully lost in God's will—to refer every case to Him. That gives perfect peace.

NOTES BY THE WAY.

MRS. M. N. VAN BENSCHOTEN.

TONGUES OF FIRE.

It was the Sabbath that the Sunday-school lesson was on the Pentecost. To one of the teachers the words, "and they were all filled with the Holy Ghost," blazed with sacred fire. She knew what it was to be fully saved, and her heart yearned over the children of God who were united with her in Church fellowship. She had often given direct and plain testimony to the doctrine and experience of the fulness of the Spirit, but none stirred himself up to lay hold upon God for the distinct work of the Holy Ghost.

She taught her large Bible class that Sabbath, and held up preciously the joy and blessedness of being fully saved; and as the school came together for the review of the lesson, the Superintendent came to her and said he had been requested to ask her to speak on the lesson. "O," she said to herself, "I have so often spoken of the duty and privilege of being fully saved, so often spoken of its joy and power—shall I refuse? No, I dare not; help me, dear Lord!" As she consented, and lifted the cross, a great melting tenderness came over her, and at the same time she was conscious of a wondrous undergirding to carry the truth directly home to the hearts of those present. She spoke of the advent of the Holy Ghost, the last Great Dispensation, of the doctrines of the Church, the great mission of Methodism—"to spread Scriptural holiness over these lands"—and then very clearly defined what it was in experience, till the question could not be avoided, but burned before them—"Am *I* filled with the Holy Ghost? If not, why not?" She named several reasons, among others this: "Because the people are not instructed, the doctrine is not preached," and cited the case of a beautiful Christian woman who came to her for help, her heart being all on fire to be made perfectly whole, and who, with tears, cried, "O, why do not our preachers preach it, so we can know about it?"

Lastly, she spoke of the tongues of fire. With deep persuasion she said (almost in a

whisper, for the silence was intense), "O, friends, they never sat visibly on my head, but I *have felt them in my heart!* At one time I was in class meeting when a gentleman who had been a Christian but a few months, and who had fallen into sin, was present, and with deep contrition acknowledged and confessed his sin and begged us to forgive him, as he hoped God had done. He spoke as if Jesus was afar-off and a stern taskmaster. My heart broke to tell him how Jesus yearned over him. When my opportunity came, I arose and said, 'I am so glad I ever heard the words, "Jesus, lover of my soul!" ' I had scarcely uttered the words when the Spirit came like a mighty rushing wind, faster than I could utter the words, and with tears streaming down my face, I cried, 'O, brother, don't you know Jesus loves—l-o-v-e-s you? He was wounded and bruised for you, and He'll stand by you now!' My heart was one intense blaze of holy fire. The brother went down upon his face with great sobs and greater melting joy, and the whole class felt the mighty flame." Then she pleaded with the teachers to come anew and let this precious Jesus save them to the uttermost, yea, to the uttermost.

The whole school was greatly stirred, and at its close a fine, intelligent man, in her Bible class asked to speak with her a moment. They stepped aside, and he said, "Perhaps you think I am a Christian, but I am not. I do not want to deceive you." She glanced quickly into his face and saw he was greatly moved, and she replied, "Then I am sure you want to be. She urged him to decide at once, for the sake of his Christian wife and little children, as well as for his own soul's safety. At last he said earnestly, "Yes, I will!" and promised to meet her in prayer at a certain hour, although miles would separate them. He was gloriously converted to God, at once united with the Church, and is a bright and shining light. Three more members of the school were converted a few days later.

O how graciously did the Lord honor that faithful testimony to the power and work of the Holy Ghost!

Bishop Janes said, "If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of constraining love, and the solemnity of His Divine authority, it is the truth that Christians may and ought to be holy. O that tens of thousands, filled with its bliss and inspired by its power, were telling of its charms and inviting to its pursuit! O that tens of thousands of spiritual limners, the Holy Ghost guiding their pencils, were ceaselessly engaged in portraying the glories of this subject to the vision of the Church, until every member of it, ravished by its beauties and impelled by its attractions, would aspire to its attainment, by faith enter into its enjoyment, and then join in labors to spread it!"

BE STEADFAST.

BY MISS ABBIE MILLS.

O, steadfast be!
Gird all the armor on, to God be true,
With deeds of darkness having naught to do;
Put on that love that casteth out all fear,
Be holy here!

O, steadfast be!
If in the fountain you have washed away
Each inward stain; art singing "Happy day!"
'Mid trials and temptations trusting stand;
Stand, therefore, stand!

O, steadfast be!
Look unto Jesus, who endured the shame
That we might conq'rors be through His dear name!
'Midst overcomers, hold thy blood-bought place,
Through grace, God's grace.

O, steadfast be!
With hosts of petty cares encircled 'round,
Cast all at Jesus' feet and hold thy ground;
His shadow covers thee, then restful bide
Close to His side.

O, steadfast be!
His eye runs to and fro, the earth throughout,
The things His children ask, to bring about;
And to the daily off'ring up of praise
He tunes their lays.

O, steadfast be!
His witnesses, a royal line, behold!
Yet they have never half the story told;
Take up the strain, and sound this out anew,
"God's Word is true!"

O, steadfast be!
'Tis just a little while, a little while,
And this illumined by His smile, sweet smile,
And then we'll see Him in His royal power;
O, the glad hour!

"BLESSED ARE THE MEEK."—A missionary in Jamaica once asked the question of a black boy, when examining the school upon this verse, "Who are the meek?" The boy answered, "Those who give soft answers to rough questions."

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

PRECIOUS PROMISES.

BY REV. L. H. BAKER.

As a silver certificate is the promise to pay the amount for which it is issued, it represents a fact, which is the actual deposit of sufficient silver to make the promise good. The promise is just as good as the fact, because of the ability of the United States to redeem its promises. He who holds the certificates is worth just what they represent, and can verify them by presenting them and receiving payment on demand. Having and presenting are the conditions of possessing the facts stated on the promises to pay. So the exceeding great and precious promises of God are statements concerning facts to be verified by the ability of the Giver of them. Look at a few of them.

"*I will give you rest.*"

To the toiling, burdened masses of the world, this is given. There is not one but longs for rest. Deep down in the heart there is want, want, want. It breaks out in the restlessness of the seekers after pleasure, after possessions, after achievement. The rush of the world after something that will satisfy is the expression of a deep need in human hearts. The sighs and sobs that issue from human breasts are the language of a soul hunger that words may not define. The soul cries for rest. No one ever found it in fame. Pleasure never gave it, but only drowned the voice of the cry in the hilarity of a brief excitement, to seek something more exciting. Wealth never purchased it, but only added to the restlessness by the cares it brought and the burdens it imposed. Religion, even, has not brought rest, but has only afforded another channel for the weary seeker to spend himself, leaving the soul unsatisfied. All these have been insufficient. The heart can only rest in love. That love must be unchangeable and infinite. Christ alone can meet the need. He invites and promises. "Come unto *me* and I will give you rest." It must be taken as a gift. It is on demand. That gift expels sin from the heart, because sin, separating from God, is the source of unrest. Jesus, saving His people from their sins, rests them.

"*I will in no wise cast out.*"

The invitation accepted, there can be no question as to the reception. So great is the solicitude of Him who issues the invitation that He precedes the call by a personal visitation. He came to seek and save them that were lost. The lost, crying for shelter, succor and salvation, are assured of a welcome. There could not be possible a rejection after such positive declaration. A man who had accepted the invitation was tempted to think this promise might be a mistranslation. He concluded to claim it anyhow, and if, after he got to heaven, anything was said about it, he would blame it on the translator. So he found absolute rest in the welcome of the Promiser.

"*I will; be thou clean.*"

He teaches both by parable and miracle. A miracle is only a parable in action. The leper came near with a plea and faith: "If thou wilt, thou canst make me clean." No doubt as to the ability and no concealment as to the condition. His need was confessed. Sin, to be cured, must be confessed; and "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." No covering or comparisons in real confession. A murderer, approached by a minister, undertook to ward off the message by saying: "There are a good many worse men than I am here. There's a man down in that cell who killed six; I only killed one." Try-

ing to make ourselves respectable by contrasts, when we are sinful, is not reaching the source of deliverance. The leper confessed his uncleanness; the fact appealed to the Healer. The faith expressed moved the will, conditions were met, and faith honored. Had he been less bold, he might have suffered on. We are encouraged to come boldly "to obtain mercy" at a throne of grace.

"*I will not leave you comfortless.*"

The shadows had gathered about them and they did not understand the meaning of His departure. Their hearts were troubled as the Teacher spoke of the coming separation. Their hopes of position and honor were blighted, and the sense of disappointment brought dishonor and defeat. The rewards of their service were vanishing before them. It might be either chagrin at their failure, or sorrow at losing their Leader. They needed comforting. A Comforter was promised who should *abide*. He came. New hopes, new courage, and new triumphs followed. No field of labor too humble, no suffering too severe, no opposition too strong, no threatening too awful, to deter them in their teaching and testimony. Through the valley of the shadow is a Comforter. Death can only throw a *shadow* over the path, and that because a light shines behind it. That light is Christ.

"*I will raise him up at the last day.*"

He is the pledge of its fulfilment. To show His ability, He went to the house of the ruler and called the maiden back to life, thus showing us how He can and will give back our loved ones when and where death can never touch them again. The ruler and the daughter have both gone down into that empire of death, even after the brief restoration of earthly fellowship. When He raises ours up at the last day, it will be forever, which is so much better than temporary return of life. The home-life of Bethany, once brightened by His presence, then shadowed by death, to be illumined by resurrection joys, has faded away amidst tears and griefs again. Likewise, our homes are invaded and broken until they are only a memory, and even that floats away in a brief time; but at the last day what wonders of power and glory shall we know when His request shall be granted—"*I will that they may be with me.*"

OUR BOYS AND GIRLS.

This part of the "*Home Circle*" is somewhat contracted this month. We want all the dear young folks to commit to memory the following verse of Scripture:

TEXT.—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

AN EXERCISE.—Get a blank book, and put down all the verses in which you can find the word PEACE; and let us hear how many you find.

THE writer of the following lines has just come into the beautiful life of entire devotion to Christ, and this is the outburst of her soul longing to honor her Lord:

WHAT MAY I DO.

What may I do for Jesus?
Let me run His errands sweet;
Let me spread His every message,
Borne on gladsome, eager feet.

What may I do for Jesus?
Scarcely can my love be still;
O to bring the wand'rers to Him,
That their needs He may fulfil!

What may I do for Jesus?
Even broken hearts may cheer;
Yield alike the smile of sunshine,
And the sympathizing tear.

O what may I do for Jesus?
How may I honor my Heavenly Friend?
This I may do: Be loyal and true,
Trusting Him, trusting Him, e'en to the end.

MAKING THE ANGELS HAPPY.

A touching little incident is related in connection with the recent death of Bishop Phillips Brooks. The Bishop had for a long time paid some little attention to the five-year-old daughter of one of the parishioners, and the little one always expressed her delight when, in company with her mother, she met him on the street.

The day of the bishop's death the mother came into the room where the little one was playing, and, holding the bright little face between her hands, said, tearfully, "Bishop Brooks has gone to heaven."

"O mamma," was the answer, "how happy the angels will be!"—*Sel.*

THE STORY OF JESUS taking up little children in his arms and blessing them while he was on earth, is very beautiful. It shows that He has an interest in the dear little ones, and loves them. We hope all the boys and girls who read the GUIDE have given Him their hearts, and have determined to be his true disciples throughout their life.

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27: 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

JOCHEBED AND MIRIAM.

BY MRS. J. FOWLER WILLING.

No hard circumstances can stand before an indomitable human will held steady by faith in God. When the Lord sets before one an open door, no man can shut it.

A Hebrew slave and her daughter, held to child-murder by a royal decree, dared disobey, trusting God to carry them through the perilous enterprise of saving the life of their beautiful boy. The chrism of hot tears which fell on the babe's forehead set him apart to the tremendous task of leading up to nationhood a race of degraded slaves whose hands were horny with unpaid toil, whose faces had grown scowling and knotted under the overseer's lash—a people stiff-necked, perverse and idolatrous.

Jochebed held the boy hard against her heart, and said, more to herself and God than to any human helper, "My baby shall not die." Miriam's large eyes were fixed on her mother's white face with the tense lines on lip and brow. "Baby shall not die," echoed the girl. Then came the gathering of the papyrus leaves, the getting of the bitumen, the building of the little boat, and the finding of the best place for it among the flags of the Nile.

The basket was done at last and found waterworthy. Then, with many a prayer, much heartache, and no small faith, the little fellow was laid asleep in as soft a nest as love and poverty could devise. The mother walked swiftly away, though her heart was trodden by the red-hot hoofs of pain. Her faith in God was sure. Her good sense had done its best. Her courage made her equal to facing the anger of the king; and she would leave the care of her little darling to the God of her fathers.

Miriam, under some pretense of work or play, watched the babe's hiding-place, and was ready to run with winged feet to tell the mother that the great princess had found the child and wanted a nurse for it, and—would she come at once? All this reads like a fairy tale; but there is no end of the wonders wrought by our God on behalf of those who trust His love and power.

The skeptic who by his talking of the mistakes of Moses has shown his ignorance of the Book he has criticized, let slip through his fingers his best chance to raise an awkward question—How could Pharaoh's daughter have hoped to palm off the son of a slave-woman as her heir?

The Egyptians were Hamitic, the Hebrews, Semitic—as unlike each other in form and feature as negroes and Caucasians. As well could Queen Victoria have adopted an African child and tried to foist it upon the English people as an heir to the throne. The recent mummy find, in which the Pharaoh of the oppression was brought up to daylight to have his photograph taken, has shown that the reigning house of the day was Semitic, and quite similar to the Hebrews in form and feature—a fact altogether unknown till within a few years. The opening of every new volume of monumental and hieroglyphic lore adds its corroboration to the truth of Scripture.

When Isaiah says, "My people went down aforetime into Egypt, to sojourn, and the Assyrian oppressed them without cause," no one could imagine what the Assyrians had to do with the Hebrews in Egypt. That recent mummy find made it all clear. The dynasty of the oppression was Assyrian, though Egyptologists had never before discovered the fact.

One can easily see how during those years in which Jochebed was nursing her boy as the adopted son of the Egyptian princess, she made the most of her opportunity. In a tongue not understood in the palace she taught the child of Him who should redeem the race. She held him loyal to the God of Abraham, Isaac and Jacob. Her instruction had been careful, thorough, and direct from her father, Levi, the son of Jacob; and she was true to her faith from her very heart's core.

It must have been a surprise to the young prince when his Hebrew nurse gave him the family secret. He was not the son of Thonoris, the Egyptian queen, but of Jochebed, the slave-woman; not of the dominant, but of the servile, race; not a worldly, but a spiritual, prince. Probably he had the usual struggle with self—losing his life that he might save it. He must have been completely regenerated when he refused to be called the son of Pharaoh's daughter, but chose to suffer affliction with the people of God. Only a personal knowledge of the Redeemer could have brought him to esteem the reproach of Christ greater riches than the treasures of Egypt.

No better compliment could have been paid to Jochebed than the fact that in that corrupt, magnificent, heathen court she was able to do her work so well. Her son's flawless choice of the Divine will made him the greatest human being that ever lived, except the God-man. That was the best possible sign and seal of her faithfulness. She probably passed out of this life while he was under discipline in Midian. The slaves were still in the brickyards. The son from whom she had hoped so much as the crown prince, a philosopher, a Hebrew of the Hebrews in heart, was in exile in the back side of the desert; yet her faith held steady as she said with her parting breath, "God will deliver his people. He saved Moses from the wrath of Pharaoh and from the reptiles of the Nile; he will yet bring him back to lead Israel out of this cruel bondage."

One of the hardest lessons that the Lord's children have to learn is, that the arc of their small thinking is contained many times in the sweep of His. As the heavens are higher than the earth, so are His thoughts higher than our thoughts.

Miriam had grown away from the buoyancy of youth and the hopefulness of midwomanhood. She must have been nearly a century old when Moses came back to lead the people out of the iron furnace of bondage. She had no small part in the matter. The inspired statement of the redemption from the house of oppression reads, "I sent before thee Moses, Aaron and Miriam." Whether or not the prejudices of that day gave her full honor, the Lord admitted her to the triumvirate of deliverance, the three children of the brave, faithful Jochebed.

The record calls her a prophetess. She must have shared with Moses exemption from the infirmities of age, for, though nearly one hundred years old, she led the women in the music and dancing at the Red Sea victory.

She seems to have led Aaron into the rebellion against Moses on account of the domestic obliquity of their younger brother. She was the greater sufferer from the mark of God's displeasure. The cry of her brothers to the Lord for her healing, and the silent grief of the nation, which did not move forward till she was restored, are proofs of the high place she held.

According to Josephus she was the wife of Hur and the grandmother of Bezaleel, the inspired artisan of the Tabernacle. According to the Targum, the miraculous supply of water at Rephidim was given in her honor. It failed when she died at Kadesh, and was restored only at the second stroke of Moses' rod, and later, by the digging of the princes with their staves of office, while the people sang a hymn of praise and faith. Finally, according to the Targumists, Miriam's well became a gulf in the Sea of Galilee, which at times had power to heal disease.

These traditions are of but little value except to show in what high esteem she was held.

A long, beautiful, eventful, inspired life—one of patient waiting, intense activity, deep enthusiasm and triumphant faith—transformed the brave little slave-girl into the mighty princess and leader of the Lord's hosts.

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

THE WATER STREET MISSION, NEW YORK.

We present to our readers in this number the portrait of Mrs. Sarah Sherwood, or "Mother Sherwood," as she was affectionately called by those connected with the Water Street Mission, New York. She was born in Pound Ridge, Ct., in 1832, of good old Methodist parentage. Their names were Nathan and Delia Lounsbury, who were members of the Methodist Episcopal Church over fifty years. The family was of high social position. "Mother Sherwood," before entering into the work of the Water Street Mission, was engaged in mission work among the colored people of New York, under the leadership of that devoted missionary, Mrs. Jane Dunning, who had many missionaries associated with her, all supported by Dr. Sabine, the aged and well-known philanthropist.



INTERIOR OF WATER STREET MISSION, NEW YORK.

For fourteen years our beloved sister was in the Water Street Mission. The converts will never forget her—she shared alike their sorrows and their joys. They all leaned on her in time of trouble. Those who unhappily became backsliders found a willing ear and a heart full of sympathy, and she earnestly sought to bring them again out of the pit. But if any were living on false hopes, she was quick to detect it; and yet, after doing so, no one would stand by them more lovingly and faithfully, helping them to right the wrong. Her sweet and holy presence was recognized in all the dens and dives round about; and when she would enter a saloon, or evil resort, the swearing and vile talk would instantly cease, and the barkeeper would not wait on customers while "*the mission lady*" was present. She procured hundreds of dollars from the merchants of the lower part of the city; and so amiable was her manner, that they would invite her to come again; and she was not slow to accept their invitations.

Night after night, for weeks and months and years, "Mother Sherwood" pursued her blest employ, the love of Christ constraining her. In the nightly services she was like a ministering angel, leading the fallen and the degraded to the feet of Jesus, kneeling by their side, and pointing them to their loving Saviour; and when the chains of the galling Satanic servitude were broken, and they rejoiced with great joy, her tears and praises were intermingled with theirs. And if any, unhappily, wandered back to their old haunts and sinful courses, she was quick to pursue them and tireless in her efforts to bring them again to "the blood that makes the wounded whole."

One of the charming characteristics of this mother in Israel was, that while engaged in these arduous labors, and crowned with abundant success, she modestly shrank from public notice. She was not seeking popular applause, but to add to the many crowns upon the head of the Divine Redeemer. Away from the gaze of the multitudes, day and night, she toiled, amid scenes revolting to refined taste, content to enjoy the light of the countenance of her Lord, finding her reward in the sweet whispers of His love, and in seeing hundreds, perhaps thousands, rescued from destruction.

"Mother Sherwood" carried the light of Heaven in her face, as the picture faintly shows, and upon her noble brow the Divine superscription was lustrously engraven. Look at it, beloved, and behold the brilliant characters!

But the period of this illustrious Gospel ministry has come to a close. The triumph hour has been reached. The discharge of this valiant soldier of the Cross has been signed. The "Well done" from the throne has been uttered. The angelic convoy, at the Father's bidding, has borne this heroine of modern days to the palace and throne and crown. What a shout there must have been ringing through the celestial world when the pearly gates were opened to receive this loved one to the glory everlasting!

A few days ended the mortal strife! The knife of the operator in the hospital broke the earthly connections. But the spirit, clad in bridal robes, brighter than the noonday sun, winged its way to the eternal companionship of the redeemed, and to "behold the King in his beauty."

How "Mother Sherwood" will be occupied under the administration of the Eternal Sovereign, amid the sweep of worlds and the ever-during ages, we know not; but we believe He will find elevated employ for her glorified powers. Sweet is her memory, and hallowed the place where her dust reposes until Jesus bids it rise and be transformed into a glorious spiritual body.

"THE WATER STREET MISSION" is a great center of power. Under the superintendence of S. H. Hadley—who is himself a miracle of grace—the work of soul-saving proceeds. Nightly the lamps are lighted. Gospel services are held, and the trophies are multiplied. We insert a picture of the interior of the mission house, which will give the reader some idea of the place where the God of salvation reveals Himself.

It was our privilege some time ago to spend a night under the roof of this Mission, and, with our beloved companion, to be the guest of the Superintendent, Bro. Hadley, and the devoted "Mother Sherwood." We were deeply interested, and profited by the services in the hall. We rejoiced to see men, drawn there from the haunts of sin, bowing down before God to seek the pardon of their sins. And "Mother Sherwood" was actively engaged in pointing them to the blessed Saviour. And this is the blessed work going on nightly.

Col. H. W. Hadley, for some years past Superintendent of the "St. Bartholomew Mission," was brought to Christ through the "Water Street Mission." He is eminently successful in his labors. He is now engaged in organizing "*The Church Army*," of which he is "*The General*."

S. W. Hadley, Superintendent of Water Street Mission, is taking a vacation, his arduous labors making it necessary; but he will soon be at his post again. Let "*Water Street*" be remembered in our prayers, and in the making of oblations on Christ's altar the saints of God should hold it in liberal remembrance. Address "S. W. Hadley, Superintendent Water Street Mission, New York."

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse conducted the services. Miss Cassie L. Smith led the music.

After the Doxology was sung,—"Praise God, from whom all blessings flow,"—the assembly joined heartily in singing the old familiar hymn—

"A charge to keep I have," etc.

Written requests for prayer were read, and others were offered by persons present, after which Bro. Hughes led in prayer. A part of Hymn No. 512 was sung, commencing—

"I know that my Redeemer lives," etc.

Sister Cassie L. Smith, evangelist, read the Scriptures, taken from I. Peter, first chapter, commencing with the third verse: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," etc. She emphasized the statement that those who are saved are *kept* by the power of God—that Jesus is our *Keeper* as well as our Saviour. And she remarked, if all who had professed to be entirely sanctified were standing fast, there would be a mighty army of witnesses to this great salvation.

Referring to her own experience, she said she had been nearly thirty-three years in the King's highway of holiness. We are, as the Apostle says, "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," and "kept by the power of God through faith unto salvation." I was reading this chapter when confined to a sick room recently, and was deeply impressed when I came to the sentence, "them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Many, like the disciples journeying to Emmaus, have had their eyes "holden," so that they did not recognize the Holy Ghost sent down from heaven. But when He has been revealed unto them, their commission has been renewed, and they have gone forth to tell that "the Comforter has come." In view of these great verities, the Apostle enjoins, "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children," intelligently obeying the injunction, "Be ye holy, for I am holy," in all manner of conversation (or life). The Apostle says, further, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." We are born of "incorruptible seed," and so we are to love each other with "a pure heart fervently;" and this love is being constantly manifested.

Singing—

"More love, O Christ, to Thee."

Bro. Morehouse.—He had been impressed by the reference to "the Holy Ghost sent down from heaven." When He comes into the heart with His abiding presence, we have precious fellowship with God. He referred to some cases of joyous experience—one, a business man, who on the cars, and everywhere, was ready to tell of the love of God, and to praise His name. It is easy to get this experience when the conditions are met. The stores of grace are inex-

haustible. Stephen's face shone with the glory of God, and he praised Him while the stones were cast at him. And John Fletcher cried out, "O for a gust of praise to go to the ends of the earth!" He praised God for a personal experience of this great salvation.

Singing—

"Plenteous grace with Thee is found," etc.

First Visit.

Rev. Bro. ——, of the A. M. E. Church.—I am glad to be here in this meeting to-day. About fourteen years ago I obtained a copy of the GUIDE TO HOLINESS, and it excited in me a hungering and thirsting after righteousness. Some people told me if I entered into this experience I should lose my mind. At that time my attention was turned to the forty-second Psalm, where it is written, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." I found that I wanted God the Holy Ghost, the Comforter, to dwell in my heart all the time. For thirteen years I have had joy and gladness in the Lord, because "the Comforter has come," and abides in my heart. I have met with Bro. J. H. Smith, Dr. Collins, Amanda Smith, and other workers on the line of holiness. But this seems to be the greatest period of my life. Pray for me, and for my people. I am going to Africa.

Personal Knowledge.

Bro. Gribben.—I know what it is to be born again, and to be sanctified wholly. I have received the Holy Ghost. The Holy Ghost planted the primitive Church, but how soon corruption crept in! Ananias and Simon Magus, and others, are examples. But it was not the fault of "the incorruptible seed." God gave this doctrine of holiness to revive the Church, and bring her up to the primitive days. Praise the Lord for all His mercies! I feel in my soul some of the sweetness of that holiness which Peter enjoins. Blessed be God for His purifying grace!

Singing—

"Jesus and I."

Blessed Fellowship.

Sister Smith, Brooklyn.—It is blessed to have these Christian companionships. I know Jesus for myself, and He understands me. I have sweet communion with Him. It is a joy to me to know that Christians everywhere are praying for us. I am glad to be here to add my testimony to the saving power of Christ. I know whom I have trusted.

Singing—

"Better farther on."

The Spirit's Guidance.

Rev. George Hughes.—I rejoice in the blessed guidance of the Holy Spirit. We have an illustration of this before us in the case of our brother of the African Church. The Spirit directed him to that passage in the forty-second Psalm, which was like a voice spoken from heaven, directly, to lead him into the truth as it is in Jesus.

God is working gloriously despite all the unfriendly aspects of the times. Some of the sisters of the W. C. T. U. came to our house in Orange a few evenings ago, to hold a social meeting for the special benefit of my dear wife, who has been one of the "*shut-ins*" for several months. They brought with them a number of men who have been rescued from the bondage of strong drink through the instrumentality of a Sabbath morning breakfast which they provide. These men gave a wonderful testimony in our parlor. Seven of them were converted Romanists. It was a refreshing season.

I am glad this day to be identified with the cause of holiness, and I gather inspiration here when I look at the pictures of Dr. and Mrs. Phœbe Palmer and Mrs. Lankford Palmer, hanging there on the wall. Praise the Lord!

A Sister.—I rejoice that Jesus does save from all sin. He does come in and help in the time of trouble and difficulty. And the Spirit is given to enlighten, and to open to us *the Word.*

Singing—

"My anchor cast within the vail."

God Saves.

Bro. Foster.—I am not well physically—am in the doctor's hands; but I know God saves, and is with me. Last week I returned home from this place, and went before God on my knees, and He met me there. I sometimes awake in the night, I am so

happy. I leave myself in God's hands, and have great joy and peace. I would not give up what I have for all the world beside. My business is not to criticise the Church, but to keep my eye fixed on Jesus. I am glad I came out and gave up my all to God. He may not give me a robust body, but I am determined to serve Him fully. I love Him with all my soul. I bless the Lord I am enjoying life better than ever.

Singing (led by Rev. Bro. Mooney)—

"There is a fountain filled with blood," etc.

Precious Memories.

Bro. Mooney.—I am led to rise at this time by the reference of Bro. Hughes to the pictures of those dear saints hanging on the wall. When a young man, trying to serve God, Dr. Palmer, in his kind, affectionate way, put his hand upon my shoulder, and said, "I covet you to be wholly for God;" and Mrs. Phœbe said she wanted to talk with me; and she said she desired that my voice (naturally strong) should be given to God. This was at Round Lake. I there became acquainted with Mrs. Lankford, also, who invited me to travel with them that summer, and aid them. This was a blessing, and strengthened me in the Lord. Looking at the pictures to-day has revived these precious memories. Bro. Inskip, at that camp meeting, said, "Now we will sing the old battle-hymn,

"'There is a fountain filled with blood,' etc.;

and Bro. Mooney shall lead us." So I have been singing with these worthies. I entered the ministry, and God has blessed me therein. I have for some time been earnestly engaged in business. Now I am resting, and I greatly enjoy these services. Jesus saves me.

Singing—

"I never shall forget the day."

God's Word Sweet.

Rev. Bro. Asten.—"This poor man cried, and the Lord heard him." The Word of God is very precious to me. The Bible is its own interpreter. In appealing to commentaries, what I find is not always satisfactory. But in comparing Scripture with Scripture I get light and help and comfort. I accept it by faith, and I accept Jesus. Sometimes I ask my Father to give me a special token, and He says, "Go to my Book—that is my voice;" and He speaks to me through *the Word*. I am the Lord's, and He is mine.

Spiritual Eyesight Essential.

Bro. Theodore Crane.—It is good to have a knowledge of *the Word;* but we must have spiritual eyesight if we would clearly apprehend its teachings. God hath chosen the weak things of the world to confound the mighty. Why God chose this method of manifesting Himself is, undoubtedly, that the instrument might not think of taking the glory to himself. The things that I might have thought were against me, God is showing me are my *riches* to-day. He who was rich, for our sakes became poor, that we through His poverty might be rich. Not, perhaps, in dollars—though they are not to be despised—but even in poverty and sickness, *rich*. I have Christ, and therefore have *all things*. He has wonderfully led me. I rejoice in Jesus Christ to-day as never before, and He will never fail me.

Bro. Morehouse, at this point rising to close the meeting, inquired if there were any who desired prayer that they might be wholly sanctified? But there was no response. Then he asked how many desired a fuller revelation of the Holy Ghost? and nearly every one arose. The consecration hymn was sung,—

"Lord, in the strength of grace,"—

and Rev. Brother Asten prayed and pronounced the benediction.

—SISTER M. H. BALES, of Nebraska, writes: "I am one of the '*Shut-Ins*,' and seldom have the privilege of attending a meeting. But, in reading the GUIDE, I get food for my hungry soul. Praise the Lord, for ever and ever, for such books. May God bless you in your labor, and may you be the instrument in His hands of spreading holiness far and wide, is the prayer of your saved and sanctified sister in Christ, our blessed Redeemer. Amen.

M. A. G., of Iowa, writes: "I have taken the GUIDE for twelve years and have received much help spiritually from reading it. Many times, when *shut-in* by ill health, it has been a blessing."

THE EFFECTUAL FERVENT PRAYER.

BY MRS. A. L. MARSH.

I was favored with the instruction of Christian parents, and the influence of a godly ancestry, from the times of the Puritans. Fully believing the promise of God concerning "the effectual fervent prayer," I have been led for many years to seek the aid of those who could thus pray "in the Holy Ghost" on behalf of a lost brother, who left his childhood's home before he became a Christian, and who wandered into forbidden paths. I was determined, however, not to rest until he was saved. Prayer was offered for him at Mrs. Palmer's meeting by The Christian Alliance, and in other places. Bishop Taylor once covenanted with me, in Mrs. Palmer's meeting, to pray for him.

Many a night have I been awakened from a sound sleep and spent hours in prayer for this loved brother, until so exhausted that I begged the Lord to allow me to sleep. I realized that I was in communion with heaven. I asked the Lord to search my heart and see if there was any hindrance in me, and He showed me that I was not living up to the thirteenth chapter of first Corinthians. And, considering the great light that I had received, I feared that I should not be able to live up to that standard. I confessed my failings in a meeting for Holiness. I bowed before the Lord in sincere repentance, and received such a witness of forgiveness and heart-cleansing as left no doubt that the work was of God; and accompanying it was the witness of divine healing for my body.

Soon after this, the way was opened last Fall to attend the Convention of the Christian Alliance, conducted by Rev. A. B. Simpson. My brother, who was near New York, met me there, and attended the services. Conviction fastened upon him, and for three days and nights the Spirit of God rested upon him; and there came a point where he could no longer resist, and he yielded himself up to be saved. The second evening he arose in the meeting and said, in the language of the Prodigal Son, "'I will arise and go unto my Father.' Christians, I beg you to pray for me." He was under tremendous conviction the next day; so that one who was closely walking with God did not dare to speak to him or lay a hand upon his shoulder. The third evening, however, he broke down completely, and became humble as a child, offered the penitent's prayer, and gave himself to Jesus. In the Gospel Tabernacle, at a late meeting, when a holy hush seemed to be on the assembly, God gave him the witness that his sins were forgiven for Jesus' sake, and I was moved to sing,

"'Tis done, the great transaction 's done."

The next morning he gave up tobacco, and was anointed for divine healing. He had to return where he is surrounded by temptations, with not a Christian near him, but he could not refrain from telling the story of his salvation. He has read the Bible through three times since his conversion—this contrasts strongly with his former course of reading. I invoke the prayers of Christians that he may be filled with the Holy Ghost and be led out from the place where he now is—for he had to give up the business in which he was engaged before conversion. Pray that he may always keep walking up to the light and be ever found in the Divine will.

One great secret of all this working in my heart, and in the heart of my dear brother, is, because our honored father took such strong hold of the Abrahamic covenant, which he believed if parents did, they might expect to meet their children in heaven.

WHAT MAKES PRAYER EFFECTUAL?

An arrow, if it be drawn up but a little way, goes not far; but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are—nor the *rhetoric* of our prayers, how eloquent they be—nor the *geometry* of our prayers, how long they be—nor the *music* of our prayers, how sweet our voice may be—nor the *method* of our prayers, how orderly they may be—nor even the *divinity* of our prayers, how good the doctrine may be—but *fervency of spirit* is that which availeth much.—*Bishop Hall.*

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

SOLEMN OBLIGATIONS.

"Thy vows are upon me, O God; I will render praises unto thee."—Psa. 56: 12.

A common practice of God's people is to make vows—especially in times of trouble and affliction—and not unfrequently they are forgotten. The Psalmist had his brought to remembrance. They are denominated "*Thy* vows"—vows unto God—relating to His sovereignty, His law, and His claims. His purpose is, "I will render praise unto thee"—I will pay my vows. Reader, pay yours—and do it quickly.

"PLEASURE IN INFIRMITIES."

Here we have one of the paradoxes of our Christianity—the New Testament is full of such paradoxes. Human reason cannot fathom them; they can only be understood by those who have been brought to an experimental acquaintance with Gospel verities and who are possessed of a wide compass of spiritual vision. Anointed eyes are essential to a true apprehension of the mysteries of the kingdom of heaven.

Saul, in writing to the Corinthians, gives us this wonderful passage:

"Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."—II. Cor. 12: 10.

A marvelous testimony, truly! Here is a catalogue of the worst antagonisms that enter into human experiences. Nature shrinks from such ordeals—the frail flesh revolts at them. And, in hearing of this apostolic testimony, the inquiry leaps forth, "*How can these things be?*" If this be a Christian verity, by what power or process is such a triumphant position reached? Important question. We wonder not that the worldling on the instant is ready to propound it; and we rejoice that the record furnishes a complete answer.

There is a history behind this triumphant declaration. Paul had been caught up to the third heaven, to Paradise, and he hardly knew "whether he was in the body or out of the body." It was a mount of ecstatic vision—of high and holy communion with The Infinite. Sublime unfoldings were given unto him; he "heard unspeakable words, which it is not lawful [*possible*, the margin has it] for a man to utter." He came from the mount crowded with revelations, covered with the glory of God, and begirt with Divine strength. His soul glowed with the splendors of that high communion.

His situation, however, involved peril. Souls lifted to such altitudes are targets for the fiery darts of Satan, the arch deceiver. So, in the order of Fatherly goodness he was fortified by grace—fortifications so thick and so high were thrown up around him that hell had no scaling ladders high enough to reach the top, and no battering rams strong enough to break through them. God's walls of saintly defense are impervious to hell's mightiest approaches. The mode of Divine defense, however, was peculiar and mysterious but perfectly effectual, laughing to scorn the cruel power of the enemy.

Lest Paul should be "exalted above measure," as it is written, "through the abundance of the revelations," there was given unto him "a thorn in the flesh, the messenger of Satan to buffet him." What it was, we know not, and it is folly to speculate about it. The fact is before us. His whole nature quivered under the inflictions. He besought the Lord thrice to remove it—unavailingly. Something better, infinitely better came—a Divine promise which has illumined the centuries; for *thorn-pierced saints* have been legion. Here it is: "*My grace is sufficient for thee!*" O, inspiring word! Paul's whole being was aglow with rapture as it was uttered. His weakness on the instant

was enwrapped in the folds of Omnipotence. Then the triumph notes sprang from his heart: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake [Mark that—*for Christ's sake*]; for when I am weak, then am I strong."

The secret is out—that great, far-reaching "*Therefore*," tears away the curtain and lets us look into the measureless resources of the kingdom. Yea, it is a double "THEREFORE"—a colossal word, with a ringing tone, rolling down the ages louder than a thousand trumpet blasts, proclaiming the invulnerability of the very weakest saint.

PENTECOST—ITS PROPHETIC POWER.

The prominent thought among many Christian people when Pentecost is mentioned is that of POWER. There is a pervading desire among ministers and people for "power." And we hear much said in these modern days about "power for service;" but many are apt to lose sight of the fact that *Pentecost* and *Purity* are synonymous—and that the *power* is in the *purity*. That interpretation of Pentecost, however, is not very popular. Ministers want power that they may preach powerfully—that they may sway the people. Christians in various lines of activity cry out for power for service that they may work wonders—in many cases that they may win souls; but the question is, after all, whether selfish motives do not underly this pleading for power. If we tell them that power is dependent upon having a *pure heart*, their ardor of pursuit of power will be quickly cooled off. But that is the Pentecostal order, Peter himself being the judge, for he declared that both the Jews at Jerusalem, and the Gentiles in the house of Cornelius, had their hearts *purified by faith*. And the indwelling of the Holy Ghost in the heart as a *permanent Divine Presence* positively implies this. There can be no joint partnership in the heart between the Holy Ghost and *Carnality*. The coming of the Holy Ghost to abide within us is not to *repress* but to *utterly consume* carnality—to consume "our lusts as rotten wood." There is a great conflagration in the town of "*Mansoul*" when the Holy Ghost makes His entrance there. He does not leave a hair's breadth of territory in the whole interior realm where even a sinful thought can set its foot. Do you want power on that line—for that sort of service? Or, do you want power as a sort of holiday dress—with the sound of music and martial array, and a show of aggressive action? We once heard Rev. William McDonald say at a Camp Meeting that a crowd could be gathered any time on an invitation to come forward and seek *power*, but if the call should be made to seek a *clean heart*, the crowd would be sensibly diminished.

Now, the question is whether it shall be power in God's order, PURITY, or according to your own conception. In God's order there is real power, the highest style of power, power all-comprehensive—a veritable PENTECOST. But, power, according to human conception, has much of show and glitter, but far short of the mark. God gives no power for self-aggrandizement, or for the winning of human applause. No! emphatically *No!* And how is the real Pentecostal power, the outflow of a pure heart by the indwelling of the Holy Ghost, brought into exercise? Jesus told the disciples: "Ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto Me." Ah, then, Pentecostal power coming from a pure heart is *prophetic* power—power to testify for Jesus. How do you like power for that kind of "*service?*" It was this that brought Peter to the front to be the *Lord's prophet*—and grandly did he prophesy of Jesus. If you want power to be a prophet, all right—otherwise your prayer for *power* will avail little. It is said "facts are stubborn things," and this is true. And there is nothing more stubborn than the fact that Purity and Power are each spelled with a capital **P**, and are great Gospel synonyms—purity *first*, power second—*prophetic* power—to prophesy or witness for Jesus.

The great need of the Church at present, as Bishop Thoburn recently said in a sermon, is "a revival of the old-time *prophesying power*." Do you want power to be enrolled as *A Pentecostal Prophet?*

THE PENTECOSTAL PROMISE: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."—Acts 2 : 21.

A world-sweeping promise—full of light, life and power—to all men.

"Freely from Me ye have received,
Freely in love to others give"

"OUR CONFERENCE."

We have once more been privileged to attend our own Annual Conference, "The New Jersey." It convened in the Central Church, Trenton, March 24. Bishop Warren presided, and won all hearts by his able and affable presidency.

We had our home assigned us in company with Bro. S. E. Post, the oldest effective minister in the Conference, at the residence of Miss M. E. Wood, the daughter of an old-time Methodist, who is wearing his crown on high. In this delightful home, we shared the most generous hospitality—were treated in fact like princes—and shall ever hold in grateful remembrance the kindness of this dear family. The days of our sojourn were indeed days of gladness and sweet Christian fellowship.

We went there in expectancy of a revelation of Pentecostal fire and energy. We had prayed for it in the daytime, and in the night season when we were awake. And we were not disappointed. From the opening hour, when the sacrament of the Lord's Supper was administered, it was evident the Lord was among His servants.

A committee to arrange for Pentecostal services, appointed at the last session, consisting of John S. Heisler, Thomas Hanlon, and the writer, had planned for a series of services on that line.

Bro. Robinson, of Long Branch, preached the opening sermon on Tuesday evening, and it was in the Holy Ghost and with power.

On Wednesday afternoon the first regular "Pentecostal service" was held in Central Church. Bro. W. B. Osborn, lately returned from India, preached to a large audience, and the Lord gave him "Gospel enlargement," as the old preachers used to say. It was followed by an impressive altar service, around which quite a number of seekers gathered, and some received the promised gift.

On Thursday afternoon Rev. J. B. Westcott preached a clear, incisive, and powerful sermon. Bro. Westcott is one of our modest and unassuming brethren, not so well known as he ought to be, but God *knows him intimately*, and blesses him when he preaches.

After the sermon, Mrs. W. B. Osborn, Principal of the Missionary Training Institute, Brooklyn, gave a personal testimony, relating how she, as a *Congregationalist*, received the full baptism of the Holy Ghost. It struck the vast audience—much larger than the day before—marvelously. An altar service followed, in which humble suppliants at the foot of the throne claimed the promise. In the evening *Mrs. Osborn preached* a clear, pointed and unctuous *sermon* in the "Trinity Church." Testimony, prayer and praise—even to the point of jubilance—followed.

On Friday evening another Pentecostal service in the "*Trinity Church*" was held. Bros. J. S. Heisler, W. S. Disbrow, Ridout and Wedderspoon testified of their personal acceptance of the fulness of the Spirit, and a rousing altar service followed, conducted by Bro. Osborn. There was power and victory.

On Sabbath morning an old-time lovefeast was held in Central Church, led by Bro. S. Townsend. Old-time ringing testimonies, melodious songs, and flowing hallelujahs prevailed!

Our cup was filled to overflowing, and we rushed away to "Trinity Church," where we were appointed to preach a Pentecostal sermon on the theme, "The Pentecostal Gift the All-pervading Need of the Modern Church;" and the Lord was with us. In the evening Bro. Wedderspoon preached. The spacious Church was packed on the lower floor and in the gallery, and an overflow meeting was held in the lecture-room. God helped His servant to preach, and the work of the day had a *Pentecostal crown* put upon it, and Bro. Boswell, the energetic pastor, and his people rejoiced with great joy.

The closing Pentecostal service was on Monday evening, in the "Trinity Church." Bro. Ridout, one of our young ministers, preached. He was on the definite line, gathering up the story of Pentecost, as given in Acts ii., in a clear and pointed manner. Bro. Heath, the singer, related how he received the baptism. Bro.

Osborn followed in a stirring exhortation. He received a telegram saying his wife, who had returned to Brooklyn, was seriously ill, and calling him to come home immediately. The congregation was requested to engage in silent prayer, and Bro. Osborn, on the way to the depot, received another telegram stating that his wife was much better. Bro. Townsend led the closing services of prayer and testimony, Dr. Gilmour and Bro. Heath aiding in singing, and it was a triumphant occasion.

The Conference, by a practically unanimous request, asked the Bishop to appoint Bro. Osborn "*Conference Evangelist*," which was done, and he began at once to arrange for "*Holiness Conventions*" and All-Day Services in different places. Look out for a fiery administration!

Bro. Heath, a superior colored singer, who accompanied Dr. Keene in his tours, and who helped us greatly in our meetings, will likely work considerably within our bounds. Bro. Osborn has already put his grip upon him. To hear him sing, "*And I shall see Him face to face*," is stirring.

The Conference also reappointed the "Committee on Pentecostal Services," with the names of Bros. Osborn and A. E. Ballard added.

Now to God's great name, who has given us so graciously this Pentecostal visitation, we give the praise. We anticipate a year of positive, powerful and sweeping revivals—getting people saved in the old way. We are on the *Fire-Line*—the holy fire of PENTECOST!

MAY MOVINGS.

May 1st is a great "*moving time*" in New York and vicinity. It is an occasion which gives discomfort to many housekeepers. But we propose to have a May moving of a different character. Reference is made to it in several places in this number. It is to be a moving *out* and a moving *in*—a moving *out* of holiness books, and a moving *in* of new subscribers to the GUIDE. Let our readers attend well to what is found in the Literary Department, on the covers. And we hope the call for *Torch-Bearers* will meet with many responses. We would like to set *one thousand* to work. Who will respond to the call? Write at once.

"And hereby we do know that we know him, if we keep his commandments."—I. John 1: 3.

The highest knowledge, in practical demonstration, is obedience.

"My soul and all its powers,
Thine, wholly Thine, shall be."

"CAN GOD?"

The Psalmist, in his 78th psalm, gives us a revolting chapter from Israelitish history. When, in their wanderings in the wilderness, they wanted bread, and water to drink, they murmured against God, yea, *against* God, and against Moses. And their marvelous unbelief found impious expression in this startling interrogatory: "*Can God* furnish [or order] a table in the wilderness? *Can He* give bread also? can He provide flesh for his people?"

"*Can God!*" Strange words to be issuing from the lips of God's chosen people! Had they so soon forgotten how He had brought them out of Egypt with a strong hand, drowning the Egyptians, when they pursued after them, in the Red Sea. "*Can God*"—this almighty God—"give us bread? can He provide flesh for his people?" And He demonstrated His ability to give bread and flesh in *the wilderness* by raining them from Heaven!

But their blasphemous incredulity was an insult to Jehovah's sovereignty and to His benignity. And see the consequences:

"Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;
"Because they believed not in God, and trusted not in his salvation:
"Though he had commanded the clouds from above, and opened the doors of heaven,
"And had rained down manna upon them to eat, and had given them of the corn of heaven."
"The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."

Nevertheless, when they turned again and repented, "He forgave their iniquity."

"*Can God?*" Did that unbelieving question ever emanate from your lips? When bread was scarce, did you ask, incredulously, "*Can God* give bread in the wilderness? Or, in trouble, or affliction, or conflict, when hard pressed, did you say, "*Can God*" deliver me? Never let it be on your lips again! Supplant unbelief with faith; and no matter what the emergency, say, *God can and will!* Show victorious faith.

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things." —Isa. 25: 1.

"Jesus their toil delighted sees,
Their industry vouchsafes to crown."

THE VOLUNTEERS' ANNIVERSARY.

The VOLUNTEERS OF AMERICA celebrated their first anniversary on the evening of March 9th in the hall of the Young Men's Christian Association. The audience packed the spacious hall to the doors. It was an occasion of wonderful interest and high enthusiasm. The Volunteers were there in strong force, and the exercises were full of spirit and life. Addresses were made by Dr. Josiah Strong of the Evangelical Alliance and by Commander and Mrs. Ballington Booth, interspersed with stirring songs. Again and again the audience burst forth into applause, as telling points were made.

Among the most interesting exercises were the commissioning of the 500th officer and the presenting of a stand of colors to the "*Prison League*," now numbering 1200 saved prisoners: this stand of colors to be used in the Massachusetts State Prison, in Williamstown, Mass. The 3000th Defender was also commissioned.

Considering that this new branch of the Army of Christ has only had one year of existence, its growth is phenomenal and, perhaps, without a parallel. Note the following facts:

They have 3,680 soldiers and recruits, not including the Pacific Coast Regiment—and this only represents nine months of work. They have 160 officered, organized posts or societies. During a recent month over 1,500 professed conversion in the meetings, being an average of 18,000 per annum. During January, over 525,000 were reached with the Gospel message, 86,000 having attended the 1,800 open-air meetings; over 168,000 the Sabbath services, and about 271,000 the week-night meetings.

This is certainly a grand showing. The right hand of the Lord has been exalted. Satan has been robbed of many of his prey, and the angelic scribes have been kept busy in recording names in the "Book of Life." This work, for a year, is astonishing—perhaps unparalleled. But we are making history fast, and must look for marvels. To God be the glory!

PRACTICAL HOLINESS.—We ask attention to the following letter from Mrs. W. E. Blandy, Evangelist, who is very successful as a soul-winner in her evangelistic work. We wish she might be better known. Her address is Ozone Park, L. I., New York.

DEAR BROTHER HUGHES: I desire to give a tribute of praise to the dear Lord for the pure literature that has helped me in my evangelistic work. Among the blessed books that you have in your publishing house is the "Four Pearls," which has been made a great blessing to many souls. Next to preaching and singing the wonderful Gospel of the Lord Jesus, I find that distributing pure reading matter is a mighty power, and has helped a number that I know of to see the way of truth and life.

When I go to aid pastors in revival work, I always take some of your precious publications and books with me. I have just returned from a five weeks' tour, and amongst the persons who bought books was a little girl about twelve years old. She purchased "Four Pearls," and in the meetings which I conducted for children shortly after, she gave her heart to Jesus. The next day she told me she had read the "Pearls" all through to find a good text for her father's birthday. The Lord must have given the child the right one, for the father came to Christ, was converted, and has joined the Church.

For the encouragement of the dear ones who are making use of the Prayer Roll, and are interceding earnestly for the extending the kingdom of Christ, I would say the word of the Lord has not returned void. He has answered their prayers.

Since writing you last, God has gladdened my heart by seeing 157 persons profess conversion, and about 100 seek the blessing of entire sanctification—to God be all the glory. The results have been marvelous and delightful. One man, who was opposed to holiness being preached, was fully sanctified, and gave the pastor $25 towards the expenses of the meeting. Two sisters who had not spoken to each other for over two years, received the second blessing, and fell on each other's neck and wept and rejoiced.

Mrs. Blandy's example is worthy of imitation. Every evangelist when leaving a place where God has given success, should endeavor to get in the hands of those converted and sanctified some good reading on this line of holiness—either a periodical, book, or a tract at least. By this means they are likely to have their "goings established," and their healthful spiritual growth will be promoted. Evangelists who say "Good-bye" to the children whom God has given them, without furnishing them with some *spiritual nourishment*, make a great mistake. It is one thing to get persons converted or sanctified, but it is of the utmost importance to get them *established in holiness*. Leaves of truth placed in their hands will be establishing.

WITH OUR CORRESPONDENTS.

MISSIONARY TRAINING INSTITUTE.—We desire to thank the readers of the GUIDE who have contributed toward reducing the mortgage of $7,000 to $4,500 on the Union Missionary Training Institute of Brooklyn, N. Y.

It has a country branch beautifully located and adapted for its purpose at Hackettstown, N. J., where the students take their first year's course—juniors and seniors only being in the Brooklyn Institute.

The mortgage at Hackettstown demands $1,000 to be paid on the $5,000 mortgage by May 1st. $300 of this are in hand, but $700 are *urgently needed* to save a property that is worth $10,000 to the Institute. It saves renting another house in Brooklyn.

As the Church is praying the Lord "to send forth laborers into His harvest," reader, shall an institution be crippled that has been sending over a missionary a month? If you are inclined to help on this stream of benevolence to the ends of the earth, send to Mrs. L. D. Osborn, 131 Waverly Avenue, Brooklyn, N. Y.

We hope our readers will carefully and prayerfully consider the above communication of Mrs. Osborn, and lend her aid, if possible.

PREACHING TO PRISONERS.—For a little more than a year past I have been holding a weekly service in the Mercer County Jail, located in this city, and the Lord has graciously owned and blessed the work.

Several men have professed faith in Christ, and many have manifested a desire to lead a new life. There have been some very interesting cases, and the Lord is laying a burden on my soul for prisoners which I cannot account for, unless it is His purpose to save some of them through my humble instrumentality.

If I had the means, I should like to go to other places where there are jails, and tell the prisoners that Jesus loves them, and wants to save them; but for the present, at least, I must limit my work to Trenton. I do not know that you will think it wise to devote any of your valuable space to this subject, but I should like to ask an interest in the prayers of your readers that the Holy Spirit may own and bless this work in the salvation of many souls.

Yours in sweet service for the Master,

S. F. GRADY.

This prison work is of great importance. Has not Jesus said, "*I was in prison, and ye came unto me*"? This brother will doubtless have his work of faith and labor of love among the hapless prisoners approved by his Lord in the final day—and all who are engaged in this blessed work.

A BEAUTIFUL BOOK—At our Conference home, in Trenton, we became pleasantly acquainted with Mr. Edward C. Parkinson. He presented us with a beautiful and interesting volume, "WONDERLAND." It is observations in California, Arizona, etc., with a series of attractive illustrations. It is charmingly written. The selling price is $1.25. Orders promptly filled.

THE MAY MOVEMENT.

We counsel every reader of the *Guide* to read the cover pages of this number. Ponder as well as read them, and pray about them. What hand will you have in this movement? Let heart and hand and feet be enlisted in this May effort to scatter the leaves of Gospel truth. Get a copy of the magazine, or a book on Holiness advertised on the cover pages, *into somebody's house where you live, before June 1st.* Do it for Jesus' sake.

PASSING NOTES.

OUR BOOK! It is making rapid progress. We are almost overwhelmed with matter from all parts of the world. The matter is Pentecostally glorious. It will burn its way to many hearts. It is possible *somebody's* testimony not yet received *ought* to go in, though we said the door would be shut April 1. If that means *you*, get it in *quickly*. Somebody's prayers brought upon us at Conference some marvelous *Pentecostal touches*, and, we verily believe, largely for the *rounding-up* of this volume, the crowning work of our life. Pray on, in our behalf, ye who know how to pray!

—WHAT PENTECOST DOES:

It purifies the affections, and concentrates them upon Christ supremely, the "One altogether lovely."

It purifies the thought-realm, utterly excluding carnality.

It rightly adjusts the will, putting it into complete harmony with God's will.

It purifies every ambition and aspiration, setting them Godward.

It enkindles in the whole being a flame of Divine love.

—***Ponder this Divine counsel:*** I. Cor. 10 : 12.

—"DAYS OF POWER."—We want two or three copies. Any one having a copy to spare will please write us.

—REV. JOHN PARKER, still one of the most effective Camp Meeting Workers, can make some more engagements for the summer. Address, Mount Kisco, N. Y.

—REV. JOHN THOMPSON, Philadelphia, is still greatly afflicted on account of his impaired eyesight. But he is rejoicing in the Lord. Continue to pray for him.

—***Hold it fast.*** That is, hold fast the ***Old Bible,*** from Genesis to Revelation, despite the modern critics.

—DR. BISHOP, pastor of the Reformed Church, East Orange, N. J., has published a sermon on "*Jonah, the Keystone of the Testaments.*" It deals heavy blows at the skeptics.

—CONVENTIONS.—Any preacher within the bounds of the New Jersey Conference, desiring a Holiness Convention, let him address Rev. W. B. Osborn, Conference Evangelist, at this office.

—THE NEW JERSEY CONFERENCE SECTION of the great "*International Prayer Roll*" was over ***20 feet long.*** Added to the Great Roll, ***1,300 feet,*** it extends the sweep of prayer and faith considerably.

—***How about this?*** Read Heb. 12 : 12, 13.

—THE CAMP MEETING SEASON will soon be here. The great Pentecostal Gathering at Mountain Lake, Md., commences July 5th. Address Rev. John Thompson, 2002 Brandywine Street, Philadelphia.

—***Strike a telling blow, somehow, at Satan's head, before summer.***

—*Good Companions.*—Brother John Thompson's "Echoes from Mountain Lake," and Brother J. H. Smith's "Training in Pentecostal Evangelism," make good companions. Get both of them quickly.

—"SANCTIFICATION IN A NUTSHELL"—By Dr. McWherter, Tenn., just received. It is instructive. 5 cents each; 50 cents per dozen.

THE DEVOTIONAL HOUR.

THE HEART FIXED.—"O God, my heart is fixed; I will sing and give praise, even with my glory."—Psalm 108 : 1.

Happy those who can look to Heaven and say that—"*O God, my heart is fixed.*" And then the "*I will sing,*" etc., wheels into line fitly. Freight the atmosphere with your *praises.*

"Thee, Jesus, may our voices bless;
Thee may we love alone."

THE CLOSET LESSON.

"Let us not be desirous of vainglory, provoking one another, envying one another."—Gal. 5 : 26.

Alford translates the first member of the passage thus: "Let us not become vainglorious."

On this he remarks:

"'Let us not become'—a mild and at the same time a solemn method of warning. For while it seems to concede that they were not thus as yet, it assumes that the process was going on which would speedily make them so.

"'Vainglorious' would include all worldly honor, as not an object for the Christian to seek."

The Apostle sorrowingly says to these Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" (*Marg.*, "Who did drive you back?") And again, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

We have the same exposures; there are temptations to vaingloriousness, to provocation, and to envying one another. Our safety, our only safety, is in having these carnalities of our nature entirely eradicated. They may be washed out by the blood of Jesus utterly, and love, perfect love, hold "a pleasing reign" in every part of our being.

DIVINE GUIDANCE.—Israel of old was under God's peculiar guidance, manifested in three different ways—the pillar of cloud and fire, to direct their general journeys; the Urim and Thummim, for Aaron to consult, in particular cases (Numb. 27 : 21), and wise counselors, guided by God, in individnal and smaller matters, as Moses (Ex. 18 : 15; Numb. 9 : 6–8, etc.), Hobab (Numb. 10 : 31). It is remarkable that several cases occurred where they acted without consulting God, and always suffered for it. (See Joshua 9 : 14, 16; Numb. 14 : 40–45.)

It is ours to obey the instruction, "Commit thy way unto the Lord, trust also in him, so shall he bring it to pass." The committal to God is always honored in bringing to pass what will glorify Him.

GOOD WORDS FROM THE PSALMS.

"I cried unto God with my voice, even unto God with my voice; and he gave ear unto me."—Psa. 77 : 1.

Two great facts here stated: "*I cried unto God*"—even with my voice—"*and he gave ear.*" He was in trouble, and he needed to cry unto some one. His cry was intelligently directed to the right source, and with marked success. A similar action will ever bring like results. Let *troubled saints* take note of this.

"I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."—Psa. 77 : 3.

"Was troubled." He was *violently agitated,* or disquieted (Psa. 39 : 6 ; 42 : 5.) His sad state was contrasted with former joys: he "complained." This is the weakness of humanity under the heavy pressure of trouble. To complain of God, as though he could deal unrighteously with us, is wicked; to complain of ourselves, however, is admissible—complain of our want of fidelity, etc. His "spirit was overwhelmed"—ready to faint; he was in extremity, and that was "God's opportunity."

"Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"

"And I said, This is my infirmity: but I will remember the years of the right hand of the Most High."

"I will remember the works of the Lord: surely I will remember thy wonders of old."

What a question!—"Hath God forgotten to be gracious?" Yet in times of trouble God's people are often tempted on that line.

But the Psalmist made a grand transition when he remembered the past—the gracious dealings of God with him—"the years of his right hand." When such grateful remembrances are called up, darkness will flee away, and light will break in upon the troubled soul.

FEELING AND FAITH.—"There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class—those who live chiefly by faith—remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine."—*Professor Upham.*

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 5 : 2.

A pure, blessed saintly exercise—a grand, all-controlling motive.

"And he's an heir of heaven who finds
His bosom glow with love."

DAILY BIBLE CALENDAR—MAY.

1. Ephes. 6 : 11 ; Rom. 16 : 20 ; Ephes. 6 : 18 ; Psa. 22 : 23.
2. I. John 2 : 24 ; I. John 3 : 8 ; II. Cor. 13 : 7 ; Psa. 146 : 10.
3. Exodus 14 : 13 ; Exod. 14 : 14 ; II. Tim. 4 : 22 ; Jonah 2 : 9.
4. I. Peter 5 : 8-9 ; Ephes. 6 : 16 ; Psa. 20 : 1 ; Psa. 63 : 5.
5. Ephes. 4 : 30 ; John 14 : 16 ; Psa. 51 : 12 ; I. Peter 4 : 14.
6. Ephes. 5 : 17 ; Prov. 3 : 17 ; Ruth 2 : 12 ; Psa. 67 : 5.
7. Matt. 12 : 50 ; John 14 : 21 ; Luke 21 : 36 ; Psa. 99 : 5.
8. Heb. 10 : 22 ; I. John 3 : 24 ; Luke 17 : 5 ; Psa. 134 : 2.
9. Heb. 12 : 13 ; I. Peter 5 : 4 ; Psa. 66 : 19 ; Ephes. 1. 3.
10. I. Chron. 28 : 8 ; I. Kings 2 : 3 ; Job 33 : 26 ; Psa. 103 : 17.
11. Mal. 3 : 10 ; Joel 2 : 26 ; Psa. 92 : 5 ; Exod. 15 : 11.
12. Matt. 10 : 16 ; Psa. 139 : 10 ; Job 40 : 4 ; Isa. 12 : 1.
13. Phil. 2 : 5 ; John 12 : 24 ; Col. 1. 3 ; I. Peter 5 : 11.
14. Luke 12 : 32 ; Judges 5 : 31 ; Psa. 86 : 12.
15. Deut. 27 : 10 ; Prov. 3 : 4 ; Psa. 30 : 7 ; Psa. 9 : 14.
16. Zech. 8 : 9 ; I. Thess. 5 : 24 ; Luke 18 : 1 ; Rev. 4 : 11.
17. II. Chron. 15 : 7 ; II. Chron. 16 : 9 ; Psa. 109 : 4 ; Psa. 79 : 13.
18. Hab. 2 : 3 ; Deut. 2 : 7 ; Deut. 4 : 22 ; Isa. 51 : 3.
19. Rev. 3 : 2 ; Psa. 31 : 24 ; Psa. 7 : 1 ; Psa. 40 : 4.
20. John 15 : 9 ; John 8 : 32 ; Psa. 69 : 13 ; Psa. 116 : 5.
21. Isa. 35 : 3 ; Isa. 41 : 13 ; Deut. 26 : 7 ; Rev. 15 : 4.
22. Exod. 34 : 14 ; II. Tim. 2 : 12 ; II. Kings 19 : 19 ; Prov. 3 : 33.
23. I. Sam. 12 : 20 ; Num. 10 : 29 ; Psa. 138 : 7 ; Psa. 116 : 7.
24. I. Thess. 4 : 1 ; II. Chron. 32 : 8 ; Psa. 5 : 8 ; Psa. 71 : 14.
25. John 12 : 16 ; Job 36 : 11 ; I. Chron. 29 : 12 ; Psa. 36 : 7.
26. Prov. 3 : 3 ; Job 17 : 9 ; Psa. 61 : 2 ; Heb. 13 : 15.
27. Psa. 96 : 2 ; Heb. 9 : 12 ; Psa. 25 : 4 ; II. Cor. 9 : 15.
28. I. Chron. 16 : 12 ; Psa. 92 : 14 ; Psa. 71 : 18 ; Rev. 19 : 5.
29. Lev. 20 : 8 ; Gen. 24 : 40 ; Psa. 3 : 4 ; Psa. 108 : 4.
30. I. Tim. 6 : 17 ; I. John 5 : 10 ; II. Chron. 20 : 12 ; Psa. 138 : 1.
31. I. Thess. 5 : 11 ; Prov. 22 : 11 ; John 21 : 17 ; Psa. 35 : 18.

"The Guide International and Interdenominational Prayer and Tract Union."

RULES.—To pray each morning at 9 o'clock for all on "*The Prayer Roll*," and for the objects of "The Union."

To observe the day of Special Prayer, which, this month, is

TUESDAY, MAY 18TH,

The Scripture for the day is, Ephesians, first chapter, 1-14 verses; hymn No. 609 in the Methodist Hymnal.

Let the day be faithfully observed. Noon is probably the better hour for this service, but let the heart be going out in prayer throughout the day, expecting Divine communications.

THE PRAYER ROLL AT CONFERENCE

We used a section of the *International Prayer Roll* at the New Jersey Conference. Requests came in freely. In a few days it was over **20 feet long.** The times given to silent prayer on this behalf were impressive. Prayer offered, we believe, reached the throne. This section is now added to the Great Roll, **1300 feet in length,** containing several sections. Those who are specially interested in the New Jersey Conference section are desired to continue in prayer for all who have been placed upon *The Roll*, and to mingle with their prayers petitions for all that are on the *General Roll*. Thus let us have a vast circle of prayer stretching round the globe.

PRAYER REQUESTS.

The following specimens will indicate how "*The International and Interdenominational Prayer Roll*" is stirring the hearts of the people. Our rule is not to publish these requests:—

A Sister in California writes:

"Please add my name to your list, that I may be filled with the Spirit and have a clear perception of God's will for service, the abiding presence of Jesus in my heart, the restoration of my eyes that I may see without glasses, and that God will so order my affairs that I can keep one or more native Bible readers or teachers. I am very desirous of this."

A Brother in New Hampshire:

"Lately I have been reading the GUIDE TO HOLINESS, and it tells of a richer and deeper experience than I have. And I, as a Chistian, want all there is in the religion of Jesus Christ for me. I believe in holiness as a second work of grace, and, Bro. Hughes, I am longing for this experience—for the baptism of the Holy Ghost. I am saved; my sins are forgiven; but at times I have such a hunger! as if I have not all there is for me. I long for the indwelling of the blessed Holy Ghost."

Such soul-hungerings are begotten of the Holy Ghost, and will surely be satisfied. The promise is, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

TRACT DISTRIBUTION.—We are desirous that those connected with our "*Prayer and Tract Union*" shall be very active in the work of tract distribution. The Church and the world both need it; and if people professing holiness do not work on this line, who will? The subscribers to the GUIDE ought to scatter thousands, or millions, of pages of tracts annually. See our Literary Department for a notice of tracts to be used this month particularly. All who can, will do well to spend one afternoon in the week in this service. Invalids at home may hand out tracts to friends calling.

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—Boston City Mission, in eighty years, has collected for the poor $1,218,620. Twenty-three missionaries are employed.

—William Lampson, a bachelor of Leroy, N.Y., has died, leaving Yale the bulk of his estate, which is reckoned worth over $1,000,000.

—Institutions are thriving in this country more, perhaps, than homes. If we had more and better homes we would need fewer institutions.

—In South Jersey there has been much Church consolidation. Halls and churches have been crowded, even at prayer-meetings. Many rose for prayers.

—Miss Victorine Artz, of Chicago, has given to the Boston Public Library $10,000 to be devoted to the formation of a Longfellow Memorial Collection.

—The American Board of Missions removed the debt of $100,000, and the Church membership of the Congregational Churches increased 20,000 during the year.

—Revival services for railroad men were held in Mott Avenue M. E. Church, New York, during two months in '96. More than thirty-nine of the men joined the Church.

—The Danish Lutherans in North America—organized into a Church in 1872—have for several years been separated into two distinct bodies. They have now united and form one body.

—The Methodist Hospital in Brooklyn, N. Y., began with fifty beds; it now has 111, thirty-seven of which have been endowed. Two cribs have also been endowed. The property is valued at $800,000.

—In South Boston, eleven Churches—three Methodist, three Episcopalian, two Congregational, two Baptist and one Presbyterian—united in a revival, the pastors and the rectors doing the preaching.

—Mr. Marshall Field has tendered the Field Columbian Museum $2,000,000 for a building-fund on condition that the city of Chicago shall set aside twenty acres of land on the Lake Front Park and dedicate it to the institution.

—Mr. F. Murphy has been laboring in Boston. At the end of the first week the arrests were twenty-five less than in the corresponding week of '96. In the second week they were twenty-three less; in the third week thirty-six less, and in the next week they were 184 less.

—The Methodist family has nearly one-third of all the societies in the United States. It has 90,000 itinerant preachers. In the value of Church property, $132,140,179. Including only Church edifices, furniture and grounds, the Methodist family also stands first.

—A revival at Otterbein University, Westerville, has produced great good. After a season of prayer one Sabbath, the students went forth with Bibles and Song-books and visited the whole town, which brought crowds to the services. The meetings were continued seven weeks.

—Miss Kate Grunod, of the Wyandotte tribe of Indians, Miss Lily Wind, of the Canada tribe of the Ottawas, and Miss Phœbe Hood, the daughter of a Pawnee chief, have recently been graduated as trained nurses from a Philadelphia Hospital. These are the first Indian women who have ever taken such a course.

—There are fifty-two penitentiaries and over 17,000 jails in the United States. They cost $500,000,000 to build them. In one year 900,000 persons were incarcerated. The criminal expense to the country is not less than $100,000,000 annually. The greater of this is occasioned by the drinking habits of the people.

—St. Cloud, Minn., has been visited with the spirit of unity. All the Churches have united for evangelistic work, and they believe that it is unchristian to multiply local Churches where they are not needed for the extension of Christ's kingdom. Since 1850 Church membership has increased from one out of every fourteen to one out of every four and a half of the population.

—A Social Economic Conference was recently held in Chicago. Dr. Washington Gladden was one of the speakers. All kinds of reformers were present, even socialists and anarchists. Men and women with all sorts of fads were there. One of the subjects of Dr. Gladden was, "The Social Basis Afforded by the Sermon on the Mount." He said, "The beginning of all reform is in the heart of the reformer."

—Rev. E. P. Hammond has held a most successful series of Evangelistic services in Cincinnati. His labors are largely directed to children. He preached three times on the Sabbath and the same on other days. In one day he believed that 100 were brought to Christ. Twenty-seven years had rolled away since Mr. H.'s former visit to the city, and he found that many of those who were then converted are now pillars in the Churches. He also met with many who claimed to be his spiritual children at other places. It is said that General Booth of the Salvation Army was directed very largely through Mr. Hammond's example to devote himself to evangelistic work.

IN FOREIGN LANDS.

—There are 252 missionaries in Syria and Palestine.

—Of 611 paupers in Edinburgh poor-house, not one was an abstainer; and 407 admitted that their poverty was due to intemperance.

—At Brazil, the largest country in South America, with a population of 16,000,000, there is said to be only one missionary to every 138,000 souls.

—Bishop Thoburn, of the Methodist Episcopal Church, says he expects to witness 1,000 Christian conversions in India every month during this year.

—The Rhenish mission in Sumatra is a great success. At the last report there were 6,000 candidates for baptism in the Battak tribe, 1,000 of them being converts from Mohammedanism.

—Professor Headland, of the Peking University, is authority for the statement that the Emperor of China is now systematically studying the New Testament, and is at present reading the Gospel of St. Luke.

—There are 12,000,000 adherents of the Greek Church, and of Nestorians, Armenians, Maronites, Druses and Syrians in northern and western Asia, whose Christianity needs the spiritualizing power of Protestantism.

—A learned Chinaman said to a missionary: "I like your doctrine, though I never heard you preach. I have seen it: my servant was a devil before he professed your religion, and now he is like an angel. I can trust him with everything, and he is in love with everybody."

—Mr. Hoshi (the minister from Japan recently visiting Atlanta) states that the missionaries in Japan are doing a great deal of good. It is very difficult, he declares, to convert the natives from their belief in Buddha and Confucius. The marriage age is fifteen for girls and sixteen for boys.

—Those who would dissuade us from evangelizing countries possessing an ancient civilization get no sympathy from Sir Charles Elliott, who, after forty years in India, says, "It is impossible to shirk or conceal the feeling that the Christian religion is the one pre-eminently excellent, and that the morality of the Christian faith is what is most desirable for India."

—The Home Mission Committee of the Presbyterian Church, Canada, employs 419 missionaries and catechists, and has 354 mission fields, 1,044 preaching stations, 15,604 communicants, and 11,633 families under its care. The Treasurer's account is largely in arrears, and an earnest appeal is being made to the Churches for more liberal contributions immediately.

—Between 2,000 and 3,000 converts are reported at the Methodist Conference in Sweden. Wonderful work has been done in Upsala, the university town.

—The Church of England has 1,778,351 communicants in England and Wales; the nine leading Nonconformist Churches 1,807,723, of whom the Wesleyans have the largest number, 529,786, and the Congregationalists next, 406,716.

—A young lady has been received into the Methodist Female Institute in Rome, Italy. She had been a member of the order of Sepolti Vive (buried alive). Her head was shaved, and every day she had to dig her own grave and lie in it two hours. She became ill and was nigh unto death, but she became alive to the truth and cast off all the doctrines and practices of Popery and is now a thorough Protestant.

—Professor Panditt Gopal Chunda Sastra, M. A., son of Ras Bahadon Gowree Sankar, a wealthy landlord and influential merchant, has been baptized by a missionary of the Church of England in India. He is an accomplished oriental scholar, has been an extensive traveler, and a preacher and teacher of Hinduism. He describes his conversion thus: "By reading both Testaments I have been able to understand the true religion and the only Mediator."

—Says an English writer: "From Senegambia, 4,500 miles across to Abyssinia, with 90,000,000 people, and 100 languages into which the Word of God has never been translated, the Soudan lies, unentered, almost untouched. Imagine England and Wales, Scotland, Ireland, Norway and Sweden, Denmark and Switzerland, Holland and Belgium, without a single Christian, and of course no minister, and you have a faint conception of the spiritual need of the Soudan."

—Miss Fenely, a missionary of the Church Missionary Society in Uganda, describes a church, dedicated at Mengo, which will hold 7,000 people and is always filled at the Sunday services. She says: "Its size is immense, and all built of reeds in the same way as our house. There are over 200 trees in it as pillars to support the roof. When you think that each of those trees took 100 men to drag it up the hill, you get some idea of the labor expended on it."

—It is only a few years ago since the Methodist Mission was established in Mexico by the venerable Dr. W. Butler, who still survives, and now there is a Conference with a Theological Seminary, a Boys' School, and five Presiding Elders' Districts. At the late session of Conference, the cup that was used at the Sacrament of the Lord's Supper was used at the first Protestant services in Mexico by Protestant chaplains in the French army in the days of Maximilian.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

MONTHLY REVIEW.

A GREAT MAY MOVEMENT!

May is a beautiful month! The April showers have brought forth May flowers in great profusion. How the atmosphere is freighted with the rich perfume!

Now, then, beloved friends, we must not tread in the flowery paths of this delightsome month without having our steps ordered in usefulness. We should do something for God and for humanity. We should serve our generation this month. We should make our mark in true holiness and put a bright impress upon somebody's brow.

How shall we do it? you ask. We will tell you. It is in the realm of HOLY LITERATURE that we would have you move, *for thirty days at least*, wisely, energetically, and effectively. We call upon the readers of the GUIDE, far and near, *everywhere* in this broad land, to carry light and blessing to the homes of the people. How?

First. A MAY CANVASS FOR THE GUIDE.

We want to enroll before June 1st *one thousand new subscribers.* It can be done, it ought to be done. *Who will help?* Let the motto be, *"I will try to get one more!"*

Note 1. All subscribers obtained this month will date from July 1, and the numbers for May and June will be sent free, while we have them.

Note 2. Any one sending us a new subscriber, and remitting *one dollar*, may have a copy of our beautiful gem of a text-book, "FOUR PEARLS."

Note 3. The three PREMIUM OFFERS announced on the second page of the cover are good until June 1st.

A GREAT MAY BOOK SALE!

We desire to send out before June 1st a great lot of HOLINESS BOOKS. We have offered on the pages of the cover choice selections from our stock. Read them over, determine what you want, and send your order forthwith. We offer you in this connection

A CHEAP PENTECOSTAL LIBRARY!

Everybody's Library—a real Holiness Library—advertised on the last page of the cover—A Library of Twelve Books for *Three Dollars!* Look at it! Will do good anywhere.

CHOICE HOLINESS WORKS.

Mrs. Palmer's Life. Dr. Roche, who is preparing this work, is using his best endeavors to have it in readiness for the press at an early date. In the hands of the gifted author the character and life of this beloved saint of God will be accurately and attractively portrayed. Her numerous friends will be gratified when they shall have the privilege of procuring a copy. From what Dr. Roche has told us, we are led to expect that we shall be able to issue it some time in June. We shall make a definite announcement in our next.

God's Financial Plan. By Rev. S. B. Shaw, author of "Touching Incidents." Price not given.

It has nineteen chapters, going back to God's Financial Plan for Adam in Paradise. Coming down to the Gospel Age, we notice these, among other chapters:

Prophecies concerning the Liberality of the New Testament Churches.—Should Christians Pay as much to the Lord's Work as was required of the Jews?—Should Christians Tithe their Income, and give Systematically?—Some of the Advantages of Systematic Giving to the Cause of God.

This book should have a wide circulation; it is expected that it will.

Salvation Echoes, No. 3. By Rev. John Thompson. This is a full report of the last Camp-Meeting at Mountain Lake Park. Price, 25 cents.

This booklet is gotten up in a neat form. It is very interesting and edifying. Any one procuring it, if not able to go to camp meeting, will have a camp meeting at home—sermons, testimonies, and other exercises—and if so inclined, can have a good shout over it. Address Rev. John Thompson, 2002 Brandywine Street, Philadelphia.

Wherever practicable, we would advise that the work of Rev. J. H. Smith, "*Training in Pentecostal Evangelism*," should accompany it. Price, 35 cents. Either or both can be supplied by us.

Training in Pentecostal Evangelism. By Rev. J. H. Smith, Evangelist. Price, 35 cents.

At the last Mountain Lake Park Camp Meeting there was inaugurated a "PENTECOSTAL TRAINING INSTITUTE," under the direction of Rev. J. H. Smith, the successful evangelist. This work contains seven chapters, the proceedings of seven days—the topics, the reviews, the testimonies, the Bible Readings, and other varied exercises—making up a series of chapters in connection with a movement of great interest, and vitally connected with the cause of GOSPEL EVANGELISM. People should read about it.

It is embellished with portraits of Rev. John Thompson, designated Pastoral Evangelist; Rev. J. S. Inskip, "Apostolic Evangelist;" Rev. William Taylor, "Missionary Evangelist;" Dr. S. A. Keen, "Conference Evangelist;" and Rev. J. H. Smith.

This book has food for pastors. Every pastor should be a Gospel Evangelist: and any one who presents a pastor with a copy will do him a real service.

FROM CHRISTIAN PUBLISHERS.

"Consecration."—A sweet, precious little volume, that may be carried in the pocket. Published by H. L. Hastings, Boston. Price, in neat cloth binding, 25 cents each; in paper covers, 10 cents each; per dozen, 75 cents.

The leading thought is, ***"I am the Lord's,"*** and it is beautifully presented. Note these loving sentences:

"'I am the Lord's.' I did not deserve His love first, yet He loved me. I do not deserve it now, but yet He loves me still. I did not begin it; I cannot prevent it. He loves me, not because *I* am good, but because *He* is good. I must still let Him love me, for He will, and I must yield to His love, for it 'constraineth' me. How can I resist such love, and such a Friend?"

Whoever invests 75 cents in a dozen of this little treasure, and gives them to friends—saints or sinners—will do a good work.

Autobiography of Charles Force Deems, D.D., LL.D. Late pastor of the Church of the Strangers, New York City, and President of the American Institute of Christian Philosophy;

And Memoir: By his Sons, Rev. Edward M. Deems, A.M., D.D., and Francis M. Deems, M.D., Ph.D. Price, $1.50.

An autobiography of one of the most eminent ministers of his day. He was a real Gospel minister, who has left a bright impress upon his generation. His ministry was in the Spirit. The record of his life and work is grand. His catholicity and spiritual aggressiveness led him into a wide sphere of usefulness, not only within the bounds of his immediate congregation, but in the Church universal. Whoever reads this volume will be thrilled, enlarged in faith, and inspired to work for Jesus.

Hero Tales from Sacred Story. By Rev. Louis Albert Banks, D.D. With allegorical representations from famous modern Paintings and Sculpture. Published by Funk & Wagnalls, New York. Price, $1.50.

The book consists of a series of eighteen retold Bible tales, vignette pictures of the most noble and inspiring deeds and lives of the Sacred Writ, from the time of Samson to the days of Paul. Each story is complete in itself, and, as such, has an interesting literary value, at the same time carrying with it an influence far beyond that of a tale of modern life.

Moreover, Dr. Banks draws a lesson from each of the characters. The stories are delightful sermonettes, so entertainingly put that they cannot fail to attract and hold the attention of youthful readers.

The book is handsomely, even sumptuously, illustrated with 19 full-page half-tone plates from famous modern paintings and sculpture.

We commend this work to the attention of our readers, as especially attractive to young people, and indeed to all classes.

Christian Citizenship. A Manual, by Carlos Martyn. 12mo, cloth, 224 pp. Price, 75 cts.

This book indeed is the first and only one of its kind. It deals with the deep, vital issues which confront us to-day as a people and as a nation. Not a word is wasted; not a sentence that is not straight to the point. It is surprisingly comprehensive, delightfully original.

Dr. Martyn is one of the ablest and most earnest exponents of the cause, whether with the pen or on the platform. He has discussed the subject under three chief divisions. In Part I., *Citizenship in the United States* is treated in two chapters, one on the *male* and the other on the *female* citizen. In Part II. the author explains why it is necessary to qualify *citizenship* by the highest adjective, *Christian*. Part III., entitled the *Arena*, is a series of brilliant chapters on the moral, social and political questions which demand settlement in this country.

We doubt not intelligent readers will be attracted to the perusal of this able work.

NOTES AND COUNSELS.

☞ ***Read, study and pray over what is on the covers of this number; then act at once.***

—PHILAFRICAN LIBERATORS' LEAGUE. We have received the Constitution and two tracts from this important organization, viz.: "The Duty of America towards Enslaved Africa," etc., and "The Open Sore of the World—Africa's Internal Slave Trade." Our readers should have them. Address, Office of the Philafrican League, Room 513 United Charities Building, New York.

—*Get the Commentary* of Dr. Godbey on Revelation—the first of a series of four volumes on the New Testament, from a Holiness stand-point. $1.00.

—EVERY ONE of the readers of the GUIDE should have a copy of "*Four Pearls*"—15 cents—to carry in the pocket or keep on the closet table.

—*Be sure* you will be edified if you get a copy of "THE TRUTH AND THE WAY," by Rev. H. B. Scudday, evangelist. Price, 50 cents.

—*Spring House-Cleaning!* When the walls are all made pure and white, hang up in the sitting-room, or one of the bedrooms, Mrs. James' beautiful Wall Roll, with her portrait. Costs only 75 cents.

—*Let your Children have it!* What? Why, "Touching Incidents; or, Remarkable Answers to Prayer" (Children's Edition. Well Illustrated.) By Rev. S. B. Shaw. Only 65 cents.

SCATTER THE TRACTS!

☞ *Let no subscriber to the* GUIDE *be without a package of "Phœbe Palmer Leaflets," or some other leaflets. Put one in a letter or hand one to a friend making a call.* (50 in a package.) 10 cents.

Miss Isabella S. Leonard's series of tracts are excellent:—1. What is Depravity? 2. Pardon and Purity—how received. 3. Her Experience. 4. Scriptural Holiness. 5. The Perfection of Love. 3 cents each; 30 cents per dozen.

"*The Longer and Shorter Way Tested.*" By Mrs. Phœbe Palmer. 2 cts. each; 20 cents per dozen.

"*The Propriety of Expecting Full Salvation in this Life.*" 3 cents each; 25 cents per dozen.

"*Experience of Mrs. Jonathan Edwards.*" 3 cents each. 25 cents per dozen.
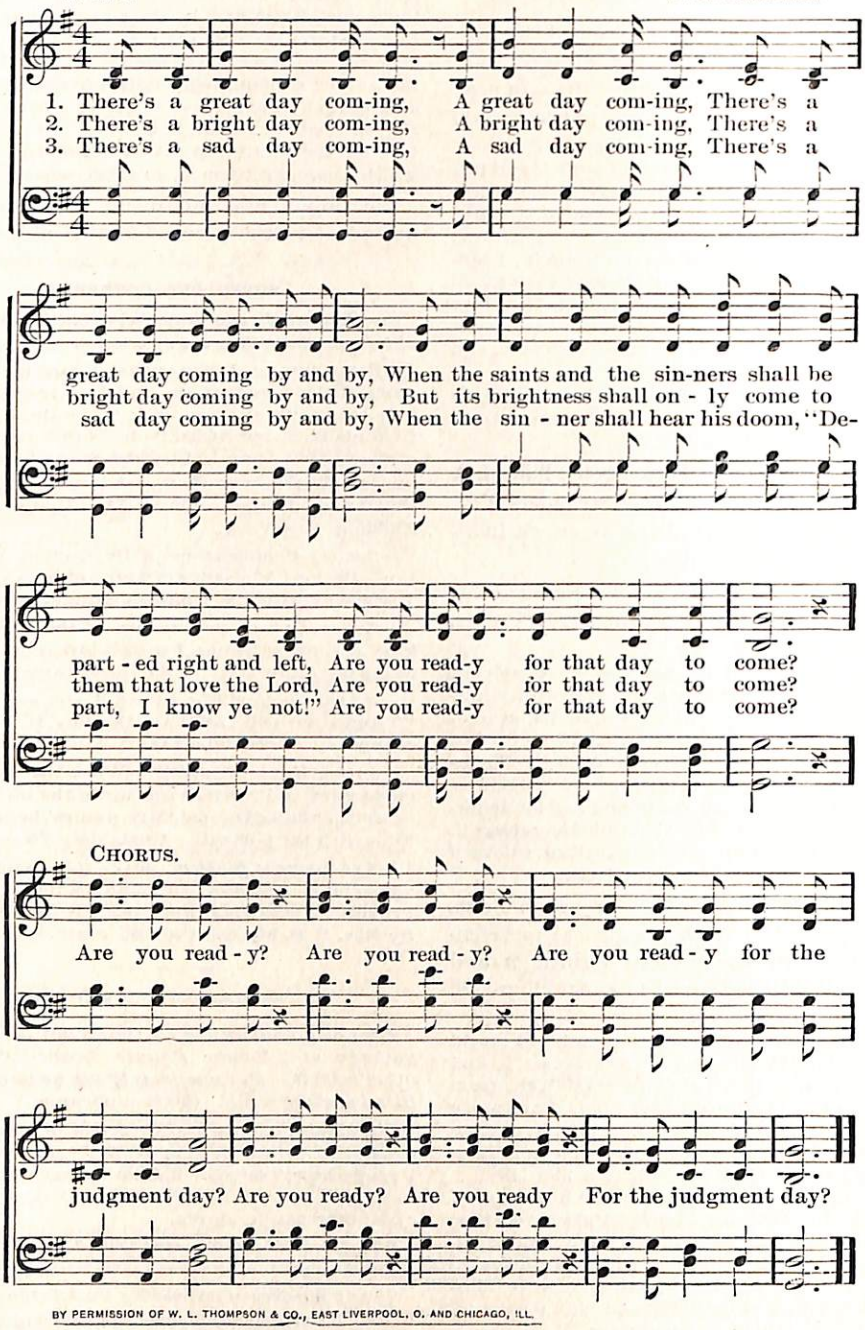
Handbill Tracts. Large assorted packages. 25 cents each.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 81. THERE'S A GREAT DAY COMING.

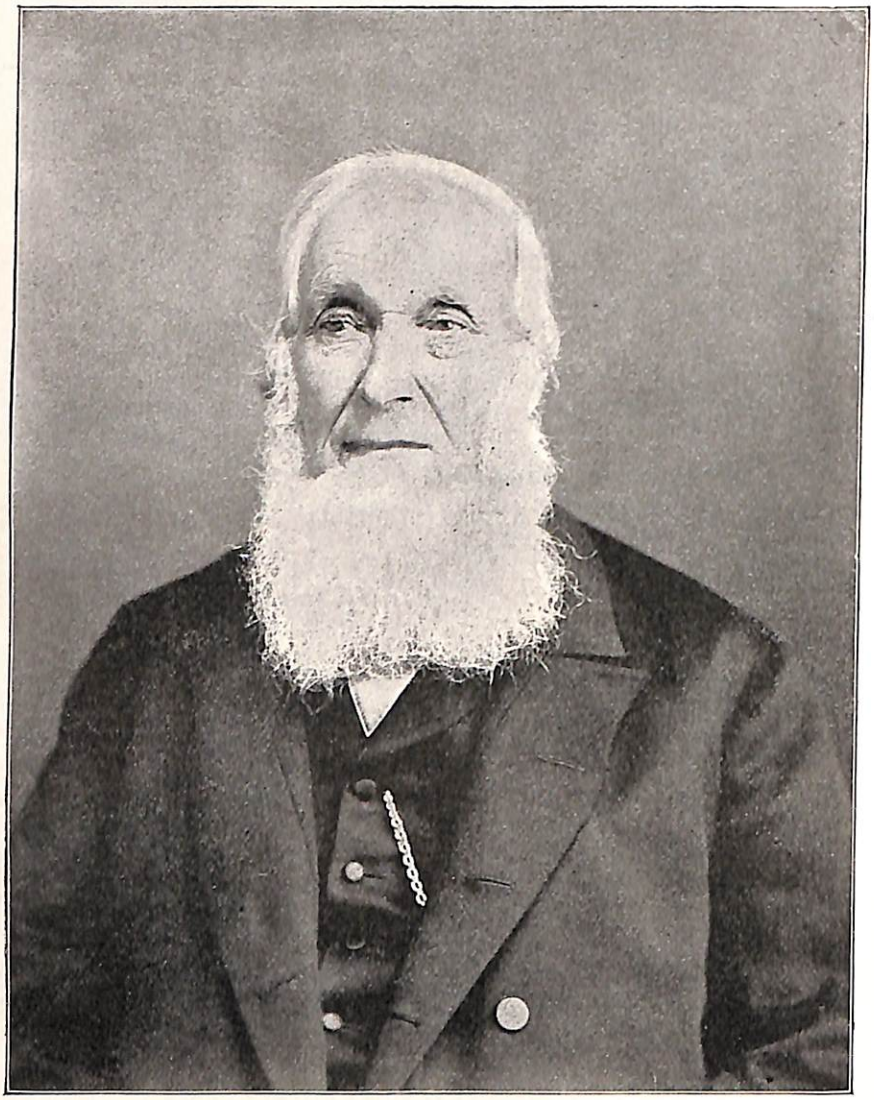
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This is a selection from "SONGS OF THE PENTECOST" the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.





Asa Mahan.

Rev. Asa Mahan, D.D. was an able expounder of the doctrine of Bible Holiness, and the author of the standard work, "The Baptism of the Holy Ghost."

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

JUNE, 1897.

THE FIRST WORD. **"Truly God is good to Israel, even to such as are of a clean heart."—Psa. 73 : 1.**

"O God, most merciful and true,
Thy nature to my soul impart;
Stablish with me the covenant new,
And stamp Thine image on my heart."

"To real holiness restored,
O let me gain my Saviour's mind,
And in the knowledge of my Lord
Fulness of life eternal find."

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF TEMPTATION.

Jesus was tempted! The scene is laid immediately after His baptism. The fourth chapter of Matthew gives us the marvelous story. It was at a time of physical weakness, after he had fasted forty days and forty nights, and, as the record says, "*He was afterward a hungered.*" That blessed Son of God knew the keenness of the hunger-pangs. Let the hungry ones remember this.

The enemy was in full strength. He came with deadly design. He tried his most subtle arts. He put forth all his diabolical energy. His first assault was at the point of bodily weakness: he always strikes at the weak point. His second attack was spiritual, seeking to induce Him to worship him. Strange that he should be bold enough to make such a suggestion to his Lord! But he is bold beyond comparison: he often carries the citadel by his effrontery. Not so here. He was met by an authoritative "Thus saith the Lord, Thou shalt not tempt the Lord thy God."

His last assault was on the line of presumption, appealing to his Sovereignty: "If thou be the Son of God, cast thyself down" (from the pinnacle of the temple): "it is written, He shall give his angels charge concerning thee." Jesus answered, "It is written, Thou shalt not tempt the Lord thy God."

The last verse is descriptive of a sublime victory: "Then the devil leaveth him, and behold, angels came and ministered unto him." The devil will leave when driven—he knows the power of Divine compulsion. Such conflicts are followed by angelic ministrations, which are refreshing.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

LIFE SUMMED UP IN A NAME.

BY REV. CHAS. W. L. CHRISTIEN.

TEXT.—"For to me to live is Christ."—Phil. 1: 21.

If we could have looked over St. Paul's shoulder, and watched him write, "For to me to live is ——," and then put his pen down, we might have wondered how he would finish the sentence. We might have found ourselves at a loss to think of a word or phrase that could possibly express all the meaning of his career. And when we saw him take his pen again, and complete the sentence by writing the holy name, CHRIST, we might at first have been surprised, or even startled. Yet the more we thought about it, the clearer it would have been that he could have used no other word, and certainly no other name, to sum up the moral of his life. What do the words mean?

I. They mean that *Paul loved Christ with all his power of love.*

He loved Christ because He had saved him. Meeting the blind, misguided Pharisee,—narrow, intolerant, hard, cruel,—He had changed him into a "meek, humble follower of the Lamb." And Paul knew that Christ had done it simply out of pure mercy and good will—that which he delighted afterwards to call "the love of Christ that passeth knowledge." And so the saved man brought his whole wealth of affection, poor as the offering was, and laid it at the Saviour's feet.

But he also loved Christ for His own sake. When he looked back upon the history of his nation, there were glorious characters whom he could not but admire—men who stood out from their fellows like stars of the first magnitude among the lesser lights above us—Abraham and Joseph, Moses, Samuel, Daniel, and Elijah—men who had the minimum of human weakness and the maximum of spiritual good. But when he looked at Christ, it was at the All-perfect One. Among the noble, He was noblest; among the pure, he was purest; among the lovely, he was most lovely. He had no defect, but all excellence. Everything that was splendid and divine found in Him its flower and completion.

And so for what He was, and for what He had done, Paul loved Him. Christ was the divine magnet towards which his heart turned by the force of the mightiest attraction that could ever act upon a human spirit. His was no formal or lukewarm attachment, but as whole-souled a devotion as ever dwelt within a human breast.

II. *Service to Christ was the one work of Paul's life.*

As soon as the Truth burst upon him, he surrendered himself to the Risen One who had met him, and the

first words that he uttered to Christ were the motto of all his after-life—"Lord, what wilt thou have me to do?" He felt that he had nothing to do now but to serve his new Master. What he should do, why he should do it, where he should go, when and how he should die—all the details of his life were points to be settled by Christ alone. If you had asked him what his wishes were on any personal matter, he would have referred all to Christ at once. Christ alone was Master, and he rejoiced to call himself His bond-servant. And this ran through the whole of his life. Christ came in everywhere. If anyone ever carried out the spirit of the words, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," it was this man who first wrote them. So all he did and all he suffered—and long is the catalogue of that through which he passed—was for Christ's sake. He had nothing to do on earth but to fulfil, either in doing or bearing, the will of his Lord.

III. *He had supreme sympathy with Christ.*

His heart had been brought into a beautiful harmony with that of Him he served. Christ loved men, all men, with a "pitying tenderness divine," and Paul could wish himself "accursed from Christ for his brethren's sake." Christ "went about doing good," and Paul spent strenuous years in passing to and fro to bless mankind. Christ died to save men, and Paul was willing to sacrifice himself at any time for the welfare of souls. Christ died for those who hated him, and Paul would willingly have died if his death would have led to salvation those who were his bitterest foes. There was nothing Christ wished so much as the conversion of souls—Paul was willing to be "all things to all men" that he might "by any means save some." Just as it is one life that flows from the root to the trunk, the leaves, and the smallest tendrils of the tree, so in Paul, one of the branches, there was the same life as dwelt in Him who is "the true vine." Infinitely less in degree, it was one in kind. Christ was reproduced in Paul. He looked at the world from Christ's standpoint, and felt about it as did the glorified Redeemer.

IV. *The joys of his life came from Christ.*

John Foster says that probably when St. Paul was living, he was the happiest man on earth; and very likely he was; but the happiness came from Christ. Of course, he had sources of pleasure that did not spring directly from his religion. There were the pleasures of intellect, for he was a cultured man; the pleasures arising from the love of nature, with whose Eastern beauties he was so familiar; the pleasures of art, whose most renowned masterpieces so often met him in his travels; the joy of unceasing activity; the superior delights of friendship,—and that he had the warmest of human hearts all his letters testify. But the loftiest pleasures of his life came from his union with Christ. There were the joys of his own assured salvation—he was "washed in the blood of the Lamb." He enjoyed that purest and most sublime of all earthly good—communion with Christ through the power of the Holy Ghost. He had the brightest hopes for the future, both for this life, which was the working out of God's plan concerning him, and for the great beyond. There were the joys coming from his work for Christ. God was using him to enlighten and save the souls of men. He was not toiling in vain. Men and women were being rescued from the very teeth of the destroyer, and brought into all the privileges of the Christian life. His heart overflowed with delight at the constant increase of the Church.

And thus it was Christ who filled his life with brightness. To have taken Christ away would have been like taking air from the lungs, or blood from the brain, or scent from the flower, or song from the song-bird. It was the hand of Christ that brimmed his cup with overflowing gladness.

Being so, the great man—and he was as great as good—could not actually have expressed the meaning of his life in any other way than by saying, as he did, that to him life meant nothing else, and nothing less, than—CHRIST. That holy name embraced and summarized the whole. His affections, his sympathies, his joys, his work, were too pure, too noble, too grand, too heavenly, to be described in any other manner. The more we study his character and trace his steps, the more we say, Here "Christ is all and in all."

We are to be "followers of them who through faith and patience inherit the promises," and St. Paul is among them. And He who gives the exhortation can bring all His children into such blessed union with Himself, that they may tread in the steps of the holy man to whom the Church owes so much, and who was one of the divinest men who ever trod our earth.

"I HAVE NO LEGACY to leave my children," said the eminent Dean Prideaux, "but pious poverty, God's blessing, and a father's prayers."

IN ALL MERCIES think not so much of them, as of Christ's love that sweetens them. By some stroke or another, God will take away the mercy that is not improved.

RICHARD BAXTER.—Addison somewhere relates that he once in a bookseller's store took up the self-written "Life of Baxter," and was not a little amused at the author's statement, that, in his early years, he had *narrowly escaped* getting a place at Court. This seemed an amusing paradox to Mr. Addison, who spent a great part of his life at Court, and whose ideas and estimates of things were formed among those to whom "a place at Court" seems just about the *chief good* of human life.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

June 6. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II. Tim. 1 : 7.

The spirit of timidity has no place among the qualities that make up a soldier of Jesus Christ. When Paul wrote this second letter to Timothy, he was near the day of his martyrdom. The crown was just in sight. His brave soul was soon to depart to be with his Lord. Not a tremor is felt, not a thought of surrender. How this letter rings across the centuries, rebuking cowardice and arousing the faithful to loyalty! Ours is not a religion of weakness. The spirit of almightiness throbs in it. We are strong because God is strong. Prayer is a power no mathematics can measure. Faith is power. Mountains move before its tread. Holiness is power. A saintly life is a dynamic agent against which the "rulers of the darkness of this world" hurl their principalities and powers in vain.

God has given us the spirit of a sound mind. There is a mental equilibrium, a serenity, a poise, a great brain-calm, when God's Spirit holds full sway. Holiness regulates thought, furnishes healthful topics, controls inordinate excesses, and hushes the wild voices of passion.

June 13. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12 : 2.

Worldly conformity is a hindrance to spiritual life. The world as it is at present is "no friend to grace." It is full of miasmas that will poison the soul. As the stage for the exhibition of the most loving providences, favor-

ing the weak, punishing the wicked, and vindicating the righteous in the long run, the world is a wonder to men and angels. But as the battle-ground of spiritual forces, where the great roaring lion seeks with malignant ingenuity to destroy the faithful, it becomes every candidate for heaven to be on his guard. Be not conformed to the world that Christ does not reign in as the acknowledged ruler. You bow down to a false god, who surrender to the authority that defies Christ. There is no difficulty in distinguishing what worldly conformity is. Whose banner floats over the card-table and the wine party? Where is Christ recognized and honored? The soul transformed by the Holy Ghost is a keen discerner of the good and acceptable and perfect will of God.

June 20. "My grace is sufficient for thee."—II. Cor. 12 : 9.

How quickly opposite experiences may succeed each other! A joyful day is followed by a troublous night. A rapturous hour gives place to heart-rending trials. Paul had been lifted in visions of glory. No language could express what he saw and heard. But a thorn in the flesh was given him, a genuine messenger of Satan, lest he should be exalted above measure. Though a mighty man in prayer, his threefold petition did not deliver him. Ah, beloved, it gave our Father an opportunity to show His distinguishing grace in its ample sufficiency! Only in this manner can you understand the strength of His grace. It is a signal experience to glory and take pleasure in infirmities, in reproaches, in necessities, in persecutions and in distresses for Christ's sake. What a catalogue of disasters! To endure them patiently would mark a high order of Christian faith; but to delight in them—to make them chime into a psalm of praise—is an astonishment to all who are strangers to the deeper things of God. When your strength lies in your weakness, and you are nothing and God is everything to you, you will glory in being the opportunity for Him to do the immense things that belong to His omnipotent grace.

June 27. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—II. Cor. 10 : 4.

The twentieth century sunrise will break over a spiritual warfare raging more fiercely than ever. Error of all kinds is deeply rooted, especially the evils that relate to sin and the soul. If you carefully read the passages relating to the warfare, you will discover they apply to the Christian. The Apostle here speaks of the enemies on the outside. There are strongholds to be pulled down, and it requires a special kind of warfare: it is by siege and attack. Intemperance is strongly intrenched. Its foundations are laid in selfish interests. Its walls are built of solid blocks of gold, mined out of the pittances of poverty. Infidelity is a stronghold, defiant, destructive, often devilish in its purposes. Lawlessness is a dangerous stronghold, and does some severe work in the youthful Christian ranks. The weapons against these hideous forces are not carnal. No use for carnal weapons in such a warfare. We must penetrate these strongholds with the sword of the Spirit. The Church must drill on her knees until she is fully equipped with the panoply of God. There must be a manifold intensity of the courage and faith that face iniquity, even unto death. There must be an uprising of that great host who are waiting to be sanctified just before they die, and some heroic consecrating to the work of holy living. There is too much rusty armor, too many holiday soldiers. The baptism of fire will multiply each one to a thousand. Let it be realized everywhere.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEYNOTE.—"O thou that hearest prayer, unto thee shall all flesh come."—Psa. 65 : 2.

FIRST WEEK.

Every true believer is largely indebted for his victory-life to this wonderful revelation from God: that He would have us regard Him as the hearer of prayer. His tender Fatherhood, the assurance of His favor and companionship in our daily life—these minister to our courage, our confidence, and joy. But to tell me that beyond all my personal resources of strength, sagacity, or wisdom, there is a power beyond myself, on which I can successfully call, in which I can find refuge, from which I can obtain all needful support and supply—the complement of all necessity, the needed sympathy in all my sorrow, and the saving grace to cover all my sins,—this turns my midnight into noon, and my tears to laughter. Is my lot an orphanage, a bereavement, a painful want, or weakness, or peril; or am I sick of sin? He knows it all; but He wants to make it pleasant to me to come near and often to Him, and to put a new life into my life by the assurance that He hears me when I call.

The successful man of to-day is he who most easily and frequently avails himself of resources of power outside of himself. His power is increased a millionfold who can harness in his interest the forces of steam, electricity, and heat. "Hitch your wagon to a star," said a sagacious philosopher to an aspiring youth. Doing this, who shall estimate his progress? So would I say to a soul struggling for deliverance, or groping after spiritual light, Add to your resources the uncalendered quantity shut up in this revelation, "Thou that hearest prayer." Look well to the conditions of successful prayer, and obey them, and your life is an assured success for both worlds.

SECOND WEEK.

"Ye shall ask what ye will, and it shall be done unto you."—John 15 : 7.

This being true, is it not a reproach to any believer to have a poor experience—a fight-life between the forbiddings of the Holy Spirit and the cravings for accommodation of the uncrucified flesh? Spiritual wealth so available, and victory so certain, on conditions so possible and desirable! For to abide in Him brings its own compensations, apart from the unlimited possibilities of prayer.

But the text not only suggests the conditions of successful prayer, but also supplies its test: "Ye shall ask what ye will," etc. What ye will in prayer is the revelation to yourself of your spiritual condition. An empire of possibility is before you if ye will the will of God. Tell me what ye will at the mercy-seat, and I can tell you the possibility of victory or defeat. Millions of God's saints now on the earth are thinking upwards, if not saying it, "I would rather walk with Him in white down here, though in poverty, than be a millionaire without it." Would you? Millions of martyrs—of whom the world was not worthy—said to the crowds of maddened murderers, "I had rather be loyal to my Divine Master than live." Would you? O, it is not difficult to say what he is likely to will in prayer who abides in the true vine, who bears much fruit, and is now clean through the Word!

THIRD WEEK.

"This kind can come forth by nothing, but by prayer and fasting."—Mark 9 : 29.

Last night, probably after dark, the transfiguration of our Divine Lord had taken place. Next morning He

was returning with the chosen three to the base of the mountain. He saw a critical crowd, led on by caviling scribes, ridiculing the nine disciples because of their inability to cast out the dumb devil from the suffering child. Suddenly the Master appears. "The multitude were greatly amazed," for probably His countenance still retained traces of his recent translation glory. The father, discouraged, but not despairing, brings his bruised boy to the feet of Jesus. Trembling with fear because of the recent failure of the disciples, he said, "If thou canst do anything, have compassion and help us." For this was a great family sorrow. "Help us." "My doing," said Jesus, "depends on thy believing." So the healing waited, not for the Lord's compassion or ability, but for the man's faith. As if Jesus had said, "I can, but canst thou receive it?" The poor man saw it, and cried, "Lord, help me to believe." You know the result—Mark 9 : 25. But why could not the disciples cast out this demon? Was it because, in the absence of their Lord, there had been no special preparation, by prayer and self-denial, for this difficult task? They had attempted the task in virtue of their official relation to Him, and they failed. Alas! such failures are occurring at the present time all around us, and we are provoking the ridicule of the world. "No, no," said Jesus; "this kind of triumph over hell's malignity is not attained by officialism. The conquering kind of faith by which such triumphs are seeured is only won by the prayer that wins and holds the ear of God, and the self-denial that yields all to His pleasure."

FOURTH WEEK.

"If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him."—I. John 3 : 21, 22.

These and the words immediately preceding are intended to make plain an important condition of successful prayer—sincerity, reality, genuineness. No man ever prayed successfully until he prayed sincerely. He must be guileless in intention at least, or the heavens are closed against him. No man can have the confidence in God that makes prayer a luxury who has reason to distrust his own reality. Successful prayer never begins until apology, and disguise, and reasons for concealment, come to an end. John writes, "If our *heart* condemn us." Had Paul written it, he would have said *conscience*. So, if a man's conscience condemns him because of a life of double motives, he will not want to pray. Jesus taught that the praying attitudes of the Pharisees were hypocrisy. "He requireth truth in the inward parts." The eye single, and the whole being is full of light. The opposite of this is equally true. Motives and methods of guile, and godless craft, and the seeming of truth without its reality, the seeming to be what we know we are not, will make our defeat at the mercy-seat certain. A sincere penitent, publican-like, pleading for mercy, will find welcome and forgiveness. Not so the man of double heart. But if our heart, or conscience, do not condemn us, so that we have confidence in our own reality, then our confidence in God that our prayer is heard and will be answered becomes a possible and actual experience. "Keep his commandments," "do those things that are pleasing in his sight," and whatsoever prayer ought to ask and expect, you shall receive.

God, who knows perfectly the relations between the finite and the infinite, affirms that He does dwell with "the humble and contrite in spirit," and that He "will dwell and walk" in such. "If a man love me," says Christ, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."—*Sel.*

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE PENTECOSTAL BLESSING.

THE SPIRIT OF PURITY.

BY REV. THOMAS WAUGH.

"The spirit of holiness."—Rom. 1 : 4.

Since my articles in "*Fellowship*" on the great need of a *general Pentecost*, I have been repeatedly urged to follow them with a few papers on the *personal Pentecost* which is the birthright of every child of God. I have been asked again and again what are the most marked effects of this baptism upon the individual—what it means to be "filled with the Spirit." It is in the hope of helping such inquirers that we try to answer this important question.

To be filled with the Holy Ghost means to be *filled with purity*. The first effect of this baptism of fire is to destroy sin in the soul. Christ was "manifested to destroy the works of the devil." The Holy Spirit is Christ's continued life upon earth, and always works to fulfil Christ's purpose. He is here to work out what Christ has made possible; and when we allow Him to have all His own way with us, and fully trust Him, His first business is to destroy the works of the devil in our hearts.

Our Lord's disciples illustrate this clearly. A glance at their conduct before Pentecost shows how deeply they needed the purifying which only Pentecost could bring. James and John, for instance, were splendid men, but they were very narrow and intolerant. Because he did not follow them, they harshly rebuked a man who was doing work of the noblest character. When a few timid Samaritan villagers refused to receive the Master, these zealous brothers wanted to wither them with fire from heaven. They were filled, too, with a small and unworthy ambition: they wanted to sit next to the Master when He took His throne. Fancy a lot of bearded men, during a personal and national crisis, wrangling about front seats in their Lord's coming kingdom!

Look at these same men after Pentecost! The narrowness and the paltry ambition are seen no more. James became the man mighty in prayer. John was made spiritual and lowly enough to catch the softest, sweetest whispers of Divine love, and to set them to music which has comforted the Church of God for ages.

What an exhibition of moral cowardice Peter gave when fronted with the charge of that servant-girl! What a humiliating defeat for the strong, impulsive man! How his face must have flushed and his tears started when he thought of it in after years! Just six weeks after his fall Peter was filled with the Spirit, and at once his cowardice gave place to a holy boldness. Standing in front of the tem-

ple, in the presence of the rulers and the hierarchy, he kindly but bravely charged them with killing the Prince of Life.

Is it not this, my readers, for which you long so ardently to-day? You realize the great importance of being true witnesses for God among those who scan your life. For their sakes, apart from all else, you are ambitious to be as good as it is God's will you should be. You know that the only wealth worth the name is the Christ-like in your own character. You feel that there is no beauty like the "beauty of holiness," no dignity like real godliness, and no true nobility except nobility of soul. You realize that, whatever your past sorrows, none have been so keen as those that came to you through having grieved your Lord. You never want to wound His love again. You long to honor Him always in all things. Hence your deep heart-cry is to be cleansed from all sin—to have constant victory over all wrong.

If the answer comes to your prayer, the Holy Ghost must bring it, for there is no other way of cleansing. When God rings out the command to "cleanse ourselves," we can only do it by allowing Him to do it for us. This is the real meaning of all such exhortations. It is here where some of us blundered for years, and where thousands of sincere seekers are wrong to-day. We tried to cleanse our own hearts by our own efforts, by prayers, and struggles, and tears. We tried to make the house within so beautiful that we might one day ask the dear Lord to come in and fill us. The result was failure and defeat till we were almost in despair about it.

Dear friends, the Lord never asks us to do any such thing. All He asks is *room*. He wants the keys of every room in our souls. Let Him have them; trust Him with them all, fully and gladly. *He* will then do what *we* must ever fail to do. He will come in "to fill and rule our hearts." He will do all the cleansing and all the furnishing and beautifying. He will bring the answer to your oft-repeated prayer,—

> Thou know'st the way to bring me back,
> My fallen spirit to restore;
> O for Thy truth and mercy's sake,
> Forgive, and bid me sin no more!
> The ruins of my soul repair,
> And make my heart a house of prayer!

The shed blood of Christ has purchased for us the offices of the Holy Spirit, and He is the active agent in the cleansing of the soul. His supreme purpose is to work in us the Christ character. He is the *Holy* Spirit, and is very sensitive about the approach of sin in the soul of the believer. It is He who shows us its hatefulness in the sight of God—how loathsome it is in view of the spotless purity of God. He leads us to dread and hate all that is impure. He shows us how sensual, sordid and envious feelings defile the heart, sully the spirit, mar our witness-bearing, and cripple us in holy toil. It is His power alone that keeps us sensitive to their presence, and He prompts the prayer for keeping grace. It is He, too, who answers the prayer by holding the heart against the foes outside.

He is the great Illuminator who sheds a revealing light upon His own Word. He is our Teacher, and interprets to us the message that makes us strong for the conflict and sustains our inner life. He constantly keeps before us the fact that our great end is "full conformity to the image of God's dear Son." He whispers to us how pleasing is the holy life in the sight of God, and how such a life honors God by attracting others from the darkness and discord of sin into the light and harmony of God's kingdom.

He it is who alone can reveal the

sin that lurks in our nature. He cannot bear it, and He flashes His light into all the crevices and crannies of our being. He often astounds us by revealing unholy motives, purposes, or feelings of which we were unconscious. As we rise higher in the Divine life, and our circle of light becomes wider, things may be seen to be wrong that were not wrong at a lower stage. These He gently points out, and in His delivering power we rise from victory to victory.

To some of you this fulness of the Spirit may come at first in the shape of a broken heart and a wet face. The Holy Ghost is *fire;* fire *burns;* and burning is not a pleasant process. This means that some of you, in order to obtain this blessing, may have to part with some pleasures and indulgences that are very dear to you. Never mind; this fire only burns up that which we are better without. You may enter this furnace without fear, for the flame will only *burn off your bonds,* and those who watch you will see that there is some one with you "like the Son of God."

A traveler once visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?" "Never—impossible!" he cried. "Sir, yonder ships are sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out! burn dim! Never! impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet, what a lesson to the Christian! It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the world upon him. Let, then, his light be full, and bright, and clear. The moment he neglects it, and leaves his lamps untrimmed, some poor soul, struggling amid the waves of temptation, for the lack of it may be dashed upon the rocks of destruction.

CHRIST AS OUR TRUSTEE.

BY REV. THEODORE L. CUYLER, D.D.

The only basis of all honest business is personal integrity, and the only assets that make a bank or an insurance company reliable are capacity and conscience. "Whom can I trust?" has been the sorrowful inquiry of more than one man who has found his "securities" proving insecure and the word of his fellow-man as brittle as pipe-clay. Let us rejoice that in the most momentous of all interests to us there is one Trustee who has never broken His word, never defaulted in His promises, and never lost what was committed to His keeping.

An old hero in Nero's Roman guard-house felt a glow of holy ecstasy when he wrote to his son Timothy, "I know whom I have *trusted,* and am persuaded that He is able to keep that which I have committed unto Him against that day." He had put his soul in trust with his Redeemer, and felt no more uneasiness than he did about the rising of the morrow's sun. The same assurance that Paul had, may you and I have, if we have made the almighty, ever-loving Son of God our Trustee. Only two questions I need to ask: "Is He able to save me?" and, "Is He willing to do it?" The answer to the first question is, that Jesus Christ is divine, and therefore omnipotent. The answer to the second is, that He has laid down His life as a ransom for you and me; He has borne our sins in His own body on the cross. He sums up the whole vital matter in this one golden utterance, "I give unto them" (i. e., unto those who believe on Him and obey Him) "eternal life, and they shall never perish, neither shall any pluck them out of my hands." That is enough. We have only to take Him at His word. If you and I accept implicitly this dec-

laration of Jesus Christ, and intrust our immortal souls to Him, and should be lost forever, it would clearly be no fault of ours. Reverently be it said, we have a right to hold our Lord and Master responsible for our eternal welfare. I cannot more literally intrust a valuable package to the keeping of an express company, or my life to the ocean steamship on which I set my foot, than I intrust my soul to the keeping of Jesus Christ, with the full expectation of finding it safe "at that great day."

But I expect other things from my faithful Trustee besides my final salvation in the next world. I expect protection, oversight, and constant help in this world. He assures me that He is "able to keep me from falling." He states that life has very slippery places, and sometimes, like yonder path up "Skytop," leads very close to a precipice. Thousands are falling from whom we expected better things; there are no obituaries so sad as the stories of those who have gone down with fearful crash from the high places of influence and honor. Never have I heard of a good man having fallen when he was humbly striving to do Christ's will, and leaning on Christ's help. Every fall of a professed Christian comes from venturing on dangerous ground, with reliance only on self-support. The moment that Peter trusted Peter, he sank; the moment that he trusted Christ, the water became like granite under his feet. Strange that he did not remember that lesson when he began to boast that he would never desert his Master!

In this brief article I cannot recount one-half of all the blessings which flow from making Christ our Trustee. How many burdens we stupidly try to carry that we ought to roll over on His everlasting arm! For our work, for our thorough and diligent performance of duty, we are responsible, but not for results. We ministers and teachers are responsible for our sermons and instructions, but not for the conversion of souls. That is the Holy Spirit's office, not yours or mine. We make Him the Trustee of the truth we faithfully preach or teach. The power of a sermon is weighed by the amount of the Holy Spirit's influence which it contains. Christ promises His Spirit to those who seek aright and use the weapons He provides.

What a precious peace this complete trust in Jesus brings! There are many anxieties that make people lie awake in this world of panics and of perils. "To-morrow I will go and draw that deposit out of the bank," says the frightened merchant, as he tosses on his uneasy pillow. But a true believer can sleep serenely as far as his *real treasures* are concerned. His deposit for all eternity is secure. There is no torture more intense than distrust. The wife who doubts the love of him to whom she has plighted her all—the mother who fears that her son is deceiving her—feel the pangs of a perpetual purgatory. Half of a Christian's spiritual troubles arise from his wanton distrust of Christ; of the rest, most arise from disobedience to Christ. If I confide in a faithless fellow-creature, it is his fault when I am deceived. But when I suffer anxieties about what I have put into my living, loving Saviour's hands, the fault and the folly are all my own. I cannot trust Christ too much, or myself too little.

Halyburton, when dying, said: "O blessed be God that ever I was born! I have a father, and a mother, and ten brothers and sisters, in heaven; and I shall be the eleventh. O, blessed be the day that ever I was born! I shall shortly get a very different sight of God from what I have ever had."—*Sel.*

Dr. Preston.—"Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living and now I go to rest with God."

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

GRACE.

BY REV. L. H. BAKER.

It is love in action. When love takes on a method of manifestation to reach and help the object beloved, it becomes gracious in mood and manner. A mother sitting with folded hands may have warmth of love and beauty of vision respecting her child; but when her quiet and reverie may be broken by the cry of the child, and she springs into action to soothe and help, applying remedies to the hurt, wiping away its tears and lulling the little one to ease and rest, love has become grace in mode and method.

In the emergency of sin, where the human heart, by the hurt of it, needed help and healing, the Infinite Love became active in divine movement against the evil, and came to the rescue of a race. In this effort He took on a marvelous method of manifestation.

"Ye know the grace of our Lord Jesus Christ; that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We may not be able to define the riches of the glory He had with the Father before the world was; we may not be able to fathom the depths of the poverty into which He descended; but in the condescension of His incarnation, the humility of His life, the experiences of sorrow and suffering, marked by the tear-drops and blood-drops that stained the way, the obedience unto death, even the death of the cross, we have the revelations of His grace toward us. We have also, among the means used and agencies employed, "the word of his grace" and "the spirit of grace" so operating as to oppose sin and save the sinner. "By grace are ye saved."

This divine love acting upon mind, conscience, affections and volitions of the sinner, becomes the force that illuminates, pardons, purifies and inspires the believing heart unto salvation.

Grace awakens and enlightens the sinful. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This conviction of the ought in reference to moral quality and conduct is a work of grace, which, cherished and followed, leads to repentance and abandonment of sin, and acceptance of peace. Like the sun that rises on the evil and the good, this operation of grace is to all, and for all, so that every one is without excuse, for love has been gracious in its effort to reach and help every man.

To the penitent there is pardon—"being justified freely by his grace, through the redemption that is in Christ Jesus." The clemency of love toward the undeserving is thus manifested, and the joy of sins forgiven may take the place of guilt and condemnation, under the power of grace.

Greater also is the deliverance from the bitter thraldom of sin when its power is broken, and the believing soul realizes the emancipation assured by the word, "Sin shall have no more dominion over you, for ye are not under the law, but under grace." The power of a new life and love lights new lamps in the intellect, floods the emotions with richer delights, and infuses new strength into the volitions.

Faith also seizes the deeper grace wherein we stand and rejoice in hope of the glory of God.

This establishing grace more fully assures permanency in life and victory in its trials. We *glory* in tribulations also, knowing that these are means to that

deeper patience which is the direct product of His glorious power. The deepening experiences of the gracious life are not in dreams or reveries, but in the discipline of grace, wherein "patience worketh experience."

With this comes the richer hope of assurance that, knowing the sufficiency of grace, has larger expectations for personal conquests and divine sustainings.

This puts new courage into the soul, for hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us.

DUTY—LOVE.

A sense of duty is, indeed, a master power for good. Many a weak arm it nerves, many a lagging step it quickens, many a struggling life it ennobles.

It has often prompted to heroic self-sacrifice, and many a noble man has done a life-work to be remembered with admiration and thankfulness, led and prompted by duty. For it, men and women have gone bravely to stake or scaffold, not counting their life dear to themselves.

But is there a higher motive than this? Just one. That is, *love*. Duty-doing is manly. Love is divine. Duty done is often heroic. Love acting is saintly. Duty may conquer inclination, and do the right in spite of self-love; but love does it with all the heart as well as might, and so is doubly strong.

Duty drives; love draws. Duty says, "I must;" love says, "I may." Love as the highest motive has the appeal of Infinite law and love. "Thou shalt love," and "Lovest thou me?" is the address of the Holy One.

Love is the distinctly Christian motive. Our Saviour asks it of His own as a life-principle, "If ye love me, keep my commandments."

This brings us to Him, and to His likeness. This insures holiness as well as obedience. The life of holiness is not one of precision and pain, in which a man crosses every affection, and binds himself to a system of restrictions and sufferings; but it is one of delight, wherein the love of Christ constraineth us, and is the happy bond of service or sacrifice.

OUR BOYS AND GIRLS

DEAR YOUNG FRIENDS:

The vacation from school work is here, with most of you, and there will be for some weeks more of home life. How beautiful these days may be if all are just as prompt and careful to obey parents as they have been to obey teachers, and as kind to the home group as to the schoolmates!

I visited a home where there was a boy who was a general favorite among the young people of the town because of his courtesy and kindness toward others, and especially among the girls of his acquaintance. I soon discovered the secret of his popularity and the naturalness of his manner. He practised his kindly courtesies at home, speaking tenderly to all, and careful to treat mother and sisters just as he treated others outside of his home. He did not reserve all his good manners for other people. What we are at home will soon or late appear when away from home. If we are rude and boorish there, it will betray us some time in an unguarded moment. Courtesy, like all other good and beautiful attributes, should begin at home. It counts for more there, and is the true test of our real manliness.

This is just as true of the girls—that habits of gentleness and kindness in the home will make them beautiful and attractive to those outside that circle; while practice of the opposite will some time and somewhere—just when it may be most mortifying—betray the habit. As a suggestion for the vacation time, I want to tell you of the profit that came to me one summer with a schoolmate. We agreed to watch each other's speech, and correct each other in the use of language; and in that practical way we learned more of the application of the rules of grammar than we had learned all during the term when we studied it together. Thus the lessons we had learned were put into practice.

So, when school days end, instead of ceasing to think and learn, you can make the vacation time the practice days, and home life all the more pleasant for the habits formed in care and kindness.

"I don't want to hear a naughty word," said Charlie to one of his schoolmates.

"It does not signify," said the other boy. "They go in at one ear, and come out at the other."

"No," replied Charlie. "The worst of it is when naughty words get in, they stick. So I mean to do the best to keep them out."

"That is right. Keep them out; it is sometimes hard to turn them out once they get in."

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27: 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

RAHAB.

BY MRS. J. FOWLER WILLING.

Distasteful as the fact is to ourselves and the Jews, of the four women mentioned in our Lord's genealogy three were of doubtful morals, and two were Gentiles.

Rahab was the one who carried the double disability; and yet her story is told in full. She has honorable mention by the Apostle James as an illustration of the works that show strong faith; and by the Spirit of inspiration in the Epistle to the Hebrews, giving her a place among the mighty heroes and heroines who wrought marvels through confidence in God.

Jericho, the key to Western Palestine, commanded the two mountain passes which led into the land that was to be possessed. It was to be taken; but how? Joshua sent two of his most trusted men to spy out the land, remembering, no doubt with much trepidation, the failure of forty years before, which made them go back and die in the desert.

The life of the spies, the success of the enterprise, and the courage their report would give the Israelites, all turned on the faith and skill of Rahab. She saved to God's people the battle they had lost forty years before. No wonder that Hebrew writers have thrown the glamour of romance over her story, even making her become the wife of their great captain, Joshua.

Well may women guard the seventh commandment. It hedges the permanence of the home; and upon home sanctity depends all that is dear. It is unjust to deal more sternly with the victim of masculine vice than with the chief transgressor, who is usually older, stronger, and more way-wise. Not so does God. Let us learn from Him. Whom He pardons, He justifies. Whom He justifies, He brings to that relation with Himself that would have been held if the sin had never been committed. He does not doom man or woman to lifelong penance for sins that have been washed away by the blood of the Lamb.

Tamar, Rahab, Bathsheba, and Mary of Magdala, after their turning to God, were admitted into such confidence and honor as not twenty-five of the billions of women that have lived could ever hope to reach.

We must not forget that Rahab was a heathen; and the heathen know very little of the simplest principles of truth and purity. The "divine Plato," as the philosophical dabblers are inclined to call him, was guilty of social crimes for which we have no name. In the first chapter of Paul's Epistle to the Romans, he gives a life-picture of pagan morals. Even among the polished Greeks, loyalty to their religion made personal purity impossible. The Canaanites were so vile that, in the nervous language of Scripture, the land vomited them out. The glimpse we catch of Lot's neighbors may show in what a cesspool of vice Rahab was brought up.

Her house was built by the wall near the gate of beautiful Jericho. The gate of that time was the town hall, telegraph office, and daily paper. Probably Rahab had heard of the wonderful exodus of the Hebrew slaves, and the terrible plagues and final disaster of mighty Egypt on their account forty years before. She had thought deeply of those things, and probably her noble, honest nature loathed the vice she saw on every hand, and longed for the pure worship of the wonder-working God of whom she had heard.

When Joshua's spies came to Jericho, they took lodgings at her house. She list-

ened eagerly when they intrusted her with their story, and she gave them the information they sought. She told them that she knew their God had given the land to His people, and that fear of them had fallen like a pall on the Canaanites. She made a covenant with them to save her and her family when Jericho fell into their hands. When the spies were detected by the city authorities, and tracked to her house, she had the skill and courage to hide them under the flax on the roof, and throw the officers off the scent, while she let the Hebrews down over the wall and hurried them away to the mountains, to stay till the hunt was given up, and the guards had come back from the ford, thus allowing them to escape across the river to their camp.

None could have been more interested than Rahab when she was told at the Jericho gate that the desert nomads had crossed the Jordan dryshod, and were encamped at Gilgal.

Probably she seated herself at the window from which hung the scarlet cord, to watch the strange procession that marched around the city seven days. Each morning it came filing up from Gilgal in solemn silence, except as the white-robed priests blew their trumpet-blasts.

No one can tell what risk Rahab took, or what indignities she suffered in convincing her relatives that they must be in the covenanted place when the city fell. She told them of the might of Israel's God, of the deliverance of His enslaved people forty years before, the Red Sea miracle, the nightly dewfall of food, the lofty column of cloud that shaded and led by day, and the pillar of fire that kept them safe from night enemies, human and bestial. Like the woman of Samaria, a sinsick soul, she was as thirsty as the Sinaitic desert for the knowledge of the true and holy God whose name she hardly dared take on her polluted lips; and, like the same later outcast, she had the strength and honesty to succeed in the preaching of righteousness to her friends. Day after day she watched the strange procession marching around the closely shut and guarded city. Joshua and the soldiers were at its head; then came the priests with their trumpets. After them she recognized, from the description of the spies, the Ark of the Covenant, a large boxlike structure, hid with coverings, and carried reverently on men's shoulders, while soldiers guarded it from rear dangers. She knew that the Ark of the Covenant was the heart's heart of the new nation, its one hope of conquest.

Jericho breathed a little more freely when it saw that the strange desert people marched around the city day after day without striking a blow; but Rahab's faith held steady, and the scarlet cord swung from her window. That cord may have meant to her, as it does to commentators, the blood of the Redeemer cleansing from sin. No doubt, like Moses, she knew the meaning of the "reproach of Christ."

The seventh day she was found early at her window, with a sense of completeness in her obedience and faith. Again the Hebrews filed forth from their camp and marched around the city; but this time they kept on till they had gone around the walls six times.

This new procedure caused some anxiety in the beleaguered town; but before noon, as nothing happened, that had given place to contempt and ridicule. The seventh round, the voice of the old captain at the head of the host rang along the line—"Shout! for Jehovah hath given you the city."

Rahab had only time to gather her family indoors when their ears were filled with the crash of falling walls. In the dust and din, the cries, the shrieks, the terror, but little could be distinctly remembered, only that the desert soldiers who were taking the town were leading her and her kindred forth to a place of safety.

Contrary to Hebrew ordinance and custom, Rahab was received into the nation. She married a prince of Judah, and became one of the progenitors of our Lord. The descendants of her kindred may have been the "men of Jericho" mentioned by Ezra and Nehemiah as helping rebuild the walls of Jerusalem.

Our lessons from the life of this remarkable woman may be summed up in the sentence that God pronounced upon Jewish bigotry: "What God hath cleansed, that call not thou common."

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

INCIDENTS IN THE LIFE OF REV. HENRY BELDEN.

I.

REV. HENRY BELDEN, at one time of the Congregational Church, was known to many of the readers of the GUIDE. He was a frequent attendant at the "*Tuesday Meeting*," and many were edified by his clear testimonies in favor of Bible Holiness. We think some passages from his life will be of interest and profit, and we purpose to furnish a few papers.

HOW HE CAME "TO KNOW THE FATHER"—CONVERSION.

Rev. Henry Belden was born in Greenfield, Conn., April 9, 1813. In his early life his parents removed to New York. A relation of his thoughts of God in childhood is given under the above head.

He says: "I was not always acquainted with Him. For a number of years, in the first part of my life, I was a stranger to God, living in darkness and sin. At times I had some sad and distressing emotions, when I saw the dead, and the open grave, and when I was brought for a little to think of dangers. But I was mostly careless until about twelve years of age, when, one day, I was filled with dread and awful apprehensions of my guilt and danger as a sinner. I was continually in fear lest I should die and go quick down to hell in my sins.

"I dreaded to be alone. It was some relief to get with my brother William, and others, for I knew no other source of relief. Yet I was led one day—as some men would say, instinctively, but, as I now see, by the blessed Holy Spirit—to go by myself and pray. I think I had never till then attempted to pray in my own words. I had only repeated the prayers that my mother taught me. But then, recollecting to have read—I think in one of the Sunday-school books—about a little boy who cried to God to give him 'a clean, white heart,' I went up into the garret and knelt down by an old trunk, and prayed that the Lord would give me 'a clean, white heart.' No one knew of my sad state. My young heart, trembling and fearful, was all alone in its wretchedness.

"How my childish nature would have clung around any one who would have spoken to me of the way of life and peace! I would have listened as for life. I am sure I would. But I did not like to speak to anybody about it; I was naturally shrinking and bashful.

"After about three days my apprehensions seemed gradually to wear away. I went on in sin, and became hardened and very wicked. But I think my convictions never left me for any length of time. The blessed Holy Enlightener, with infinite forbearance and patience, followed me through all my vileness, for His love of my soul was stronger than the infinite abhorrence of my sins."

THE BLESSED CONFESSION.

"FRIDAY, MARCH 19, 1830.

"I have reason to believe that I was 'born again' last Tuesday. I am now utterly astonished at the mercy and goodness of God in saving my soul from merited damnation. I believe that I am the most sinful of all people on earth who have submitted to God—I believe that I have less faith, less joy, less love to God. I cannot comprehend why the Lord should save *me*, for there is nothing good in me; I have not even done my duty since I turned to the Lord. I see what the Lord has done for me better than I did at first.

"The Lord, in His infinite mercy, has saved my soul, and I praise His holy name; but it is impossible for us to repay the Lord. I take more pleasure in contemplating the wonderful goodness and mercy of God in saving us sinful creatures than in anything else. I formerly thought, if I ever was converted, that I would then think myself the very best being in the world; but I do not think so now."

LOVED ONES GONE BEFORE.

MRS. JOSEPH G. KELLY, of Seymour, Wis., closed her earthly life November 18, 1893. Born March 10, 1821. She was converted in early life, and for over twenty years has been the happy possessor of a clean heart. Since the time she came into this experience her Christian life has been beautiful. Holiness was her constant theme. In 1850 she was married to Hugh Kelly. They lived in Canada until 1870, when they removed to Wisconsin, where she remained until her departure to heaven. Six years ago she visited her old home and friends in Canada, carrying with her copies of the GUIDE and *Christian Standard*. She introduced them into many homes where they have been regular guests ever since, including one hundred and fifty families. Her daughter and four grandchildren mourn her loss, but they know to her it is eternal gain. Her earthly remains sleep by the side of those of her husband until Jesus shall bid them rise.

MR. THOMAS SEYMOUR, of Bermuda Dock Yard, closed his earthly pilgrimage and entered his heavenly home April 13, 1896, after an illness of five months, in his 81st year. A stroke of paralysis prostrated him. He said he was "in the hands of his Divine Master, who would do all things well." He feasted on God's Word and the GUIDE, saying they were his chief companions. His niece counted 175 persons who called upon him in the first two weeks of his illness, besides little children. Persons of high social position, down to the dwellers in the Poor-house, were among the callers, and he never failed to point them to the Cross of Jesus, urging them to decide for Christ, saying, "To-day. To-morrow it may be too late."

When in health, he loved to distribute tracts, especially on the Sabbath, and he dearly loved little children, always urging them to love Jesus. He left his dwelling and surrounding lands to the trustees of the Methodist Church—the two properties adjoining.

He held Mrs. Sarah Lankford Palmer in high esteem. He often wished he could shake her hand in the Tuesday meeting. I fancy I see him shaking hands with Mrs. Palmer before the throne of God, and casting their crowns at Jesus' feet. MARY H. S. TROTT.

REV. CYRUS SMITH, Woodbine, Iowa, departed this life January 26, 1896, after an illness of about six weeks. He passed away in the full assurance of faith. For a number of years he was in the experience of holiness. He preached it wherever he went, and in the town where he lived "he, being dead, yet speaketh." Many, through his influence, were led to obtain the blessing. Although our home is now without his loving presence, and we are left to mourn his loss, yet we "do not mourn as those having no hope." We are looking forward to a blessed reunion "*some glad day by and by*."

AMANDA C. SMITH.

MRS. HANNAH KINGSBURY CULVER was born Sept. 26, 1816, near Boonville, N. Y., and died in Sibley, Iowa, March 29, 1896. At the age of 14 she gave her heart to Christ and her hand to the Methodist Church, in which communion she remained a faithful and loyal member until her departure from earth. She was first married to Mr. Tipple. Three sons and one daughter were the fruit of this marriage. She was married to Andrew M. Culver on Feb. 28, 1877. Her aged husband is made lonely by the separation. For over thirty years she read the GUIDE TO HOLINESS, which was but a reflection of the rich experience in her heart. For ten years she was an invalid. Her suffering at times was intense, but through it all her spirit was sweet and heroic. In life and in death she had sweet victory in Jesus. EUGENE H. SMITH.

MRS. ROSANNA KELLOGG, widow of the late Rev. G. S. Kellogg, of the Rock River Conference, after a long and patient waiting, passed to her heavenly home, from her residence in Chicago, March 28, 1897, at the age of 76. She was born in Mahoopany, Pa., of Christian parents. She was converted in childhood, and her life has been one of true devotion and holy activity. She was a subscriber to the GUIDE from its early history, and secured hundreds of subscribers for it in past years. During the life of Mrs. Phœbe Palmer she was a frequent contributor to its pages, and many of the readers will remember her. Words cannot express what her life was to those who came in contact with her, both young and old. And, "being dead, she yet speaketh." Memorial services were conducted by the pastor of Boulevard Church, Rev. W Bunker, aided by Dr. W. A. Philipps, and her remains were interred by the side of her husband's, in Graceland Cemetery.

LIZZIE K. BENDER.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

The meeting was in charge of Rev. A. C. Morehouse. After singing the doxology, "Praise God from Whom all Blessings Flow," Hymn No. 515 was announced, commencing:

"O joyful sound of Gospel grace!
Christ shall in me appear," etc.

Requests for prayer were presented, after which Mrs. Searles, evangelist, led in prayer. Singing followed, of a part of the hymn,

"Love Divine, all love excelling," etc.

Rev. Geo. Hughes read the Scriptures, consisting of the first ten verses of sixth Chapter of Hebrews, commencing with "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.

After reading he remarked that in order to get the full force of the passages read we must refer to the closing verses of the previous chapter, in which the apostle complains that the Hebrew Christians had failed to grow in grace, saying, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They were mere babes, instead of being in a state of Christian manhood, and with ability "to be teachers."

Therefore, he says, in opening the sixth chapter, "leaving the principles of the doctrine of Christ, let us go on unto perfection." This term "*perfection*" is the strongest term used in the Scriptures to describe the state of grace advocated in this meeting. Many shrink from its use, involving, as it does, they think, that which is impossible in human attainments in this life. But Christ himself used it, and Paul follows His example. It undoubtedly sets before us the standard of Christian experience, character, and life which are within our reach. God would not require of us that which is impossible. The reason why many refuse to use the term is their misapprehension of its meaning. They suppose it means absolute perfection (but this belongs to God only), or that it is the perfection of Adam or of angels—neither of which is attainable. But it simply expresses *Christian* perfection, perfect love. The heart may be full of perfect love, and yet we may have a very feeble and imperfect body, or both.

Now this is a present experience, a just-now salvation. Every one present might receive it before sundown, by opening the heart to receive Christ in His fulness of indwelling by the Holy Ghost. There is nothing in the way of this but a perverse will, a will not to have it so. People stumble at the offer of this grace, through unbelief, saying, as did the Israelites in the wilderness when they wanted bread, "*Can God* give us bread here in the wilderness?" as our dear companion recently remarked, "*Can* God?"—a most astounding question for His people to ask.

The apostle enforces his call to "go on unto perfection"—not "*toward* perfection" as some say, "without ever attaining it in this life"—but "*unto*" perfection, actually reaching the goal and living in its enjoyment. He says, "Not laying again the foundation of repentance from dead works and of faith toward God." This is descriptive of an up-and-down sort of Christian life—sinning and repenting. This is a very

unsatisfactory sort of life. Many lose their justification by not following the light of the Scriptures and of the Spirit designed to lead them "on unto perfection." And they sink down into a state of indifference and spiritual death. Let us claim our full inheritance in Christ Jesus—"go on unto perfection," if we have not done so, and walk in the light and power of this glorious grace.

Singing—

"Forever here my rest shall be."

Rev. A. C. Morehouse.—The wonderful sermon of Christ on the Mount closes up with the injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And St. Paul is on the same line. We often go into families, and hear them say, "I don't believe in perfection or holiness." What is their meaning? Are they not setting themselves in opposition to the words of Christ and His apostles? Holiness signifies *wholeness*, and is of God; sin is of the devil. Christ came to save us from sin—"He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish."

The good housewife works to get out every spot from the clothes, and irons out every wrinkle. So Christ would have His Church free from these blemishes. To get this perfection we need a resolute faith like the woman who cried, "Lord, help me!" and she prevailed. I have never found one of the promises of the Lord to *bend*, not to say *break*. I have the Comforter in my heart all the time.

Singing—

"Take time to be holy."

Full Consecration.

Sister Searles—I belong to a plain tribe of Israel. I think all believe they ought to be holy, but not now—and we ought to go out from this place a wholly consecrated company. God requires us to come up to the highest Christian possibilities. By the Holy Ghost He speaks and demands this. A skeptic asked a Christian woman, "Do you believe the Bible?" to which she answered, "Yes." "Why?" "Because I am acquainted with the Author," was her reply.

This meeting is no playground, but an instrumentality to lead us to obtain our full Christian privilege. Sister Phœbe Palmer's aim in her classes was to lead its members into Christian perfection.

Giving All—Taking All.

A Sister.—When I brought all I had, then I received all—all fulness in Christ. And "as Christ is, so are we in this world." The Apostle speaks of "those who were perfect." If we get this, it is of God. It gives perfect satisfaction. If we are filled with the Holy Ghost, it is a joyful experience.

Accepting the Gift.

A Brother.—The Holy Ghost comes down from heaven—He is in me. We no longer need the oft-repeated Jewish sacrifices for sin. We have one all-sufficient sacrifice, the blood of Jesus. But so many are trying to work up their own self-righteousness—but it avails nothing. God has opened the way of salvation, but so many want their own way. I have been asking the Lord for years to enable me to make my testimony clear. What are we going to do about this salvation? We cannot live in Christ and live in sin. In Christ we are able to resist the devil, and we have constant joy.

Singing—

"Blessed Assurance."

A Sister.—I am a stranger—never have been in this meeting before, though I have heard Dr. and Mrs. Palmer elsewhere. The Spirit is present to witness that the Holy Ghost abides in me. Praise His name for this love. It is shed abroad in our hearts by the Holy Ghost. He is such a glorious Teacher—it is really delightful. I am so taken up with the word "obey"; I am really pleased with *Him*, my great Teacher.

Singing—

"The Comforter has come."

(This set a venerable, saintly woman to shouting; and her face was illuminated while she praised the Lord.)

Feeding on Him.

A Sister.—We feed on Him—Christ Jesus the Lord. In twelfth of Exodus we read of the blood of the slain lamb being sprin-

kled upon the doorposts of their houses. I shall never forget when the blood of atonement was applied to my heart. There was a doorpost on each side, sprinkled with blood, indicating full protection. The lamb was to be roasted with fire—this was a type of the Holy Ghost. If the Jewish household was too small to make use of the lamb, they took in their neighbors. Their loins were girded with strength, and they took the staff, the word of God. Kingdoms are rising against kingdoms—Christ is coming to sway His sceptre in all the earth.

Holiness is Essential.

A Brother.—We find in the New Testament that wherever the coming of Christ is mentioned, it is associated with *holiness*. For example: "Whoso hath this hope in him, purifieth himself, even as He (Christ) is pure." "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Blessed and holy is he that hath part in the first resurrection." If the Holy Ghost be in us we shall have all the fruits of holiness. When I sought the Holy One and received Him, I had sanctification. The Overcomer came to dwell in me.

God Personally Indwelling.

Bro. Foster.—I wish to give my own experience. God's personality is revealed in me, and nothing is too hard for Him to do. He knows my heart—He is my judge, and I am not afraid. He is my Father, too. I want to be sanctified through the Holy Ghost. I do realize in my heart that Jesus Christ is my loving Saviour. He is my Advocate, and He will make it all clear with the Father, and I shall be all right. My business is to serve God, to do His will, and I am satisfied with Him.

Great Expectations.

Sister Smith.—I have a sense of God's goodness in my soul. My expectations from Him are great. He opens the way by which I may be used for the salvation of souls. He gives me songs in the field.

"Can God?"

A Brother.—I was impressed by the reference to Sister Hughes' comments on the unbelief of the Israelites, saying, "*Can God* give us bread in the wilderness?" How often, when there are apparent impossibilities in our way, we are alike doubtful. But God can and will honor His word. I like Bible terms concerning this subject of holiness—I am not ashamed of them; and I enjoy holiness meetings.

A Sister.—I am rejoicing in Jesus every day. He is my Saviour and my Deliverer. "My life flows on in endless song" and the joy of the Lord.

Singing—

"The Comforter has come"

Suffering and Reigning.

A Sister.—It is written, "If we suffer with Him, we shall reigh with Him." And what wonderful answers to prayer He gives us! It is heaven on earth to know Him. You call it "perfection." Well, it is something supernatural. The coming of the Lord will glorify Him. His people that know Him shall do exploits—they are doing them now, in the Holy Ghost.

A Brother.—I like this people, they are the people of holiness, and they are humble before the Lord. "A little leaven," it is said, "leavens the whole lump." God is doing wonders. He stands at the door.

Christ's Conquests.

Rev. Bro. Howland.—I am interested in Christ's coming to establish His kingdom in all the earth. But think how much he has taken already. In the other world we may know of what is transpiring here—but I would like to live to see the triumphs of the Cross that are coming. I am happy and joyful in God all the time, and trying to do what I can to extend the kingdom of Christ.

The Government Within.

A Brother.—Christ has been raised to the right hand of the majesty on high. In Him dwells the fulness of the godhead bodily. My mother used to come to my bedside at night when a child and teach me to pray. I am often caught up, as it were, to heaven. It would make us harmonious as heaven to do the will of God. We must come under the government of the Holy Ghost—that will keep us from sin.

In closing, Bro. Morehouse exhorted each and all to look for fuller revelations of the Holy Ghost. Prayer was offered and the benediction pronounced.

A BIBLE TALK.

BY REV. R. L. SELLE.

CONSECRATION.

"She of her penury hath cast in all the living that she had."—Luke 21 : 4.

The incidents of this lesson recorded by both Mark and Luke portray an interesting event which occurred during temple worship, on the day when offerings were being made unto the Lord. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He noted carefully each person, and the ability of each one, as the long line of contributors moved forward toward the treasury. Not one escaped His notice. One class of people—the rich—and one individual—a poor widow—received special mention by the Divine observer. The rich, from their mansions of luxury, clad in costly robes jingling with ornaments of worldly fashion, marched to the treasury as if by special training for that particular occasion; and there, from soft white hands whose fingers were decked in gold, cast "of their abundance" into the treasury of the Lord. Not so with the poor widow. "She of her penury cast in all the living that she had." The rich gave "of their abundance," and the poor widow "all the living that she had."

The contrast between the class and the individual in this lesson is striking. The class gave "of their abundance," which was but a part of that which they possessed; but the individual gave "all the living that she had." May we not from this lesson draw illustrations of consecration?

God requires of every Christian a complete consecration of soul, body, time, talent, means, and everything else. Consecration means giving to God. When a thing is given away, ownership is transferred in the act of giving, or presenting from the giver to the receiver. In consecration the Christian gives himself literally to the Lord, and is henceforth not his own, but the Lord's. This transaction must be as real as any in life, and divine ownership of all given to God must be recognized.

1. The soul must be given to the Lord. Then it is His, and His ownership of it accords Him the privilege of doing with it what He will.

2. The entire body, as the soul, must be presented to the Lord, and it becomes His as truly, even while we live here, as does the soul. God is to have complete control of it. Possession goes with the consecration. When God owns the body, He will both control and use it. The Holy Ghost dwelling in the soul will dictate to the eyes where to look, and what to look upon, that the soul may be enriched by seeing. He will direct the feet in paths of safety and usefulness. He will teach the hands to labor skilfully, laying up treasures in heaven. He will give the lips messages of love, comfort and sympathy to speak. He will in His own way use the whole body for His glory, and for the good and prosperity of His kingdom on earth.

3. Time, like soul and body, must be given to the Lord; and when it is His, ownership of it must be recognized. Giving does not mean retaining, but giving; and the consecration of time to God must not be in part, as the rich gave "of their substance;" but as the widow gave "all her living," so must time be given to the Lord—not a day nor an hour, nor even a moment, retained for any purpose. Then God will direct His people how to use His time, that the best possible results may be achieved for both Himself and man, and also for heaven and earth.

4. Talent as well as soul, body and time God requires in the Christian's consecration. Whether there be one or five, all are the Lord's, and used only as He wills.

5. Means also are included in the consecration, whatever the word may mean to the consecrated. Millions or pennies, much or little, all is the Lord's, and therefore can only be used as He directs.

When such consecration is made, and the Christian recognizes fully God's supreme ownership of the whole soul, the entire body, every moment of time, every penny earned, and every talent possessed, he is in a condition to "bear much fruit" for the Lord. The injunction of the Apostle (Rom. 12: 1) should be followed. "Consider it carefully and prayerfully, act upon it and prove what is that good and acceptable and perfect will of God!"

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

HOLY STEADFASTNESS.—"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3: 16.

Eminent Bible authority gives this rendering: "Whereunto we have attained, let us walk on (a military term, *march in order*) in the same (the measure of knowledge aleady attained)."

"My feet shall travel all the length
Of the celestial road,
And march with courage, in Thy strength,
To see the Lord my God."

"STABLISHED IN HOLINESS."

Paul, in writing to the Thessalonians, expresses his heart's desire in regard to them in this significant language:

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;
"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—I. Thess. 3: 12, 13.

Paul was desiring greatly to visit the Thessalonian Christians. He says: "Night and day praying exceedingly that we might see your face,"—and that for a specific purpose,—"and might perfect that which is lacking in your faith." And he prays, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you." It is a great joy to God's ministers to visit the Churches to which they have ministered, especially if they may impart unto them further spiritual benefits. But if not favored to do so, they can pray for them, as did the Apostle in this case: "And the Lord make you to increase and abound in love." So his prayer, though the answer was deferred, in about five years afterward was fulfilled in his return to Macedonia.

But the great concern which he had for them was their increase in love, and their "stablishment unblameable in holiness at the coming of our Lord Jesus Christ."

There are two thoughts prominently presented here:

1st. Increase and abounding in Christian love. It is said, the Greek for "increase" has a more *positive* force; that for "abound" a more *comparative* force, "Make you *full*" (supplying that which is lacking, ver. 10), and even abound. "The Lord" may here be the Holy Spirit; so the three persons of the Trinity will be appealed to (cf. ver. 13), as in II. Thess. 3: 5. So the Holy Ghost is called "the Lord" (II. Cor. 3: 17). Love is the fruit of the Spirit (Gal. 5: 22), and His office is "to stablish in holiness," I. Thess. 3: 13; I. Peter 1: 2.

The reader will notice here those toward whom the Apostle prays that their "love" might "increase and abound"—"one toward another." Love to Christ draws us out in love toward the brethren—and "toward all men," even toward "the unthankful," who make no grateful return; toward the vile, even the vilest of the vile, as did Christ, and *abounding* in this love—loving the sinner ardently, but hating his sin profoundly.

2d. Stablishment unblameable in holiness.

The seat of this "stablishment" is the heart—"stablish your hearts," prays the Apostle. The seat of unholiness is the heart. That being "stablished in holiness" will develop a pure character and life.

"*Before God, even our Father.*" Rather, as is said, "before Him who is at once God and our Father"—before Him who will not be deceived by the mere show of holiness; i. e., may your holiness be such as will stand His searching scrutiny. "The holiest persons, in the sight of men, are not esteemed unblameable." Christ Himself was not so esteemed. But before God,

whose omniscient eye looks into the deepest recesses of the heart, His children may be so accredited.

"*At the coming of our Lord Jesus Christ with all his saints.*" That will be the great testing time. Happy those who, in Jesus' merit, can pass the ordeal, and be approved of God! Such approval is through the washing of the blood of atonement, and their appearance at the Judgment Throne, arrayed in white robes, ready to go in to the marriage of the King's Son with His bride, which is the Church.

PENTECOST—EMPOWERMENT FOR SERVICE.

In our last reflections on *The Pentecostal Gift*—the fulness and the indwelling of the Holy Spirit—we endeavored to emphasize the fact that this gift, or anointing, or baptism of the Spirit, is pre-eminently for "*prophesying.*" That is the peculiar service to which the anointed ones are called—to be witnesses unto Christ to the ends of the earth.

This connection betwixt "the gift" and the service was signally illustrated on the day of Pentecost. Peter at once entered upon the work of "prophesying." Standing up with "the eleven," he proceeded to witness for Christ, and for Him alone. He had but one theme—JESUS; and his prophecy concerning Him was marvelously potential, and indeed overwhelming.

There is no record of the prophesying that day of "the eleven," or of the one hundred and twenty men and women who were filled with the Holy Ghost in the upper room. But it is not to be supposed that they were silent. For once, all the Lord's people were "prophets." And, as they were encompassed by the multitudes of Parthians, Medes, Elamites, dwellers in Mesopotamia, etc., who were there as sheep without a shepherd, how could they be silent? No; their hearts all aflame with Jesus' love, and under the anointing of the Holy Ghost, they testified of the risen Christ. It was a great arena of Holy Ghost prophesying, and the slain of the Lord were many, three thousand being converted that day.

This vital connection between the baptism of the Spirit and prophesying of Jesus is invariably observable. "Out of the abundance of the heart the mouth speaketh." It is the natural order. The newly-converted one at once opens his mouth for Jesus; and the one baptized with the Holy Ghost, more so. His heart glows with holy fire, and his mouth must speak. It is useless for cavilers to say, Let your life tell it, but not your mouth. "If such should hold their peace, the very stones would cry out."

But is not the baptism of the Holy Ghost for any other service than prophesying? Indeed it is—even for every other service to which the anointed one may be called. Jesus, on the great day of the feast, stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water." Now the interpretation of this is given thus: "(But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)" It was reserved until Pentecost to reveal the Spirit. He was then "given" to the disciples in His fulness, and out of them flowed "rivers of living water" to fertilize and beautify the nations.

It is ours therefore to receive the Divine gift—to have *the well* brought in, and to have the *purifying* streams distributed throughout the whole being. Then the well may be ever overflowing its banks, as special service or sudden exigencies require. The service is rather the sequence following the gift of the Holy Ghost. Dr. Palmer used to say that it was the overflow that was to save the world. And the sainted *Henry Belden* used to plead for "frequent baptisms" of the Holy Ghost, and wrote an impressive tract on that line. First, *the* baptism—the great Pentecostal Baptism—by the *incoming* and the *indwelling* of the Holy Ghost. Then, *a* baptism now and *a* baptism then—baptism upon baptism—overflowings of *the well within*—as life's exigencies may require, going forth in deep and broad rivers to bless the world, and to glorify Christ.

The well within is an inexhaustible source of supply, and it may be drawn upon without limit, everywhere, and always.

"Now ye are the body of Christ, and members in particular."—I. Cor. 12 : 27.

The Church is Christ's mystical body, with its members like the human body—closely united, and sympathetic one with another.

"Sweetly may we all agree
Touched with softest sympathy."

"If the Son, therefore, shall make you free, ye shall be free indeed."—John 8 : 36.

The highest style of freedom—"free indeed." How obtained? Made so by "the Son"—the Almighty Son of God.

"To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice."

THE FLOWER PERIOD.

"The flowers appear on the earth." Such is the cheering announcement in Solomon's Song. "For, lo," says he, "the winter is past, the rain is over and gone; the flowers appear on the earth." And how beautiful they are!—of various tints, rich in perfume, freighting every passing breeze with welcome fragrance!

And then, see the blessed accompaniments of the season: "The time of the singing of birds is come, the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

Welcome the flower period! The time of the June roses is here! Who can tread amidst such a profusion of roses and not be glad? No more of the icy reign for a time. It is all bright and beautiful everywhere. The birds are in full song. The atmosphere is balmy. The flower gardens are in full bloom.

Well, what of all this? What is the lesson of The Flower Period? We are to look through Nature up to Nature's God. How quick the transition from the realm of Nature to the realm of Grace! The realm of Grace abounds in flowers. The soul may be a flower-garden, and there the graces of the Spirit may be blooming in beauty and be full of Divine fragrance. Is it so with your soul? Are the June roses blooming there?

Jesus requires flower-bearing Christians, and the world needs them. All around people are crying out for practical results. They want to see the beautiful tints and to smell the sweet fragrance of a holy life. Profession amounts to little unless there be possession and the reflection of the lustrous image of Jesus, who is "The One altogether lovely." This should be "*The Flower Period*" in the *Garden of the Lord*, everywhere.

Who will participate in this delightful work, flower-cultivation, in their beauty and fragrance?

WHO?

"*Who will go for us?*" Isaiah had received the fire-baptism. He had come under *The Live Coal Administration.* The hot coal taken by the Seraphim with the tongs from the altar of burnt offering had been laid upon his lips. "His iniquity was taken away, and his sin purged." It was a wonderfully potential act. His whole being glowed with heavenly fire. He was ready for duty, danger or conflict.

A voice was suddenly heard—it was a voice from the throne. "*Who will go for us?*" A commission was to be laid on somebody. Its nature was undisclosed—it must be taken on faith, and no questions asked.

"*Who* will go for *us?*" Us! What does that plural personality mean—Us? It was the voice, the authoritative voice, of the Tri-personality of Eternal Sovereignty on the Throne. The call had an instant response—"Here am I, send me!" The fire-baptized prophet was ready for his Lord's commission, without stipulation as to the kind of service, difficulties, compensation or duration—ready on the instant to fly the whole earth around. The fire-baptism is very likely to bring a commission. Happy those when the voice comes from on high, "Who will go for Us?" who leap to the front on the instant, saying, "*Here am I, send me!*"

There must be no listening to selfish considerations—no pausing to take counsel of doubts or fears. There must be no effort to make favorable stipulations as to personal comfort or exemption from peril or conflict, or time limit. No! The "Here am I, send me" must overleap all these selfish pleadings. In fact, the live-coal baptism burns out the selfishness, and makes all within to bound to the front to execute the good pleasure of our Lord.

The world needs a multiplication of such heroic, spirit-baptized servants of Christ to do His bidding.

WILL YOU? ***"I will say of the Lord, He is my refuge and my fortress: my God, in Him will I trust."***

Say it to *yourself*—to your *family*—to the *Church*—to the *world*. SAY IT!

"Hallelujah! Hallelujah!
Praise the everlasting King."

WHERE IS YOUR HARP?

Is it in your hands or on the willows? Every Christian ought to have a harp, well tuned and in constant exercise, sending forth sweet notes to cheer, to bless surrounding witnesses, and to glorify the Heavenly King.

We should not let our harp out of tune. Morning, noon and night call for its use. Mercies multiply. Every day is full of them. Heaven crowds them in upon us. The very atmosphere is freighted with them. We are "daily loaded with benefits."

Bring out your harp! Sweep the melodious strings—strike the highest notes! Angels are delighted with the outbreathings of the Christian harp. The sorrowful, the downcast, the despairing sons and daughters of men, will stop and listen, gather courage and hope, and go away with fresh strength. Play away, ye loved ones of Zion—strike the harp merrily, roll out its life-giving notes in the ear of a sinful, gloom-stricken world.

See to it that you never get into a strange land, like Israel of old, where the wicked will mockingly say, "*Sing us one of the songs of Zion.*" No! Hold your Canaan residence, and keep your harp off the willows, well tuned and ever sending out Zion's songs.

There is nothing that more strongly recommends the Christian religion to unsaved people than a cheerful, joyous spirit. When they see a bright countenance, and hear praise-notes emanating from the lips, they are impressed, and they stop and listen. But remember, the singing heart and the singing lips go together. The light must shine inwardly if it is to shine outwardly. When it is all bright within, it is easy to keep the harp employed, and the strings, responsive to the skilful fingers, make sweet music.

There are so many discordant notes in this world, proceeding from worldly instruments, that the harps of Zion should be doing full service, making melody unto the Lord.

HOW LONG? ***Lord, how long shall the wicked, how long shall the wicked triumph?***

Sorrowful question—Zion's sons and daughters ask it. Wait. "The triumph of the wicked is short."

"Arm of the Lord, awake, awake!
Put on Thy strength, the nations shake."

THE GREAT SHAKING.

There is a great "Once More" in Jehovah's administration. It is in sublime prediction. It thunders in the ear of a godless world. Here it is:

"See that ye refuse not Him that speaketh: for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven."—Heb. 12: 25, 26.

Able Bible expositors write here, **"Yet once more"**—Ref. to Hag. 2: 6, 21, 22, both which passages are condensed into one here. The shaking began at the first coming of Messiah; it will be completed at His second coming, prodigies in the world of nature accompanying the overthrow of all the kingdoms that oppose Messiah. The *Hebrew* is *lit;* it is one little, *i. e.*, a single brief space till the series of movements begins ending in the advent of Messiah. Not merely the earth, as at the establishment of the Sinaitic covenant, but heaven also is to be shaken. The two advents of Messiah are regarded as one, the complete shaking belonging to the second advent, of which the presage was given in the shakings at the first advent, the convulsions connected with the overthrow of Jerusalem shadowing forth those about to be at the overthrow of all the God-opposed kingdoms by the coming Messiah. This word, "*Yet once more*"—so Paul, by the Spirit giving an additional feature to the prophecy in the Hebrew, not merely that it shall be *in a little while*, but that it is to be *once more* as the final act. The stress of the argument is on the ONCE. *Once for all, and forever.* And as the shaking is to be *total*, so shall the removal be, giving way to the new and abiding covenant, the forerunner of the everlasting state of bliss.

"*Yet once more!*" The shaking is coming, it may be soon. Universal unrest, discontent, confusion, tumult, "wars and rumors of war," proclaim it! See to it, beloved, that when it comes we are on the Rock which cannot be shaken.

It would be a terrible thing if, amid these convulsions, it should be discovered that our foundation is on the sand, and not on the rock. Sandy foundations will not stand the shaking of fierce winds or the downpouring of the floods. The day of trial is coming—be on THE ROCK! Be prayerful, and watching always.

"Forbearing one another."—Col. 3 : 13.

As to *present* offenses,—they will come,—forbearance is Christ-like.

—*"And forgiving one another."*—Col. 3 : 13.

This has respect to *past* offenses. To forgive is Christ-like—to forgive as we hope to be forgiven.

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—JUNE.

1. Matt. 9 : 22 ; John 13 : 7 ; Neh. 9 : 32 ; Psa. 117 : 1.
2. II. Tim. 2 : 15; Deut. 33 : 12; Psa. 13 : 3; Luke 24 : 53.
3. I. Kings 18 : 21; Nah. 1 : 7; Psa. 139 : 23; Rev. 19 : 1.
4. Prov. 4. 26 ; Prov. 4 : 18 ; Psa. 129 : 5 ; Deut. 10 : 21.
5. Heb. 1 : 6; Psa. 32 : 7; Psa. 34 : 17; Psa. 66 : 1:
6. Rom. 6 : 13; Gal. 3 : 29; Psa. 59 : 1 ; Psa. 22 : 25.
7. I. John 3 : 18; I. John 3 : 19; Psa. 109 : 1; Psa. 147 : 5.
8. Zeph. 3 : 16; Dan. 12 : 3: Psa. 67 : 1; Isa. 6 : 3.
9. Jude 3; II. Chron. 20 : 20 ; Psa. 60 : 11 ; Psa. 97 : 1.
10. I. Cor. 2 : 5; Isa. 57 : 2; I. Kings 8 : 57; Deut. 16 : 11.
11. I. Tim. 5 : 22; II. Sam. 22 : 27; Jer. 12 : 1; I. Kings 8 : 56.
12. Jas. 4 : 15 ; Prov. 2 : 8 ; Psa. 12 : 2; Ephes. 5 : 19.
13. Luke 8 : 39; Mal. 3 : 16; Psa. 40 : 9; Rev. 11 : 17.
14. Col. 3 : 15; Job 23 : 14; Luke 2 : 29; Psa. 81 : 1.
15. Isa. 7 : 9; Heb. 11 : 6; Mark 9 : 24; Psa. 31 : 7.
16. John 20 : 27; Prov. 1 : 23; Psa. 109 : 26; Psa. 147 : 5.
17. Deut. 28 : 58; Psa. 91 : 4; Psa. 119 : 67; Micah 7 : 7.
18. Hab. 2 : 20 ; Psa. 111 : 5 ; Phil. 1 : 4; Psa. 104 : 31.
19. Heb. 10 : 24; Psa. 94 : 14 ; Deut. 33 : 11; Isa. 52 : 9.
20. Deut. 32 : 3 ; Psa. 37 : 28 ; 123 : 3 ; II. Sam. 7 : 26.
21. John 13 : 19; Exod. 12 : 13; Psa. 51 : 2 ; Rev. 1 : 5, 6.
22. I. Thess. 5 : 18 ; Phil. 4 : 7; Psa. 55 : 17; Psa. 57 : 5.
23. Phil. 4 : 5; Prov. 15 : 16 ; Psa. 3 : 13 ; Zech. 2 : 10.
24. Col. 4 : 2 ; Rom. 10 : 13 ; Jer. 18 : 20 ; Psa. 134 : 1.
25. I. Thess. 4 : 18 ; I. Thess. 4 : 14 ; Psa. 71 : 16; Psa. 144 : 14.
26. Rom. 15 : 16; Rom. 8 : 16; Psa. 51 : 11; Hab. 3 : 18.
27. Psa. 105 : 3; 87: 7; I. Chron. 17: 19; Psa. 30 : 1.
28. Titus 1 : 9 ; John 8 : 36 ; Psa. 119 : 18 ; Psa. 145 : 10.
29. Isa. 34 : 16; Matt. 24 : 35; Psa. 71 : 19 ; Luke 2 : 14.
30. I. Thess. 2 : 12; Luke 18 : 27; Matt. 6 : 13; Psa. 32 : 11.

International and Interdenominational Prayer and Tract Union.

Let the nine o'clock prayer service be observed, at home or abroad. We designate, this month,

TUESDAY, JUNE 15TH,

as the day for special prayer, for all that are on the Roll, for a wider diffusion of Holiness, and for all who are workers on this line, including the publishers.

Take as a Scripture Lesson for the day sixth chapter Galatians, and for the hymn, to be read or sung, No. 902 in the Methodist Hymnal.

Make this day of special prayer one of personal profit. Take hold of God. Look for gracious visitations from on high.

CLOSET LESSON FROM THE FIRST PSALM.

The godly and the ungodly man are here in striking contrast: the former is blessed; but "the ungodly are not so." As to the godly man:

A NEGATIVE VIEW.

First. He walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. It is a threefold view—"counsel" . . . "way" . . . "seat." Here are marked gradations of evil. The use of the plural may denote fulness and variety. Commencing with the first—walking in the counsel of the ungodly is likely to lead on through the following grades. But the godly man keeps from the *way*, and so is preserved from the succeeding evil steps.

A POSITIVE VIEW.

Second. "*But his delight is in the law of the Lord; and in his law doth he meditate day and night*" (ver. 2). Here we see the source of his delight—the law of the Lord. It furnishes him with a theme for meditation day and night. Often the brightest thoughts on the law of the Lord, which is "perfect," are in the night season.

Third. "*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper*" (v. 3).

He is placed in conditions of health and fruitfulness—"*planted*" with care, with a gracious design—growth and fruitfulness. "By the rivers of water"—where the roots may be watered, and life diffused to every branch. Here are gracious promises to bring the soul renewed into full vigor and fruitfulness.

DEEPLY IMPRESSIVE. We never hold up a section of "*The International Prayer Roll*" before a congregation without being conscious that it makes a deep impression. It strikes home, awakening tender emotions, and drawing out Christians in profitable spiritual exercise. It awakens serious thought in regard to loved ones who are out of Christ. There is great need of emphasizing the subject of personal and united prayer for the unsaved. Many do not more than half believe in the power of prayer. Queen Esther, when she saw the sword hanging as by a thread over her doomed people, cried out in agony, "How can I endure to see the destruction of my kindred!" And so will we in regard to our friends if we are really apprehensive of their exposure to eternal destruction. It is a fearful thing to be lost. And the thought of this in application to our friends should make us earnest for their salvation.

CAMP MEETING CALENDAR—1897.

May 27-*June* 6.—Wichita, Kan.
June 4–15.—Des Moines, Iowa—State Annual.
" 11-21.—Silver Lake, Vt.
" 18-27.—Prohibition Park, Staten Island, N. Y.
" "-" .—Vermillion, S. Dak.
" 25-*July* 4.—Portsmouth, R. I.
(Frank Hall, Seth C. and Hulda Rees.)

WITH OUR CORRESPONDENTS.

—HELP FOR INDIA.—A sister in Nebraska writes:

"I send twenty-five cents for the relief of the poor people of India. If some of my neighbors knew this, they would tell me I ought to starve. But I'll trust my Heavenly Father for the future. The meal and the oil will not fail. Glory to His blessed name!"

It is not what our neighbors say that must govern our action. Knowing His will, and doing it, bring peace. Time is short. The needs of India are great. The scenes being witnessed by the missionaries are *heartrending*. Send us some more contributions if cold-hearted ones do think you are crazy. Send quickly.

—A SHUT-IN.—Bro. A. G., of Louisiana, writes:

"I have been confined to my bed three years. Pray for my healing, and for my *uttermost salvation*. I chanced to see the GUIDE TO HOLINESS a little while. It is so rich, I wish I could see it again. I am not able to subscribe now: the Lord willing, I will in a few days."

We will remember this dear invalid brother, placing his name on the Prayer Roll. The Lord heal him, if according to God's will—but especially grant him the "*uttermost salvation*," which we know *is* according to His most gracious will.

—REV. JOHN THOMPSON, Philadelphia, writes:

"I went to the Friday meeting to-day, and enjoyed it hugely, after an absence of four months. The house was so crowded that some had to be content with standing room. The meeting was glorious."

We are glad that our dear brother, after such a protracted absence, was able to enjoy this privilege. We trust he may have many more such privileges before he goes hence. God bless him! Let every one say, *Amen!*

"CANNOT PART WITH IT."—A sister in Minnesota writes:

"I feel as though I could not part with the GUIDE, for I love it better to-day than ever. I have taken it for *fifty-two* years. I am a child of The King."

Think of that—a subscriber to the GUIDE for fifty-two years; and after this long acquaintance, says she cannot part with it! How many feel so? We should be very sorry to part with her. May the Lord make her latter days bright with heavenly light and the rich consolations of the Gospel, and a crown at last!

A WORD TO SUBSCRIBERS.

We are accustomed to inclose bills to subscribers at the close of each half year. They will be found inserted in this number for the first half of this year, as this issue brings us to that point. We hope each subscriber will note this. And as we like to keep our business in careful adjustment, paying our obligations promptly, we hope those indebted to us will make us an early remittance. We do not want to strike from the list any for non-payment; but the times will not allow us to give long credits.

PASSING NOTES.

Read every one of the cover pages very carefully!

—ARE YOU ALIVE?—In your soul, we mean. Are the resurrection forces sweeping through your being? If so, something will happen. WHAT?
You will be "led by the Spirit."—Rom. 8 : 8.
You will "keep under your body."—I. Cor. 9 : 27.
You will claim your spiritual inheritance.—Rom. 8 : 17.
You will "covet earnestly the best gifts."—I. Cor. 12 : 31.
Your affections will be "set on things above."—Col. 3 : 1, 2.
The word of Christ will "dwell in you richly, in all wisdom."—Col. 3 : 16.

Jesus Christ is ALIVE—"forevermore." Have you internal proof of it? If so, what proof?

—"*Jesus' blood cleanseth from all sin.*" Does it so cleanse you?

—PREPARE *for a red-hot campaign against sin and hell this summer.*

—OUR NEXT ISSUE will be a Camp Meeting number. Look out for it! It will be rich.

—BE SURE to take samples of the GUIDE to Camp Meeting, and get subscribers. Send for them.

—ANOTHER CONFERENCE EVANGELIST.—Rev. J. R. DANIELS is appointed Newark Conference Evangelist.

—REV. JOHN PARKER, Evangelist, can make some more Camp Meeting engagements. Address, Mount Kisco, N. Y. He is a vigorous campaigner.

—MOUNTAIN LAKE PARK Camp Meeting begins July 3d. Write for particulars to Rev. John Thompson, 2002 Brandywine Street, Philadelphia.

—CAMP MEETINGS.—Note our Calendar, head of previous column. If you go, go in the Spirit, and work in the Spirit, pulling souls out of the fire.

—ALL who expect to go to Mountain Lake Park Camp Meeting had better get a copy of Evangelist J. H. Smith's "*Training in Gospel Evangelism*," before they go.

"Who is he that condemneth? It is God that justifieth."

—A WELL-EQUIPPED ARMY of live-coal evangelists—Carradine, Fowler, Smith, Walker, Thompson, Parker, and a host of others—with the holy women, will be at the Camp Meetings this summer.

—ALL CAMPAIGNERS, OBSERVE!—Be sure and put your Bible, and one Holiness Book, and a package of Holiness Tracts, in your trunk when going to Camp Meeting; and make a circulating library of them on the ground. They will do execution.

GONE HOME.—F. W. Crossley, Esq., of Manchester, England, the founder and supporter of "Star Hall Mission," in that city, has gone to his heavenly home. This makes a great vacancy. He was a thorough exponent of Bible holiness. The ranks are thinning—heaven is richer. More hereafter.

"NO CAMP MEETING for you"—do you say? Well, you can have an encampment all summer "in the secret place of the Most High," and the angels may encamp round about you—day and night. Will that do for a Camp Meeting for the STAY-AT-HOMES? Pitch your tent, and look for power and glory.

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—New Jersey M. E. Conference has increased in ten years from 29,585 to 48,228.

—Mr. Moody has held a four day's campaign in Chicago, in the great Auditorium. A chorus of several hundred voices greatly aided his services.

—The question of illigibility of women in the M. E. General Conference is now being voted upon by the Annual Conferences in St. Louis, 84 voted yea, and 24 nay.

—"At a Deciding day," in the first Methodist Sunday School, Memphis, nearly one hundred young people decided for Christ, and were welcomed into the Church by a great cloud of witnesses.

—Mr. Hammond is in Cincinnati, where he labored twenty-six years ago. The meetings are as successful as those formerly held. At some, as many as 100 of various ages professed conversion.

—Rev. A. C. Dixon, D.D., preached on a recent Sunday evening in 18th Street M. E. Church, New York, to men only; while the Pastor, Rev. Dr. Campbell, preached to women only, in the Lecture-room of the Church. Special meetings were continued by Dr. Dixon and others.

—The Protestant Church, in spite of the enormous immigration of the past twenty-five or thirty years, is growing a great deal more rapidly than the Roman Catholic. There are now seven Protestants in this country to one Roman Catholic.

—The Methodist Episcopal Sunday-school Union, has on the rolls, 60,000 Germans, 10,000 Swedes, 5,000 Norwegians and Danes, 2,000 Bohemians, 1,000 Chinese, besides French, Italians, Spaniards, Portuguese and Japanese, all the results of work among the immigrants. It helps to support the most northerly Sunday-school in the world in Norway, 70 degrees north latitude.

—Since 1750 Evangelical Church membership has increased (in the U. S.), from one out of every fourteen, to one out of every four and one-half of the population. As an encouraging feature of this condensed exhibit, the rapid spread of the English language, and the wide circulation of the Scriptures are interesting items. In 36 centuries, from the time of Moses to 1804, 8,750,000 copies of the Bible were issued. From 1804 to 1896, more than 256,000,000 copies of the Bible were issued. A marvelous increase.

IN FOREIGN LANDS.

—Venezuela's 2,200,000 people have only one Protestant missionary.

—Ecuador, larger than Great Britain and Ireland, has no missionary.

—A steamer on the Jordan, now makes the journey from Jericho to Liberias—*i. e.* from the Dead Sea along the Jordan, to the Sea of Galilee—in five hours.

When Victor Emanuel entered Rome, a colporteur followed with a few Bibles in a dog-cart. Now, there is no book so widely spread in Italy as the Bible, and of all books, none finds so many buyers.

—Italy contains about 250 Protestant missionaries or other Christian workers—one that is, to every 150,000 of the popnlation; and there are about 6,000 connected with the various evangelical Churches.

—While commenting on the alleged poverty-stricken condition of Ireland, the secretary of the United Kingdom Alliance, points out that one brewery alone there distributed nearly $3,500,000 as a year's profits.

—Rev. C. Chiniquy, the Ex-Roman Catholic Priest of Canada, says, there are more than 100 young ministers, all converts from Rome, or sons of converts working in Canada and New England, among their countrymen—the French Canadians.

—Number of foreign societies doing work in China, 44; occupying 152 stations and working in 1,054 out-stations. The total number of foreign missionaries, not including wives, is 1,324, of whom 683 are preachers. The Churches number 706, having 55,093 communicants.

—A world-wide view of missions may be tabulated thus: missionary societies, 267; mission stations, 4,525; out-stations, 14,036; male missionaries, 6,336; female missionaries, 5,675; total, 12,011; native laborers, 60,164; communicants, 1,221,175; contributions for 1895-96, $15,549,243.

—An American Professor in Peking university says, "Of the Chinese Church of which he is pastor that it is rapidly coming up to self-support;" if the Methodist Church in the United States would do as liberally in proportion to its ability, it would give about $15,000,000 annually for missions.

—Li Hung Chang has appointed two Chinese women delegates from China, to the Woman's Congress, to meet in London in 1898. This is an innovation on the part of the Chinese Government, which from time immemorial, has kept women in seclusion. The appointees are Miss Marguerite Whong and Dr. Hu King Eng.

LITERARY REVIEW.

THE MOVEMENT EXTENDED.

We have concluded to extend "*The May Movement*," inaugurated in our last, throughout the month of June. Push it vigorously everywhere, with all your might, and with holy determination to get some pages of *living truth* into homes where they are needed. Let the light shine all around. Consult the cover pages for particular instructions for this month of June.

NEW WORKS RECEIVED.

The Holy Spirit; or, Power from on High. By Rev. A. B. Simpson. In two volumes. Vol. I. In the Old Testament. Vol. II. The New Testament. Each, $1.00.

OLD TESTAMENT, 25 chapters. Chap. I. Like a Dove. II. The Breath of God. III. The Sword of the Spirit. IV. The Pillar and Cloud of Fire. V. The Living Water. VI. The Anointing Oil. VII. The Baptism with Fire.

NEW TESTAMENT, 28 chapters. Chap. I. The Holy Spirit in the Life of the Lord Jesus Christ. II. The Baptism with the Holy Ghost. III. The Wise and Foolish Virgins; or, the Holy Spirit and the Coming of the Lord. IV. The Parable of the Pounds; or, Power for Service. V. The Holy Ghost in the Gospel of John. VI. The Comforter, etc., etc.

These are intensely interesting works, to those who have spiritual discernment. They are instructive, evangelical in tone, written in the power of the Holy Ghost. We have been reading them with profound interest and profit.

"In the Power of the Spirit; or, Christian Experience in the Light of the Bible." By Rev. W. E. Boardman. Price, $1.00.

This is a delightful work from the pen of Dr. Boardman, one of the most orthodox and vigorous writers on the Pentecostal line in these modern days. It has twenty-four chapters, of which the opening are as follows:

Chap. I. A Prefatory Question. II. Distinct from the New Birth. III. Very Nigh Thee. IV. Excellency of the Power of God. V. Infirmities. VI. In Every-day Life, etc., etc.

This is a book for the times. Living Christians are in quest of Pentecost. They ask, "What is it? where is it? how may we get it?" This book answers these questions *clearly*. We would like to circulate it.

"The Holy Spirit in the New Testament Scriptures." By William Campbell Scofield. Price, $1.00.

The Revell Publishing Company is supplying the Church with real Pentecostal books. Here is a recent issue:

CONTENTS (It is in three parts): I. What was said of the Holy Spirit preliminary to what Christ said of Him. II. What Christ said of the Holy Spirit during His Personal Ministry. III. What was said of the Holy Spirit in the Supplementary Writings of the New Testament Scriptures.

Here is a *live* book—a Spirit-indited book. It is truly edifying. Send us an order for it quickly.

The Hoods; or, Life from the Cradle to the Grave. For the Young and the Old. By Rev. L. McWherter, author of the "*Three Kingdoms*" and "*The King of Glory*." Price, $1.00.

CONTENTS: I. Babyhood. II. Childhood. III. Girlhood. IV. Boyhood. V. Womanhood. VI. Manhood. VII. Motherhood. VIII. Fatherhood. IX. Grandmotherhood. X. Grandfatherhood.

This is a unique volume, from a gifted pen. The works of this author have been widely circulated. They are interesting, attractive, and instructive. The book is interspersed with appropriate illustrations. Get it, and you and your children will be profited.

The Pickett-Smith Debate—*On Entire Sanctification a Second Blessing.* AFFIRMATIVE, Evangelist Rev. L. L. Pickett; NEGATIVE, Rev. M. A. Smith—both of the M. E. Church, South. Price, $1.00. *Instructive and helpful.*

NOTES AND COUNSELS.

"THE OLD MAN." By Dr. Carradine. A unique and valuable work. Price, $1.00.

THE HOLINESS TEXT BOOK, by Revs. J. Thompson and E. I. D. Pepper, is helpful. 25 cents.

READ "*Did the Pardon Come Too Late?*" By Mrs. Booth. A prisoner wonderfully saved. Price, 30 cents.

"FOUR PEARLS," our gem of a text book, to carry in the pocket, is *on the go*. Let it go. Price, only 15 cents.

"PAY, PRAY, PROSPER." Three important P's—a happy conjunction. Get it and read it, and circulate. Price, 10 cents.

THE HOLINESS CHART. In renovating your home at this season, be sure to hang on the wall of the sitting room THE BIBLE HOLINESS CHART. Price, 75 cents.

"SALVATION ECHOES." No. 3. By Rev. John Thompson. Report of Mountain Lake Park Camp Meeting. Will do your soul good. Helpful to circulate. Price, 25 cents.

THE TRACT WORK—KEEP IT MOVING.

—"*Experience of Mrs. Jonathan Edwards.*" 3 cts. each; 25 cts. per dozen.

—"*Key to the Storehouse.*" By Rev. A. J. Jarrell. 3 cents each; 30 cents per dozen.

—"*Robbing God.*" Sermon by Rev. Wallace MacMullen. 3 cents each; 30 cents per dozen.

—LEAFLETS. Have a package of Leaflets constantly on hand to put in letters and to hand out to visitors. (Package of 50 for 10 cents.)
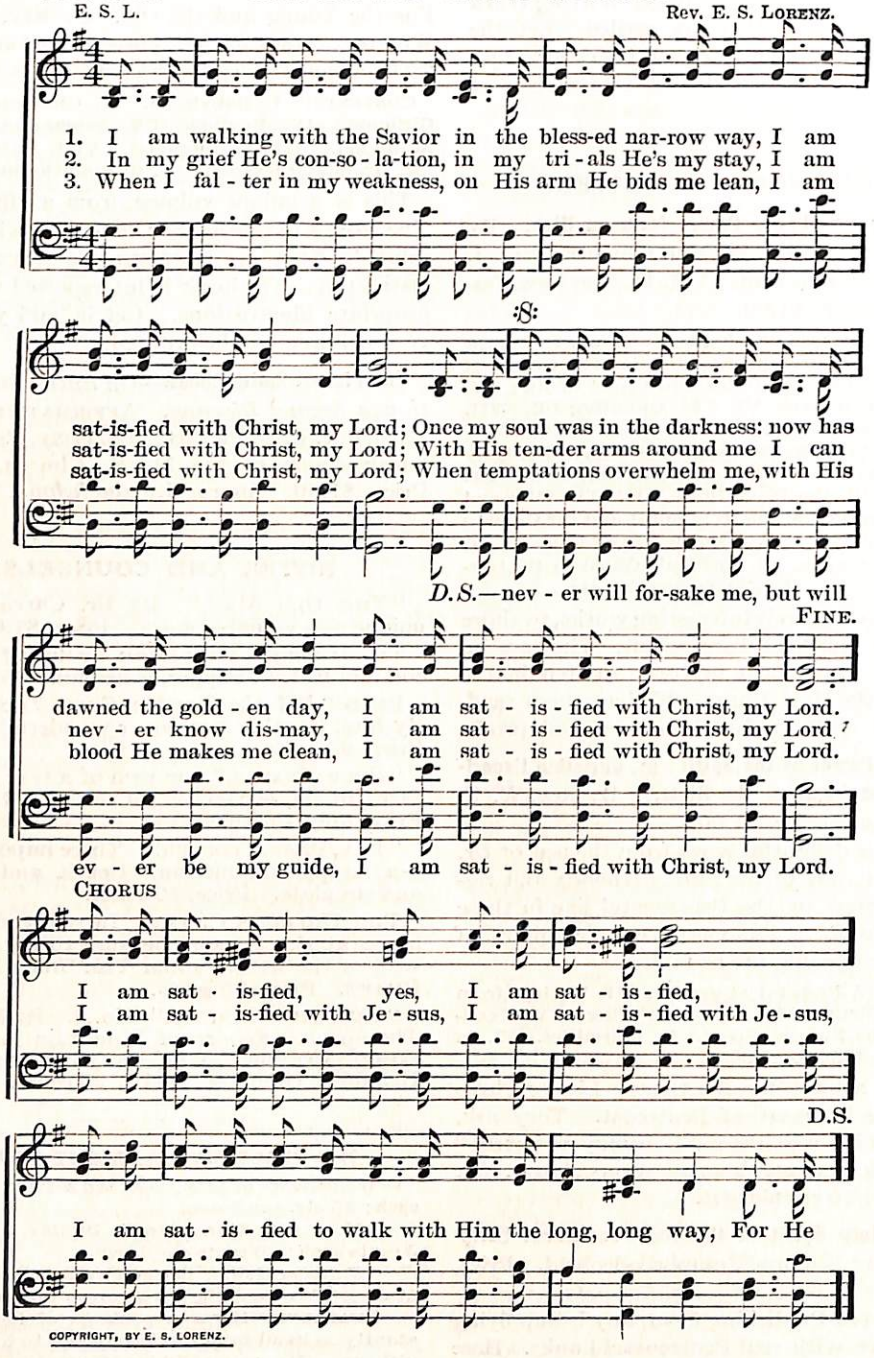
"*Sanctification in a Nutshell.*" By Rev. L. A. McWherter, of Tennessee—a Cumberland Presbyterian. An excellent tract. 5 cents each; 50 cents per dozen.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 83. SATISFIED WITH JESUS.

E. S. L. Rev. E. S. LORENZ.



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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

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VOLUME CI.

FROM JULY, 1897, TO DECEMBER, 1897.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT."—Matt. 5: 48.

NEW YORK:
GEORGE HUGHES & CO.,
62-65 BIBLE HOUSE.

1897.

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REV. CHAS. J. FOWLER, D.D.

President of the National Holiness Camp Meeting Association.

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

SPECIAL CAMP MEETING NUMBER.

JULY, 1897.

THE FIRST WORD. ***A Camp Meeting Call.*****—"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3 : 14.**

"Awake, Jerusalem, awake,
No longer in thy sins lie down:
The garment of salvation take;
Thy beauty and thy strength put on."

"Shake off the dust that blinds thy sight,
And hides the promise from thine eyes;
Arise, and struggle into light;
The great Deliverer calls, Arise!"

NEW TESTAMENT LIFE-PICTURES.

JESUS AT THE FEAST.

The feast of Tabernacles was being celebrated in Jerusalem. It was the last of the three Jewish Festivals, occurring on the fifteenth of the seventh month (September). Jesus went up, "not openly, but as it were in secret." He desired not to attract attention. The Jewish rulers sought Him for no good end, and as "His time was not yet come," He avoided them.

He appeared quietly at the Feast, and on the great day made proclamation of glorious things. It is said, "He stood and cried, saying "If any man thirst let him come unto me and drink. And out of him shall flow rivers of living water"—indicative of the copiousness of Gospel grace. ("But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.") This was a Pentecostal Proclamation!

Jesus will be spiritually present at a hundred or more Gospel Encampments in our country this Summer. The fountain will lie open in the full view of assembled thousands. The Holy Ghost has been given, and He will lay this great proclamation upon their hearts. How many will come unto Jesus and drink? May many thousands respond to the call.

It will be the work of Christ's ambassadors to re-echo the call of Jesus, to come unto Christ and drink, or, to be filled with the Holy Spirit.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

SANCTIFIED WHOLLY.

BY REV. JOHN S. INSKIP.

(Preached at Round Lake (N. Y.) National Holiness Camp Meeting.)

TEXT—"And the very God of peace sanctify you wholly."—I. Thess. 5 : 23.

In consenting to address myself to the most responsible task I ever undertook in my life, I assure you that I am very much embarrassed. It is not that I am unaccustomed to speaking at camp meetings; it is not because of lack of confidence in these my ministerial brethren, nor in these people of God who hear me, that I feel thus; but I am embarrassed with the idea that this is the first service of this National Camp Meeting for the promotion of Christian holiness, and that it is, necessarily, to have something of a decisive influence upon all that is to come. O, that the Holy Spirit may make us mighty for God to-day, that this opening service may promote His glory!

I have had not a little difficulty in fixing upon the best line of thought to be presented at this time; but I propose, humbly looking to Almighty God for help, to ask you to contemplate with me the words of the Apostle to the Church in Thessalonica, as found in the fifth chapter and first clause of the twenty-third verse of the First Epistle—"*And the very God of peace sanctify you wholly.*"

I have no need at this time to say anything as to the fitness of holding a camp meeting for the special work of the promotion of holiness. God settled that question last year at Manheim, and we pass now directly to the examination of our text.

THREE INQUIRIES.

We may with profit inquire—

1st. What is it to be sanctified wholly?

2d. How this state may be attained?

3d. The benefits that accrue from it?

I do not propose to give this theme a dogmatic discussion, and yet there are one or two points which it is proper and important all should understand with regard to the nature of this work; for we think that many have been in some measure mistaken in their interpretation of our views and doctrines upon this subject. We wish, therefore, at the outset, to state in a plain way what we understand it is to be wholly sanctified. The phrases and terms "perfect love," "purity," "perfection," "entire sanctification," and "holiness," we shall employ as synonyms in this discussion. And now let us proceed to the subject.

SOMETHING ABOVE JUSTIFICATION.

1st. To be sanctified wholly is to attain to something beyond and above and different from that which we ex-

perienced at the time we were converted to God. If I should not succeed in defining definitely the difference between the sanctification experienced in regeneration and that which is entire in the subsequent life, I shall only have fallen into the difficulty of attempting to give a philosophical analysis of a practical theme.

We are often asked, "Is this difference one of kind, or of degree only?" We do not choose, nor think it necessary, to dwell upon this question; for the end we have in view is a practical one. When the sinner cries out to God, when under conviction for sin and under the condemnation of sin, his cry is for deliverance from that condemnation; and this he receives, together with a new heart and adoption into the Divine family; and to the regenerate there is no condemnation; and yet every such one who follows the Spirit soon begins to press the cry of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me!" There is not a Christian man upon this ground but is deeply anxious that his soul may be made entirely clean; for if a Christian is not interested in this, he must be a backslidden Christian. But there is in every believing heart this desire to be pure.

I do not say that when the soul is first saved it is not brought into a new life, for we all believe it is; but after thus experiencing, to some extent, the sanctifying grace of God, every Christian feels at times uprisings within his soul which clearly indicate that he is not *entirely* sanctified; and it is this that leads us to cry out, with the Psalmist, "Create in me a clean heart, O God!"

CONSCIOUS DIFFERENCE.

2d. Let us observe, that while you may not be able philosophically to define the difference between these two states of the soul, yet of this difference every mind that experiences the two is personally conscious; and, as I have before said, this question comes before us to-day as a practical one.

You know, my brother, or my sister, how there linger within the heart pride and passion, kept under control, it is true, but yet not destroyed. They live there yet. But we may have these things all destroyed and cast out, so that the nature within us may be radically revolutionized, and the bias of our hearts be all in the right direction. And O, when a man has reached this state, how great is the advantage he has gained, and how much more easily does he triumph over his foes! for they are all without now, and none within. And this attainment is within the reach of every Christian, and is so taught by all our Methodist theology, and, better than all, by the Bible. I will not call attention particularly now to the teaching of our catechism, our discipline, our hymns, and our fathers, upon this subject. I will only say that our whole ritual, and all our theological course as ministers, and our whole book of discipline, combine with the Word of God in holding up something above and beyond regeneration as the possibility and duty of every believer. This is what the Apostle prays for in the text—"The very God of peace sanctify you *wholly*."

THIS IS THE WORK OF THE HOLY GHOST.

3d. We must not forget that this is a work to be done by the Holy Ghost. I wish especially to press this thought upon all present. It is not wrought by human power, nor can it be, but it is by the power of the Holy Ghost, by which we come to a state of entire purity. In this state the soul loves God with all its strength; faith is not mixed with doubt; love is never min-

gled with hate; humility is not discounted by pride; patience is never paralyzed by petulance. In short, the whole nature is brought into perfect harmony with the Divine will; and all this mighty work is to be wrought in us by the power of the Holy Ghost.

There have been two extreme views upon this subject, both of which have led many astray. The first is the "gradual" theory, which teaches that we are to grow into this blessing, and which, it seems to me, ignores the fact of which we have just spoken, that this is a work to be done, if done at all, by Divine power.

The second view seems to make this agency to be a certain intellectual exercise, by which we are able to say that, having done certain things, we are therefore wholly sanctified. I pray that no such ideas as these may be promulgated here. We are here to teach that we are to be sanctified by the power of ALMIGHTY GOD.

It is sometimes said that justification is an act, or change in the mind, of God toward us; while sanctification is a work wrought in us whereby we are changed. But this does not change the truth of what we have just said; for what God does in us is as much His work as what He does for us.

HOW MAY WE SECURE IT?

This, then, is God's work; but if you or I would have this power exercised in us and for us, we must put ourselves into the right relation to God. The sinner will not be pardoned unless he repents and believes in the Lord Jesus Christ; nor will the believer be entirely sanctified unless, in humble penitence, he believes in Jesus—trusts Him for this work.

No uninspired man ever taught more correctly and clearly with regard to sin and repentance in believers than did John Wesley, and we shall do well to remember those teachings. He declares clearly what the Scriptures also teach—that if the Christian would be fully saved, he must come into that position where he will see and abhor the remains of sin that are still in him. And you, my brother, have reason to thus abhor yourself when you come to see the pride, and self-will, and love of the world, and movings of anger, that you find still within. It will not serve the purpose to turn back to your religious life when it commenced, and try to satisfy yourself with this. No, no! How is it with you *now*, to-day? And when you have found out this, then repent; for the good old doctrine of repentance is to be received and practiced by believers as well as by sinners, though not in the same sense.

But this is not enough. When you have had a look within and abhorred yourself, and repented sincerely before God, then go a step further. First look *at* yourself, not *to* yourself, and then give up all, and thoroughly consecrate yourself to the service of God. There is much that the Christian must give up if he would be entirely the Lord's. You cannot be as frivolous as are many professed Christians, nor as gay in dress as they are; for you must speak, and act, and dress, to please Jesus, if you would be entirely His. You must be willing to be marked and known by your appearance, but more by your spirit, as entirely Christ's. And do not entertain the idea that on this question you can be here to-day and yonder to-morrow. You must be steadily and constantly Christ's. Between you and worldliness there must be a great gulf fixed, that can never be passed. This matter of entire consecration means much. God help us to be thus consecrated! We cannot do this without divine help; but that help will be with us at every step if we trust it. If, then, you want full salvation, make a full conse-

cration, and make it now. This you may do; this it is your duty to do, and to do now, cost what it may.

It takes some courage to do this—more, it may be, than most of us have—more, perhaps, than I should have possessed, had not God put me into a very close corner, where I could not retreat without being inconsistent with myself. I was in my pulpit preaching to my people, and urging upon them the necessity of consecrating all to God. I knew that a man's perceptions of religious truth never get much beyond his experience, and that his experience is bounded by his consecration, and so I was urging this upon my people, and urging them to do it now, when God said to me, so that I could not misunderstand it, "*Do this yourself!*" and I did it. I made the consecration, and I knew I made it, and I would rather have died that hour in my place in the pulpit than not to have done it. I had no time to confer with flesh and blood, but I said at once, "Here goes for God and full salvation!" and I was not long then in taking hold upon Christ; and I still cling to Him, and all hell cannot break the grasp.

When I made this consecration I knew full well what I had done, and I knew my people understood it; and there I stood in the pulpit, looking earnestly for a spot where to put my foot down next; but all was dark, and I could not see; but I said, "Here goes! in the name of God, I will not go back;" and I put my foot down in the darkness; and O, hallelujah! there was a rock under it!

O, brother, come out! *come out!* COME OUT on the Lord's side! Put your flag up to-day, and leave it there, and put no halliards to it with which to pull it down! And I tell you, my brother, if you do this to-day, the power of God will take hold of you, and you will be saved.

Not by your reason and logic, saying, I have done this, or that, and therefore I am saved. That will not do. What we want is the fire of God that will burn up sin, and the pure flame of love that will burn on forever and forever.

We teach the people, then, not that they are sanctified because they believe they are sanctified. It is not faith in what we are, or what we have been, or what we have done, or what has been done for us, but faith in the Almighty Christ, that brings us where we cry out with joy,—

> "'Tis done! the great transaction's done!
> I am my Lord's, and He is mine."

This is done in answer to faith in Jesus, and this faith should be reached at the moment of full consecration. Consecrate, and then believe. But believe what? That you are sanctified? No! But believe that the blood of Christ cleanseth from all sin. "Well, I believe this," says one. But do you believe that it cleanses *you?* "Why," you answer, "I cannot just say that." No, and you never will till you get a willingness to go through a humiliating process, which I pray God you may go through to-day. Many, and especially ministers, want to understand the philosophy of the work before they enter upon its seeking; but if you wait till you understand that, you will never take any step toward it at all. There are many things we cannot understand. I do not know how I was converted. I could not understand it; and yet I know the fact.

Pride also keeps many away. We want the blessing, but are too proud to seek it in God's way and cry unto Him from the valley of humiliation. Some of you will quite likely be required to come to this altar to seek this blessing. God forbid that you should be too proud to do so!

(*Continued on Page 23.*)

BIBLE EXEGESIS.

AN UNCTION FROM THE HOLY ONE.

BY REV. SHERIDAN BAKER, D.D.

In his general epistle (2: 20), John said to those who had obtained the new name, "Ye have an unction from the Holy One, and ye know all things." Divine enlightenment, therefore, and every other good thing comprehended in "an unction from the Holy One," belongs to the new name. Let us study its source, nature, and necessity, from this passage.

Holy One is one of the many adorable titles of our Lord Jesus Christ.— David said (Ps. 16: 10), "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thy Holy One to see corruption;" and in his Pentecostal speech, Peter predicates these words of the Messiah. In a speech made shortly after this, upon Solomon's Porch, explaining the miracle performed upon the congenital cripple, Peter uses the same title to designate the Crucified One. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead." So, also, "Holy One" in the text, means Christ and teaches that the anointing of the Spirit comes from Him. But the Saviour taught His disciples to ask the Father for this gift: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." The anointing, therefore, comes from the Father through the Son; and this fact must not be overlooked by any who would receive the gift of the Holy Ghost. It is important to mark the words, "When the Comforter is come, whom I will send unto you from the Father," "I will pray the Father, and He shall give you another Comforter." Note: "I will send," "I will pray;" but, "from the Father," "He shall give."

The unction, or anointing oil, is here used for the anointing itself, and signifies the Holy Spirit in His enlightening, purifying, and empowering offices.— This word "unction" and its derivatives, used in the New Testament, borrow their meaning and force from the ancient Levitical ordinance of pouring holy oil upon kings and priests at their induction into office. The ceremony was intended to indicate that these officials received from above such divine light, wisdom, and other aid as might be necessary to execute properly the functions of their respective offices. For this reason this ancient rite is the divinely chosen symbol of the gift of the Holy Ghost, or of that grace which believers receive when they are enlightened, purified, and empowered for successful Christian work, or have received the new name.

A reference to the old ordinance will disclose some very important facts connected with this anointing, which all believers ought prayerfully to study. It was a capital offence to put the holy oil upon a stranger, or one not belonging to the Abrahamic family. It was punishable by excision from God's people to imitate, or make an oil "like it, after the composition of it." And to pour it upon "man's flesh" was punishable in the same way. These laws governing the use of the holy oil teach us that the anointing of the Spirit can be received by none unless they first belong to the household of faith, or we must know the Holy Spirit in His regenerating and adopting offices before we can receive Him in the higher offices of purifying and empowering. They teach us that it is a fearful thing to substitute moral excellencies, gentleness, suavity of manners, and other

products of culture and self-control, which are of great value in their proper sphere, for the graces of the spirit; and that it is an awful mistake to substitute, as many are doing, the zeal and enthusiasm which mere oratory may originate, for the energy which the Holy Ghost inspires. Surely such duplicity dismembers from the spiritual Israel.

These laws show also that it is lost time—nay, it is time devoted to trifling with self and insulting God—to seek anointing while the heart is unwilling to part with all self-seeking, all ambitious schemes, and everything else which carnality, symbolized in these laws by "man's flesh," would hold and embrace. To ask for the anointing without renouncing everything displeasing to God is to ask Him to compromise with evil, and to come into complicity with our depraved wishes. The unction cannot be applied until the carnal principle is crucified, eliminated, and the new name obtained.

This anointing is here represented as a source of knowledge.—Hence the apostle says to those who had it, "Ye know all things." This Scripture has been perverted occasionally by weak believers, to their great injury, by supposing that, since they have received the gift of the Holy Ghost, they no longer need the instructions of the pulpit. They have supposed that the statement in the text, and in verse 27, "Ye need not that any man teach you; but the same anointing teacheth you of all things," justifies the rejection of all human helps for information on divine subjects. This text ought, therefore, like all others capable of serious misconstruction, to be examined in its connection and in the light of other Scriptures bearing upon the same subject, "comparing spiritual things with spiritual."

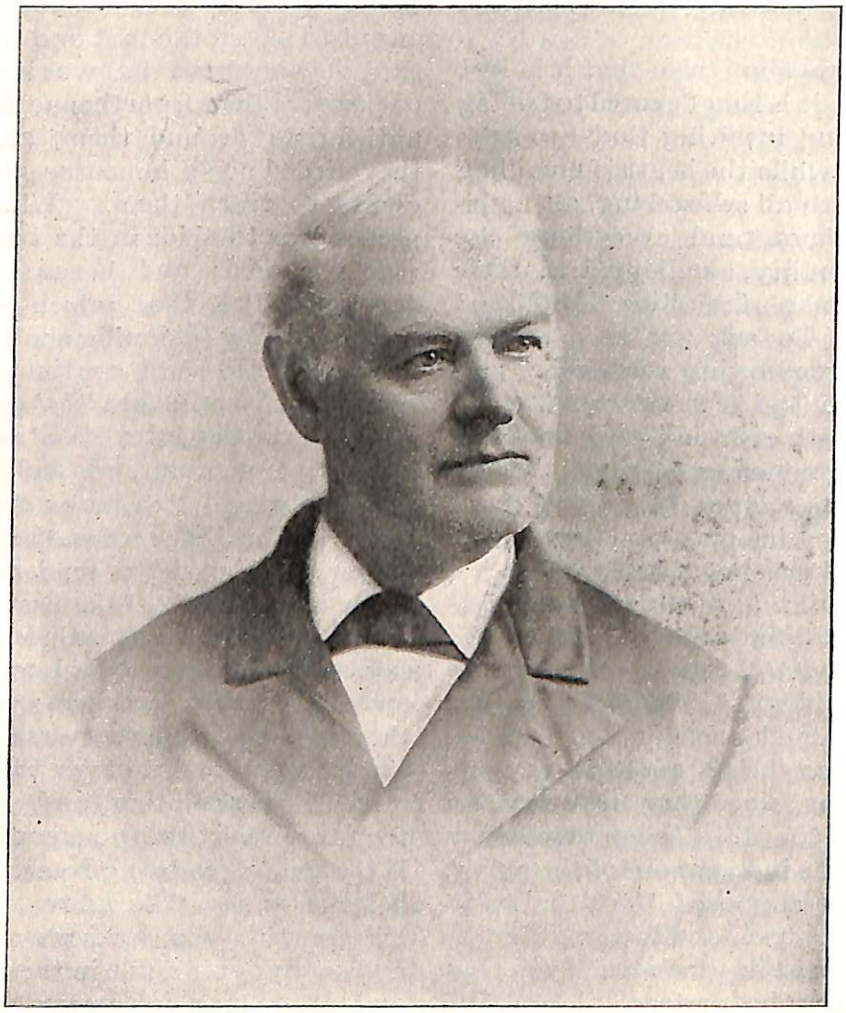
Looking then, at the connection of the text, it will be noticed that the apostle says, in verse 26, "These things have I written unto you concerning them that seduce you." This, with the well-known fact that the whole letter is intended to denounce the antinomian error or gnosticism of the times, makes it clear that the apostle is guarding the brethren to whom he wrote against false teachers, and meant to say in the text and verse 27, that they knew all that was necessary to preserve them from the snares of the anti-christs around them, and that they needed no such men as these seducers to teach them. What they needed was to abide in the truths already learned; and hence he says (verse 24), "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Again, the *panta* of the Greek text is either in the accusative, singular, masculine, and may be rendered, "Ye know every person;" or it is in the accusative, plural, neuter, and may be rendered, "Ye know all things." If the first rendering be adopted, the apostle is made to say to his brethren, "Ye know every one of these false teachers; ye know they went out from us (verse 18) because they were not of us; they never received the anointing, and ye know they are unworthy of your confidence." If the second rendering be accepted, he is made to say, "Ye know all truth necessary to your present salvation and safety; only abide in these truths, and 'let no man deceive you.'"

When the text is compared with other Scriptures bearing upon the same subject, it is clear the apostle had no thought of teaching that the anointing of the Spirit would supersede any other divinely appointed channel of spiritual information. In the letter to the Hebrews, the Spirit's command to believers is, "Obey them that have the rule over you;" or, as rendered in the margin, "Obey them that guide you."

REV. WILLIAM WALTON.

BY REV. A. E. BALLARD.

Rev. W. Walton, of the New Jersey Conference, who left the world suddenly immediately after the close of its last session, was a man very considerably above the ordinary average of ministerial usefulness. With a constitution solidified and its energies freely developed by manual labor in early boyhood, he came to the work of the ministry with an amount of physical vigor which lent unusual power to the mental and spiritual forces through which he made full proof of his call to preach the Gospel. Added to this was an agreeable personal presence, supplemented with a melodious voice and engaging manners, which were both brought into use in his public exercises. His conversion had brought him into fellowship with the Holy Spirit. Without this fellowship, he did not deem any man qualified to be an apostle of Jesus, and relied upon it as his own instrument of success. The sanctification of personal holiness, embodying a clean heart and a clean life, accom-



REV. WILLIAM WALTON.
Late Secretary of the Pitman Grove, N. J., Camp Meeting Association

panied with the witness of the Spirit, he regarded equally essential to his individual spirituality. He filled a number of the more prominent appointments, including the Presiding-Eldership and General Conference, with more than average success. In Central Church, Trenton, its largest revival took place under his ministry, while his eldership was marked with a roundness of character which solidified the enterprises to which he gave his superintendency. His whole demeanor was that of a man whose life would bear the scrutiny of the world. His conversation was such, always, as became the Gospel of his Lord. He was an appreciative and intelligent believer in the forms of Church organization and ritual, though not to an extent which made him their slave. He made the spirit the master of the letter, and not the letter the master of the spirit. On this line he employed largely the services of "evangelists," both in the Churches and camp-meetings under his charge. None were accepted who did not give proof that they walked with God.

Bro. Walton was a "camp-meeting" man, and was prompt to realize its value to the Church of his fellowship. He was sufficiently on the level of the times to see that while the system needed the elimination of many of the crudities essential to its earlier existence, it could be a still mightier agency in the continuity and freshness of personal religion. Ocean Grove was founded upon that conception, and Pitman Grove followed immediately after. At the former he held a cottage; and with the latter he was officially identified for most of the period of its existence. He was its Secretary in the most critical period of an embarrassed early history, and walked side by side with its policy of the honest payment of all obligations, at whatever personal sacrifice. Its motto of "Holiness to the Lord" placed it in line with Ocean Grove in doctrine; while its utilization of "summer resort" for religious activity gave the same result in conversions and sanctifications.

He believed, with its President, that eminence in holiness meant eminence in power; and the most prominent of its advocates were invited to occupy its platform. Inskip, McDonald, Jones, Updegraff, Keen, Simmons, Hughes, and many others, illustrate the class whose labors were thus secured.

His office brought him in contact with all classes of the people, and his gentleness of manner carried both the Association and themselves over many a question of difference. His heart and life were a part of Pitman Grove. The President and Directors relied very largely upon him, and he justified that reliance till the end of life. Scarcely a day passed without a written or oral communication with its President. He attended its last Directors' meeting previous to his death, but was immediately taken with a relapse of "grippe." Through this his magnificent constitution struggled successfully, but a slight cold changed it to pneumonia, which he was unable to resist. The crisis was supposed to have passed, and on the afternoon of the day he so penciled to the writer, asking him to take charge of his services for the Sabbath. In the evening he lay down to sleep, from which he awakened in heaven.

His gentleness of nature found an apt synonym in the manner of his departure, and the consistency of his life and experience precluded any necessity of testimonies of a dying hour. His departure leaves a special void among the people of Pitman Grove, which they know no better how to fill than by following him as he followed Christ.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

July 4.—"If any man thirst, let him come unto me, and drink."—John 7 : 37.

So cried the Christ on that last great day of the feast; and so He cries to-day—not from the cross only of eighteen hundred years ago, but from the cross of to-day. Thirsty spirits, like thirsty bodies, must be appeased. On this national holiday multitudes will resort to the inebriating cup, and the fiery thirst will increase evermore. The sparkling water only quenches thirst. Is the thirsty soul, filling its cup at springs that kindle the raging fires of sin, any wiser than the foolish drunkard? The water of life is Jesus, who alone holds the sweet draught that assuages the fever heat and satisfies nature's longings. The workmen, while digging a cellar in Huntington, Conn., came to a rock; and, blasting it, a pure spring of water gushed out. Jesus Christ is that Rock. Whatever the nature of the thirst, He can quench it. Whatever the longing, He can satisfy it. "Come unto me" is the beseeching call. Are you thirsting with an ever-present dissatisfaction, a yearning after something you cannot define, come unto Jesus Christ and drink. You shall be satisfied—filled.

July 11.—"Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."—John 21 : 21. 22.

The Divine commands are to individuals. We must not base our loyalty upon another's course of duty. There are no explanations of God's methods. His plans are for each, and are rarely duplicated in every particular. Yet nothing is more common than the desire to know just what He will do in this or that special case. The Lord's reply to Peter is of universal application. What is it to thee that thy fellow-disciple is not led into the same path of duty, nor called to the same sacrifice, with thyself? This is the way God makes great souls—the Alpine characters with which He can work greater miracles than those His Son wrought when on earth. Get independent of what the other man is to do; get isolated from comparisons and human calculations, and stand alone with God, ready for the cross or the coronation, and you will receive directions from Him that will make you equal to any service or sacrifice. "Follow thou me" means one thing to Peter, something else to St. John. As a command to righteousness, it is to all alike; as a command to special methods, duties and sufferings, it is to each different. Be it yours to heed the call, and follow where He leads; He knows the way.

July 18.—"Keep thyself pure."—I. Tim. 5 : 22.

God has made ample provision for personal purity. The ancient types and symbols—water, fire, blood—all foreshadowed the Spirit-period, when heart-purity should be realized in the refining fire of Pentecost and the blood of Jesus Christ. The blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh; but the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purged the conscience, and made a purity, not ceremonial, but conscious, permanent, transforming.

Paul's loving charge to Timothy evidently had reference to outside irregularities, as also to character—"Lay hands suddenly on no man" (ordain no man without due investiga-

tion), "neither be partaker of other men's sins: keep thyself pure." Guard your outside life. Be pure within and without. Cultivate pure tastes, in pictures, statuary, reading and language, and associates. Watch your imagination, and let the meditations of your heart be acceptable in the sight of God. Keep thyself pure.

July 25.—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26 : 3.

Beautiful words! a celestial sentence! a soul-uplifting promise! What a wonder, that eight centuries before the seraphs sang of the peace on earth and good will toward men, Isaiah should pen this sweet prophecy of the soul-life! Perfect peace!—the hush of the Holy Spirit brooding over all the nature! clamor, and counter-cries of the bad contesting for supremacy, gone! the wild storm of passion, the ugly assertions of pride, subdued before the Holy Spirit! perfect peace, not for a moment, but continuously—a peace in which the soul is kept by God! How different this from the endless struggle that marks the experience of many! Is it thus with you, dear one, whose eyes scan these lines? Are you kept? Is the great deep of your soul quiet as the deep sea? It may be so, if your mind is stayed on God. If one could be thus kept in the peace of God when all the mighty agencies were yet in prophecy,—the cross, the Pentecostal anointing, and the living words of Christ,—surely now it is easy to so trust Him as to enjoy His peace. O, hear His voice on your tumultuous and distracted life! He will order a great calm, for He is the very same Jesus, and the winds and the sea did obey Him. Only trust, believe, and obey. This is a great verity, and may be tested by every follower of Jesus; and if tested, the sweetness and the power will be realized.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEY-NOTE—"They marveled; and they took knowledge of them, that they had been with Jesus."—Acts 4 : 13.

FIRST WEEK.

Everybody casts a shadow—makes an impression—creates or confirms a conviction—for good or evil. Here is our power, our possibility, and our responsibility. It is of this fact, concerning Peter and John, the above record is made. They had been in the most intimate contact with our Divine Lord during the three years of His ministry—had seen His death and resurrection—had been closely related to the Pentecost, and its wonderful results. Now these greatest events of history are over: their ascended Lord has resumed the central throne of the universe—ten days ago. But as the face of Moses retained its shining after he had reached the camp of the people, so the impression made by the Master on these men was yet so manifest as to compel the awed attention of their persecutors. "They marveled—took knowledge," and could say nothing. They had intended to compel the silence of Peter and John, but were themselves struck dumb! Here was a presence and a foe they had not expected—the reproduction of the murdered Christ in other lives! In these impoverished fishermen, whom they affected to despise as very common people, "unlearned and ignorant men," the Christ they had crucified appears again. They had fondly hoped they had done with the hated Nazarene; but He is still among them. For, without the learning of the schools, yet so bold and wise in Divine things were these two men, the council sat in

wondering silence. How impressive this testimony from these primitive witnesses! Does not the impression we make as to our relation to Christ also determine the degree of our usefulness?

SECOND WEEK.

"That the world may know that thou hast sent me."—John 17 : 23.

So that the impression we make as believers, concerning the Divine mission of Christ, entered very largely into the solicitude of our suffering Saviour in His approach to the garden and the cross.

"The men whom Thou gavest Me out of the world, I pray for them: they are Thine, and Mine. I am glorified in them. Keep them in a sacred oneness with Thyself and Me, and with each other. I have given them Thy word for their separation from the world, and for their sanctification, that out from their divinely-restored lives may be manifest to all men that they are in Me and I in Thee. Keep them in a saved and sacred recollection of their relation to Thyself and to Me; keep them in a blessed assurance that they shall finally be with Me where I am. Let the love wherewith Thou hast loved Me be in them, and I in them."

As the friends of Jesus, we are certain that every word of this prayer has been and is being answered. This union of all true believers is in Christ, not in agreements concerning forms, or historic beliefs, or visible organizations. Our point of contact with each other, as His people, is where each branch is united with the "true vine"; it is oneness of faith and fellowship in the one Christ, and oneness of fruit from the one living vine. Sin is selfishness, and separation: holiness is oneness and fellowship, in purity and loving obedience to Him and helpfulness to all. As the world shall see this in us, it will believe that the mission of Christ is divine—"that thou hast sent me." Since the dark hour of its utterance, this prayer has reached and tested every believer who has crossed this planet. It is doing it now. And you and I are surely making our willing or unwilling contribution toward its fulfilment.

THIRD WEEK.

"Ye are the salt of the earth."—Matt. 5 : 13.

Such is the testimony of our Divine Master concerning His people, as they touch, heal, and save other lives. "Salt." Your real office toward the world in sin is not conciliation, nor compromise, nor accommodation: yours is not to make peace with sin. "Ye are the salt"—not the sugar; the salt—not delicious fragrance of flowering garlands—not the softness of decaying effeminacy. God's salvation does wonderfully sweeten the bitterness and soften the hardness of our sin-blighted race; but your office is to save from moral decay; and men are never saved by mere refinements, or by a complacent courtesy. God forbids that we forget that the world is utterly, radically wrong—so wrong, it is hostile to His nature, His will, His law—so wrong, it cannot be mended spiritually; it must be re-created, "born again"; and your loyalty to Him is best expressed by your treatment of it as thus radically wrong. Men unregenerate are dead to God, morally corrupt, with tendencies downward. No circumstances of culture, or accidents of birth or position, can essentially check this moral decay. Unchecked, it is slowly but certainly progressing toward eternal putrefaction. God wants you to help in saving the world. You are presumed, as His people, to diffuse a restoring influence. Hence, "ye are the salt," etc., —pungent, penetrating, pervasive,— that, by the infusion of its own sharp

and saving power, will change whatever it touches into its own nature of health and sweetness. As God relies on salt to keep healthy the surface of our globe—hence its solution in the ocean's great alembic, its storehouses in mines and crystal rocks—so he relies on you as a believer; and unless men who touch your lives are healed, and their decaying tendencies checked, either you are not God's salt, or you have lost your savor, and are "good for nothing" as salt.

FOURTH WEEK.

"Arise, shine; for thy light is come," etc.—Isa. 60 : 1-4.

That is, God forbids that you sleep away your opportunity. "Arise, get up; it is morning at last; shine; your light has come," etc.

Three facts indicate your duty, your opportunity, your recompense:

(1.) Darkness covers the earth, and gross, foul, feculent and viscid darkness the people—so dark, that no man, unhelped, can find his way back to truth, righteousness, and heaven. It is not the darkness of an accidental eclipse, or the result of mental neglect, but is the essential condition of the race; so that men go astray from their birth. They walk in darkness, and know not whither they go; for "the god of this world hath blinded the eyes of them that believe not."

(2.) Your opportunity—"Thy light is come." God's sun has risen—no reason for despair or gloomy prophecies. Darkness covers the earth, but it can be scattered. Light your torch at the sun; then let it shine in every dark corner where sin lurks or death hath its hiding-place. "So shine," having this imperial motive, "that others may see your light,"—your good works,—and find their way back to God. Measured by the lifetime salvation and influence of that recovered soul, and your motive is infinite.

(3.) Blessed motive! Divine recompense!—"the Gentiles shall see, and come to thy light"! Even kings shall come forth and welcome the new day! Centuries of gross darkness passed after this Divine challenge, during which the world was crimsoned with the blood of generations of suffering nations, before the Church of God responded to this call. Then He came who is the true light, and called again, making the duty personal—"Let your light so shine"—and He could not have meant that the light was self-originated. It is your light only as the light of moon and stars is light from the sun reflected. So your light is light whose rays are caught in their benevolent errand and made to pass through a human medium: thus it becomes your light, your opportunity. Hold up the light! You may not be rich, and strong in resources, but you can shine. Do it, and your life will be a success—divinely recognized and crowned.

LAST WORDS.

RUTHERFORD.—"If he should slay me ten thousand times ten thousand times, I'll trust." "I feel, I feel, I believe in joy, and rejoice; I feed on manna." "O for arms to embrace Him! O for a well-tuned harp!"

MATTHEW HENRY.—"You have been used to take notice of the sayings of dying men; this is mine—that a life spent in the service of God, and communion with Him, is the most comfortable life that any one can lead in this present world."

REV. JAMES HERVEY.—"You tell me that I have but a few moments to live. O, let me spend them in adoring our great Redeemer! . . . O, welcome death! thou mayest well be reckoned among the treasures of the Christian." His last words—"The great conflict is over; all is done."

DR. PAYSON.—"The battle's fought—the battle's fought; and the victory is won—the victory is won, forever! I am going to bathe in an ocean of purity, and benevolence, and happiness, to all eternity." "Faith and patience, hold out."

REV. J. H. STEWART.—"I have not got beyond 'God be merciful to me—a sinner'"

"THE SWEET SINGER."

MISS NETTIE VAN NAME.

[NOTE.—We expected to have a portrait of "The Sweet Singer" in connection with this article, but it failed to reach us in time. We hope to be able to present it to our readers in the next number.—*Ed.*]

The dear departed one whose name appears above was one of the earnest and successful Camp-meeting workers, but for a few years past her sweet voice has been mingling with the heavenly choir.

She was well denominated "The Rapturous Evangelist," singing from the heart, and only the songs that would most fully glorify Christ and save souls.

Nettie Van Name was the youngest daughter of John and Jane Townley Van Name, for many years residing in Elizabeth, N. J. Her parents were devoted Christians of the old Methodist type, "walking in all the commandments and ordinances of the Lord blameless," in the order and fellowship of the Methodist Episcopal Church.

Nettie was early converted. She went with her sister to Sing Sing Camp Meeting. (Her sister, now wife of Rev. George Hughes, had just before been converted, in the Franklin Street Church, Newark, N. J.)

While they were walking together around the camp ground Nettie was attracted by the singing, in a large tent, of a hymn including this stanza:

"O what shall I do to be saved
When the pleasures of youth have all fled,
And I weep o'er the graves of the dead—
O what shall I do to be saved?"

This broke her heart, and she was soon found kneeling as a penitent seeker of salvation. Her sister was quickly by her side, pointing her to Jesus, and they wept and prayed together. But deliverance did not then come.

The meeting had closed, and on their way home, with other friends, they sang several of the Camp-meeting hymns. While singing "The Battle-Hymn,"

"There is a fountain filled with blood," etc.,

Nettie, by faith, saw the open fountain of the Redeemer's blood, plunged in, and was saved.

From that time onward she led a devoted Christian life, increasing in the knowledge and love of God.

Our beloved sister was sanctified wholly as clearly as she was converted. It was on this wise: While visiting her sister at Ocean Grove, a young friend invited her to go to the service of the "Salvation Army." At first she hesitated; but the invitation being repeated, she went. The lively singing and testimony captivated her. She went again, alone. She saw her privilege to be holy in heart and life, and she went to the "penitent-form" to seek it. Searching tests were applied by the Spirit, especially this—"*Will you sing for Jesus only?*" To this, and to every test, she gave a responsive "*Yes!*" and ere long she received the gift of the Holy Ghost, and testified of it joyfully.

She now felt that she must in some way work for Jesus. At first she thought of enlisting in "The Army;" but she was led to see that there was work for her in the Church of her choice; and in the order of Providence she became the associate of Mrs. Lidie H. Kenney in evangelistic service, visiting Churches and Camp Meetings together, and having their labors crowned with much success, many being converted and sanctified. The two were lovingly united in heart and in Gospel labors, and they had many seasons of rich fellowship and Divine visitation.

Nettie loved the tented grove, and availed herself of every opportunity

for worship and service in the "Forest Temple," and her life was terminated in connection with Camp-meeting work. She had been to Mountain Lake Park, and was in quite feeble condition; but she felt impelled strongly to go to the camp meeting at Silver Heights, Ind. There she met her brother Thomas, who had just returned home from Texas, whom she had not seen for fourteen years. For the salvation of this precious brother she had often prayed. The interview was deeply affecting; and while she sojourned under his roof the bright presence and tender words and beautiful Christian bearing of Nettie touched her brother's heart, and, as it is believed, resulted in his conversion. It was not long before his earthly life was closed, and brother and sister had a joyous meeting in heaven.

Nettie returned to her sister's cottage in Ocean Grove, and was prostrated by her excessive labors. For a few days she was a great sufferer; but while lingering on the margin of the glory-land, she was full of the joy of the Lord, and the most rapturous expressions proceeded from her lips. All the time she was in hallowed communion with Christ, and to her faith were opened visions of immortal blessedness.

Among her exultant utterances, taken down by one sitting at her bedside, were these: "O come, Jesus, the One altogether lovely!"—"Filled with all the fulness of the Godhead!"—"A little talk with Jesus makes it right, all right!"—"Beautiful! beautiful! is all I can say!"—"I am so rejoiced, my soul is redeemed!"—"Come quickly! Shout the glad tidings abroad!"—"It is victory all along the line!"—"If it is so sweet down here, what will it be up there?"—"Wonderful, that I am counted worthy to suffer for Him!"—"Beautiful!" Her sister, Mrs. Hughes, asked, "What is beautiful?" She replied, "The innumerable company!"—"Tell my brothers to come quickly to Jesus!"

On this tide of rapture this beloved one at length passed away, infinitely beyond sorrow and suffering, to the palace of angels and God. There, white-robed and glory-crowned, she has attuned her highest notes to the song of Moses and the Lamb. Since that time her ashes have been quietly reposing in the "Evergreen Cemetery," near Elizabeth, N. J., but her triumphant spirit has been occupying one of the "many mansions," beholding the King in His beauty. In the final day, many, very many, will hail her in that bright world as the instrument of their being brought to Christ—and not a few who at the Camp-meeting altars were converted and sanctified through her loving efforts.

"ISHI."

Dedicated to Miss NETTIE VAN NAME.

O, my heart is full of laughter;
I am very, very glad;
For I have a precious treasure,
Such as princes never had.

Chorus.—Wilt thou have this precious "Ishi"
Bridegroom of thy soul to be?
He, the fairest of ten thousand,
Waits in love to welcome thee.

Ishi, Ishi is the jewel;
Mine He is while ages roll;
Angels taste not of such glory—
Holy Ishi of the soul!—*Cho.*

Many beauteous names Thou bearest—
Brother, Shepherd, Friend, and King;
But they none unto my spirit
Such Divine support can bring.—*Cho.*

Other joys are short and fleeting,
Thou and I can never part;
Thou art altogether lovely,
Ishi, Ishi of my heart!—*Cho.*

When the sun of life is setting,
When the shades of evening fall,
When upon life's fairest vision
Cometh darkness, like a pall,—*Cho.*

Then, O Ishi, well Beloved!
I shall see Thy glorious face,
Finding on Thy loving bosom
My eternal resting-place.—*Cho.*

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE PENTECOSTAL BLESSING.

BY REV. THOS. WAUGH.

II. THE SPIRIT OF POWER.

"Ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1 : 8.

We have already seen that our Lord's disciples needed the baptism of the Holy Ghost to cleanse them from sin. A glance at their work before and after Pentecost makes it just as evident that they needed the Spirit's fulness as an enduement of *power for service*. They had been for three years in close companionship with Jesus. From His lips they had heard the great truths of His Gospel, and He had unfolded to them the teaching of the Scriptures concerning Himself. He had commissioned them to preach the Kingdom of God, to cast out devils, and had endowed them with gifts of healing. They had been eye-witnesses of His miracles, and the inner message of His parables had been explained to them. They had seen Him upon the cross, and they had seen Him in His resurrection power, with death finally conquered.

And yet, with all these wonderful privileges, these men were still unqualified to obey their Lord's command to go and evangelize the nations. Something more they needed, and what that something was the Master told them in the words of our text. While in most cases *true love* for Christ begins *at the cross*, our *true service* for Christ begins *at Pentecost*. This is as true for the Christian to-day as it was for these men. The Lord's command was ringing in their ears, but they dare not attempt to carry it out until they had received their equipment.

Failure after failure marked the work of these men prior to their baptism of fire. We cannot say how many converts they won for their Master. No doubt they did splendid work, and much of it; but it was only after the anointing of flame came upon them that their work really began *to tell*. It is hardly too much to say that "more souls were converted under Peter's first sermon on the Day of Pentecost than by all the disciples together, in all their ministry before that time." The great reason why so much earnest Christian work, prayer and sacrifice, to-day yield such meager results is this—*a large proportion of our Lord's disciples are living on the wrong side of Pentecost*. Like the first disciples previous to that wonderful day, they know Jesus, they love Him, and they follow Him, some near and some afar off; but *they have never claimed their own personal Pentecost*. They have not received this, the first great qualification, without which all other qualifications are powerless in the work of saving men.

Many of our people seem to have

got very little further than those Ephesian converts who said, "We have not so much as heard whether there be any Holy Ghost." We seldom hear a prayer for the Holy Ghost which is based upon the assurance that His fulness is a personal present blessing that God urges upon us now. We are often grieved and amazed at the way in which some Christians refer to Him, and at their ignorance of His relations to Christian life and work. Yet we only have Christ with us as we have His Spirit in us; for in His glorified body Christ is with the Father. When He went there He sent the Holy Spirit to be His own continued life on earth.

The Holy Ghost is just as present with believers now as Jesus was with His disciples during His earthly ministry. It was their privilege to look upon, to hear, and to speak to the living Christ. They saw Him cleanse the leper, heal the palsied, give sight to the blind, and enable the dumb to sing His praise. They saw the deaf restored to hearing and the dead raised to life. We have not, as they had, the bodily presence of the Lord; but we have His living Spirit. He is with all His servants to-day just as real a presence, though unseen. We see no form, for He is *a Spirit;* but we hear His voice in our souls, and we see the power of His voice in the lives of others. He is working miracles all around us to-day, as Jesus did when down here in the flesh. The age of one class of miracles may be past, but miracles just as glorious are witnessed now. Just as our Lord wrought miracles in the eyes of all, so the Holy Spirit works spiritual miracles in our midst to-day. They saw the lame walk, and heard the dumb sing; we see the drunkard made sober, the libertine made pure and dead souls raised into glorious life. We see changes wrought in human hearts and lives that are utterly beyond all human power.

O that the Church of God would realize this! Just because He is unseen, many Christians seem to forget the blessed fact of His presence. They forget that He is as certainly with them now as Jesus was with the twelve, and is just as able and willing to heal the sin-sick and to raise dead souls to life as Jesus was to cleanse the leper and to call Lazarus from his tomb to the hearts and home of his weeping sisters. For eighteen centuries He has been among men, saving sinners and sanctifying believers, just as Jesus was present to heal and to forgive when here in the flesh.

(To be continued.)

HOLINESS IN THE INTERIOR LIFE.

BY REV. CHARLES W. L. CHRISTIEN.

II. HOLINESS IN THE MOTIVES.

Under all action comes the play of motive. What steam is to the engine, and gas to the balloon, and gravity to the falling stone, that, motive is to deed. And the moral value of an action is in the motive that prompts it. When, in the Middle Ages, the priest, with satanic cruelty, forced the lighted torch into the hand of the shrieking daughter, making her light the faggots that should burn her martyr-father to ashes, no one called the girl a murderer. Evil done without the motive to do it, is not accounted evil: while the motive to do right, even though hindered from fulfilment, is accounted as though done. "It is good that it was in thine heart." To pray to be heard of men is not prayer; to fast to be admired is not fasting; to give alms for applause is not generosity. What I do is always to be estimated by why I do it.

Now, holiness gives purity of motive. In the pure heart the spring of all action is a desire and intention to fulfil

the purposes of God. The holy man wishes to be, in his character, that which God desires him to be. He does not wish to be any other kind of man. In his active life his supreme purpose is to be in harmony with God's will, to work out the Divine plan concerning him, to complete his life's appointed mission, to be right this moment and keep on right until the end. In the matter of his influence over others he wishes that it may be just that which God shall approve. He knows full well that God preserves the world, not that men may make money, and amuse themselves, and die, but that His kingdom may be universally established, and souls fitted for eternal glory. And he knows that God would use every one of His children in the glorious work. So his pure heart prays that his whole influence in the world may help and never hinder the work of his risen Lord. So he would live to glorify God both by being and doing.

And his motive is to do this in spite of every form of difficulty and opposition. "I want to be right. If the world smiles, so be it; if it sneers, let it pass. If Satan holds his hand, good; if he rages like a flood, God will help me. Whatever comes, whatever goes, snow or sunshine, ease or crosses, at all costs, I must, and by God's grace I will, be right." Such is the perpetual language of a sanctified heart.

So holiness saves, not only from sinful motives, but from those mixed motives to which God's people are so often tempted—"some of self, and some of Thee." But if part of the motive comes under "self," it vitiates the whole, as a streak across a masterpiece would spoil the whole painting, or the smart of a local wound destroy the comfort of the whole body. If a believer wishes to work for God, partly for the glory of the Saviour, and partly for love of office; or if he desires to lead souls to salvation, partly that Christ may be exalted, and at the same time that he may be renowned as a successful worker; or, if he wishes to write a book, partly that good may come to souls, and at the same time that his scholarship and cleverness may be seen and admired,—then the lower motive will spoil the work. The good is dashed with evil, the gold is tarnished, the limpid stream is fouled, the virgin purity of the flower is stained. And a man's usefulness is often interfered with by this. God cannot work with him. He would rob his Lord by taking the glory partly to himself. And so the mixed motive is fatal.

But when the heart is purified from sin the motives are transparent, the eye is "single," and the whole body is "full of light." Whatever the degree of light the mind may have on spiritual things, the intention is right. And because the man is honestly living up to the light he has, he will gladly welcome more light.

Now if the New Testament teaches anything at all clearly, it is that it requires the child of God to be "free from sin." And whatever it requires, it promises, in Christ's name, to all "who come unto God by Him." So, by the power of the Holy Ghost, the set purposes of the interior life of every believer may become holy, Christlike, divine.

Dr. Merle D'Aubigne.—When a student at Kiel he was oppressed with doubts, and went to Klenken, an old, experienced teacher, for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be to you *really* the Son of God, the Saviour, and His light will dispel the darkness, and His Spirit lead you into all truth." It was hard advice to follow, but its wisdom was afterwards acknowledged and owned.—*Sel.*

This is the mystery of the ages, now revealed in the Gospel, "Christ in you the hope of glory." Let His presence be internally revealed and doubt must flee away.

HOLINESS AND ETHICS.

BY REV. S. P. JACOBS.

Ethics is morality. It asserts a standard of right and wrong. It applies this standard to the actions and feelings. It regards behavior as the expression of the moral sense. It looks at human character from the standpoint of human conduct.

Ethics has its root in the moral faculty of mankind. This faculty in man implies the *personal* God as truly as the human eye implies the object of vision. And just in ratio as the personal God is *apprehended*, is ethics exalted.

The standard of morality is not the same everywhere. Different nations have not the same standard of morality. Even the same nation, at different times, has a different moral standard. This is seen in national progress from paganism to Christianity. It is also true of the Christian nation. Instance human slavery—once practiced by Christian nations, but now seen by all to be at variance with the very existence of Christianity. Likewise, war and the liquor traffic are going into condemnation and abolishment under the increasing light of an increasingly Christian conscience.

And what is true of the Christian nation is also true of the Christian individual. As spiritual light increases, the outward living increases in spirituality. As the religious consciousness of the community and of the individual approximates that of Christ, their morality becomes identical with that of Christ.

Ethics is pre-eminently progressive. As yet, Christian ethics is in its infancy. Dr. Wuttke rightly declares: "Even the very idea, contents and boundary of ethics are as yet, in many respects, so unsettled that the different presentations of the science have often only very remote resemblance to each other." ("Christian Ethics," Vol. II., p. 1.) This fact affords ample ground for Christian charity and mutual forbearance.

Christians cleansed from indwelling sin need give diligent study to this subject. Comparatively little has been written on this point. Much has been written on the doctrine of complete heart-cleansing—how to obtain it, and how to keep it. But on its outward expression in conduct little of late has been written.

There is a reason for this. The thought of being made free from all sin has excited so much contention that the literature on holiness has crystalized around the doctrine of obtaining purity of heart, so that comparatively little attention has been given to the art of *living* without sin. To so great extent has this been true, that even some advocates of entire sanctification have been characterized as great jokers, given to levity of conversation—a practice condemned equally with that of fornication. (Eph. 5 : 3, 4.)

Viewing holiness simply as an experience, is an error, because of limitation. While it is a glorious inward experience, it is also a specific, Christ-like outward life. This one-sided experimental view of Scriptural holiness is the opposite extreme of the one-sided ethical view which was characteristic of the seventeenth century.

Bishop Jeremy Taylor published his "Holy Living and Dying" in 1650. This followed in the line of "The Imitation of Christ," two hundred years earlier, from the pen of that mystic monk, Thomas à Kempis. Excepting the Bible, this book is declared to have been oftener translated and more widely circulated than any other book. It is said to have reached over five hundred distinct editions.

Following Bishop Jeremy Taylor's

"Holy Living and Dying" came, three-fourths of a century later, William Law's "Serious Call to a Devout and Holy Life," and his "Practical Treatise on Christian Perfection."

These books, published in an age of accommodating morality, were written from the view-point of Ethics. They emphasized the purity of the heart; but they did not specify the particular act of faith (Acts 15 : 9; 26 : 18); nor God's act of grace by which the heart is *instantly* purified from indwelling sin (Rom. 6 : 6; 8 : 2; I. Thess. 5 : 23). Their whole force was concentrated upon devout and holy living.

By consequence, devout persons set themselves to the task of holy living even before they were regenerated. Greatly influenced by these books, John Wesley, with his brother Charles, "in 1729 followed after holiness, and incited others to do so." "In 1737 they saw, likewise, that men are justified before they are sanctified." (*Meth. Discip.*, p. 13.)

Here it is seen that John Wesley aimed at holy living for eight years before he even saw that he must first be pardoned and born again. And this is not strange, since the author of "Holy Living" did not profess justification.

On page 292 Mr. Taylor says: "A true penitent must all the days of his life pray for pardon, and never think the work completed till he dies." . . . "And whether God hath forgiven us or no, we know not, and how far we know not" (p. 293).

In the face of such teachings, the clear-cut teachings of John Wesley as to the nature of perfect purity of heart, and the condition of its realization in an instant, stand forth in marvelous grandeur. Mr. Wesley also set forth in strongest terms the ethical side of holiness. For a full view of Scriptural Holiness, both experimental and ethical, before or since his age, John Wesley has had no equal.

John Wesley's preaching of both justification and entire sanctification, obtained instantly by faith only, called forth a controversy so hot and so lasting that its influence marks the spiritual literature of the present time.

A NIGHT VISION.

(Mark 8 : 16-21.)

BY PEARL ARETA BEMIS.

Last night, with bitter, hopeless tears I wept,
Until, from utter weariness, I slept.
And in my sleep I heard His voice. He said,
"Have I yet failed thee?" and I answered, "Nay."
"When thou wert hungry, did I give thee bread?"
"Yea, Lord," I answered. "And when thou wert fed,
Hadst thou enough to give to others?" "Yea."
"And when they all were filled?" "There was still more,"
I answered.

Standing in the open door,
I saw Him,—thorn-crowned head and nail-pierced hand.
"And yet," He said, "Dost thou not understand?"

WHAT ONE CENT CAN DO.—A son of one of the chiefs of Burdwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty, preached the Gospel at his own home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him; and in one year 1,500 natives were baptized in Arracan as members of the Church. And all this through one little tract! *That tract cost one cent.* O, whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some little boy. Yet, what a blessing it has been!—*Sel.*

FOR the first four or five centuries of the Christian era, the doctrine of the gift of the Spirit, after conversion and believing in Christ, was a great leading theme of thought and teaching. Hence there was a very general experience of this baptism during all that period.—*Sel.*

CAMP MEETING SERMON.

BY REV. JOHN S. INSKIP.

(Continued from Page 7.)

WHEN?

But when may you have this blessing?

I answer, just when you dare believe that the blood cleanseth. And when shall this be? Why, *now*, if your consecration is complete—if you have digged this impassable gulf between your soul and sin. See that you do it to-day.

But "What must I believe?" "How can I do this?" Why, how can you breathe? I cannot tell you how I can breathe, nor can any other, and yet the process goes on constantly. So, just what is meant by believing I do not know as I can tell you, or how I did it I cannot explain; *but I know I did it, and that I do it.* What is believing, do you ask? It is leaning on Jesus. A brother says, "Lean *hard* on Jesus!" Yes, lean *hard* on Jesus, so that you will feel that He is your sure support, your all in all.

THE RESULTS

of this will be that Jesus will put His hand under you, and His arm around you, and His mind into you. He puts His mind into you so that you have no mind of your own. Men sometimes say of another, "That man has no mind of his own; but he must do always just as his friend says." So let it be said of us, "They can do nothing only as Jesus bids them." "They have no mind but His."

In this state you will do right because it is a luxury to do as God would have you to do, and you will find so much of the Divine in you as to lift you up, and hold you above the power of temptation. You will be tempted still; but let the whole of your nature be made pure, and, though the enemy may come and howl around you, you will feel just as easy and secure when he roars as when he is quiet. Before I received this eternal tranquillity there were frequent and terrible storms; but now all is calm and peaceful as were the Galilean waves when He had said, "Peace, be still!"

Troubles and trials still will come, but Christ is mightier than all. You will be thrust into the furnace still, it may be; but you are better off there with one like the Son of Man with you, than out of the furnace without Him.

If we would have the world converted to God, we must get the Church wholly saved. I know it is said that "these holiness people say nothing about the conversion of sinners;" and yet sinners somehow get converted among them. There were more sinners converted at Manheim last year than at any other meeting I ever attended.

And now, what have we come here for? Is it to see these fine grounds, or this beautiful lake? No! no! I trust not: we have higher ends and holier aims. All the beautiful lakes of this beautiful world are worthless when compared with the lake of salvation.

We came to wash in this fountain—to lead souls to it—to get good and to do good—as a brother here on the stand says. O, let us begin to-day, and now! Seek earnestly, all you who are not now conscious of full salvation, that this glorious work may now be wrought in you—that, wholly sanctified yourselves, you may lead others to this great blessing.

"THOU wilt keep him in perfect peace whose mind is stayed on thee." And such is the assurance enjoyed by the child of God, that he says, Though the mountains were cast into the midst of the sea, and though the earth should shake with the swelling thereof, yet my Father hath made with me an everlasting covenant of security. Therefore I rejoice, and am exceeding glad."—*Sel.*

WORLD'S W. C. T. U. EVANGELISTIC TRAINING SCHOOL AND SETTLEMENT.

This institution began work in October, 1895, in what was formerly "Berachah Mission," Thirty-second Street, near Tenth Avenue, New York City. Thirty-three rooms and closets, with a large chapel, provide ample space for twenty persons. The outlay of a few hundred dollars will add room for ten more. Its location in what used to be known as "Hell's Kitchen" affords opportunity for working out the

"SETTLEMENT"

idea. "The hardest place in the city," say those who know best; and that may mean the hardest place on the continent. It is probably the most important. New York has one-half of the realty and two-thirds of the personal property of the Empire State, upon the feet of which it hangs like a millstone. It has eleven or twelve hundred millionaires; yet of every three of its people, one takes charity; of every ten, one is buried in the Potter's Field. In this locality votes are massed to carry elections. "Greater New York," with its 3,400,000, under the most skilled and powerful leadership, may swing the State in "politics"; and the State, with its heavy electoral vote, may swing the Union. So we hold that the salvation of the people of this city, packed and poverty-pinched, anarchistic and bigoted, means the salvation of the State, the Union, the world. If a company of Christian workers will live in this outpost of safe, comfortable civilization, we believe that good, happy Christians elsewhere will stand by them with money and supplies to carry their work strongly and well.

THE TWENTY-ONE RESIDENT STUDENTS

have given each an hour a day to tenement-house visiting. They have helped feed the hungry, clothe the naked, care for the sick, train the children; and, by all manner of kindnesses they have shown the spirit of their Master.

It is no small matter for the W.C.T.U. to have a house open in this densely bigoted, vile, liquor-drenched region, where, by loving ministrations, the Gospel is dispensed hourly, a song service held on the street almost every evening, and the Mission meeting every night, calling the sinsick and outcast to the Great Helper.

THE FINANCE

of this work has been supplied mainly by its Founder and Principal, Mrs. Willing. Some of the Unions have sent small sums. A goodly number of our friends have pledged to give Ten Dollars each, by littles, as they get it, and by personal sacrifice, if necessary. Some of these "sacrifice" pledges have been paid in full. Boxes and barrels of clothing, fruit and vegetables have been sent to us, which the railroad and express companies have delivered free of charge. They have added greatly to the comfort of the students and of the poor among whom they work. But our main dependence is upon the promises of the Lord of the Poor. By faith in Him was the work begun, and only by faith in Him is it carried on.

The place has been purchased. We are looking for some of the Lord's stewards to pay its mortgage, name the beautiful Hall, add to the already extensive repairs, lighten the too heavy drain upon Mrs. Willing's small income, and secure to a noble cause a property worth more than double its cost.

For the coming school year we want fifteen or twenty

FIRST-CLASS STUDENTS.

Those who have had high school or college drill will take best our Course of Study, which teaches how to make the most of materials already gathered, how to take care of the body, giving the best elocution and gymnastics, the clearest methods of thinking, with evangelistic instruction, Bible study, and spiritual discipline, hoping to turn out a body of trained workers who will help grandly in bringing this world to Christ.

Our 150 non-resident students are being taught by correspondence, looking toward a similar result.

We want soon to establish

A W.C.T.U. "SISTERHOOD"

who will remain with us the year round and work among our poor. Like the Mildmay "Sisters" and the "Sisters of the People," of London, they may be la-

dies who will "pay their own way," and who can dress simply and live plainly for the sake of this blessed service.

As many of the Lord's best workers are in narrow circumstances, we have made the terms of the School as low as possible. We give a furnished room (as the numbers increase we shall have to put two in a room), fuel, lights, washing, ironing, table board, text-books, and tuition, for an hour a day of light housework (under stress possibly a little more time) and $2.50 a week. Students take care of their own rooms, and furnish their own towels, pillow-cases and sheets.

We have had God's blessing in a marked degree. The spiritual atmosphere of the place is delightful. Scores have signed the pledge, and many have been converted, while others have received the baptism of the Holy Spirit. Pray for us. Address, Mrs. J. Fowler Willing, 463 West 32d St.

LET IT RING!

Let us swell the rolling anthems as they from the earth arise,
With the joy of God's salvation in our hearts;
Let our chorus blend in midair with the music from the skies,
While the listening sinner's doubting all departs.

Chorus.

Let it ring! make it ring!
Sound the praises and the glories of our King!
Who redeems, receives, renews, and ever keeps us:
Sing eternal hallelujahs to our King!

Let the blood of Christ, our cleansing, be our constant glad refrain:
Let us magnify His power to renew;
And our triumph-song resound again, and ever yet again:
"The blood of Jesus cleanseth through and through!"

Chorus.

Let it ring! make it ring! etc.

Sing victoriously the story, with a mighty sweep of song,
Till it bears awakened sinners to His feet—
Till the eager, joyous sons of God shall sing it loud and long:
"Through Jesus' blood, salvation is complete!"

Chorus.

Let it ring! make it ring! etc.

NINA BAIRD.

"THERE are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing a while upon the roof, and then fly away." —*Sel.*

RESULTS AT VINELAND NATIONAL CAMP MEETING.

A brother, who did not attend Camp-meeting, visited the place fully six months after its close, and found the different denominations all on fire, and they spoke of the National Camp in the most reverent manner, as "that great light;" while others thought it was the commencement of the millennium.

In a little Church near Vineland, which had lost its pastor, a preacher was obtained to minister to them who had been baptized by the Spirit at Vineland. He found them uninstructed in the first principles of Scripture. One of the deacons had, at Vineland, entered into the experience of entire consecration to Christ, and victory over sin. At first, strong appeals were made to the unconverted without apparent fruit, save in two instances. One of these was that of a young man who had, for a bet, impiously pretended to pray among the Christians at Vineland Camp. On his conversion he said, "I felt, but half an hour ago, as if the very ground would open and engulf me, my sin was so great; but now I am placed in the very heart of God."

After considerable discouragement on the part of this Church, by thorough prostration of spirit, and earnest pleading with God, the answer came. Dead souls heard the voice of the Son of God, and were quickened into life. Large numbers asked, "What shall I do to be saved?" After these were converted, they were led right on to the Canaan of Perfect Love, and our esteemed brother, who, we judge, was one of the laborers in that harvest, says, "Sinners continue to receive the pardon of their sins, and saints the sanctification they need, and the meeting seems to yet grow in numbers and power."

Matt. 25: 21.—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Heaven is the region of calm, consummate, and unruffled joy; the joy of rest, of communion, of reward. Here, indeed, we have "strong consolation" (Heb. 6: 14); but the sun often goes down before noon; the joys of heaven are as perfect as eternal, as satisfying as they are certain. —*Sel.*

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

CONFIDENCE.

BY REV. L. H. BAKER.

The basis of confidence is faith. The product of confidence is courage, manifesting itself in boldness. Faith is accepting as true the statement of another; confidence is a reliance upon that statement; and boldness demands its verification.

Faith accepts the check as an equivalent; confidence carries it to the bank; boldness demands its payment. The three terms express assurance in different degrees, and are used by the Spirit in the Sacred Writings as expressing the grasp of faith which is pleasing to God.

We read of "the unsearchable riches of Christ," "in whom we have boldness and access in confidence through our faith in him." (Eph. 3 : 12.)

We may be poor; we are. The riches of His grace are available. We accept the promise. In perfect reliance upon Him, we approach, and find access to God. The boldness of our coming pleases Him, who is a "rewarder of them that seek after him." To awaken faith, inspire confidence, and encourage boldness, we have abundant promise and example in His Word.

"*Let us therefore draw near with boldness unto the throne of grace.*" (Heb. 4 : 16.)

Here we are admonished to boldness in view of the tenderness and sympathy of One touched with a feeling of our infirmities, having been "in all points tempted like as we are, yet without sin." Experience of temptations, and victory, qualify Him to "succor them that are tempted."

Many are disheartened by first failures, conscious weaknesses, involuntary defects, and grievous errors. The antidote for all this is the assurance of Divine compassion in the sympathy of the glorified Jesus, our great High-priest. With Him is mercy to cover our sins and grace to strengthen our infirmities. He who was able to testify, "Our glorying is this, the testimony of our conscience, that in holiness and sincerity, in the grace of God, we behaved ourselves in the world" (II. Cor. 1 : 12), adds, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (II. Cor. 12 : 9.) He would not allow his weaknesses to destroy his boldness in approach to or testimony for God. Claiming the same promise, "My grace is sufficient for thee: for my strength is made perfect in weakness," the believer of every age may follow the same example of boldness in coming, and claiming grace to help.

"*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith.*" (Heb. 10 : 19-22.)

Here confidence is inspired by the redemptive work of our High-Priest, and boldness toward God encouraged solely by the merit of another. The Jewish high-priest had occasion to enter with fear the holy of holies, to appear before the Shekinah, that symbolized the Divine Presence. If he failed in some part of his important office, death was the consequence. Our High-Priest has entered once for all into the holiest by His own blood, divesting the mercy-seat of terror and making it the throne of grace, readily accessible to every true believer who will come with confidence and boldness in His name.

This will be expressed also in the prompt confession of faith on the strength of the promise, "He is faithful that promised." The basis of strong confidence is the character back of the promise, He is both able and willing to fulfil every promise.

SONSHIP AND OBEDIENCE.

Children have a claim and motive which none others have. The tie of blood is one of privilege and obligation. To be begotten of a father, is to be beholden to that father as to no other. The magistrate may order and restrain the would-be transgressors against public weal, and demand obedience to the law; but he does not invite them to his table, nor furnish them clothing and shelter, nor command their obedience to him because of his love to them, or theirs to him. These are the privileges and obligations of the family relation. A father provides for those born in the house. He commands obedience on the basis of love. Now we learn of the larger family—"the household of faith"—and the duties growing out of our relation as children of God.

He of whom the whole family in heaven and earth is named, said, "If ye love me, keep my commandments." This is the law of the household. "God sent forth his Son, that they might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit into your hearts, crying, Abba, Father."

This witness of the Spirit is the child-cry of the soul born again, answering to and owning the call of the Heavenly Father. As sons, we cannot say, "Our Father" without recognizing our obligation to accept and do His will. This is our birthright duty—to hear, heed, and obey. It is the real impulse of our new nature. Like father, like son. Christ put emphasis upon this when he said, "Ye are of your father, the devil; and the lusts of your father ye will do." That is the bias of heredity. Nothing can change it unless there can be a new birth. That is what comes to us when born from above, born of the Spirit. A new nature, a new impulse, a new heredity, a new inheritance, becomes ours; and that secures to us Divine affections, holy desires, heavenly longings, pure life, and lovely obedience. This, then, is the test and proof of our sonship to God—obedience. It is the mark of our kinship to Him, that we love to keep His commandments, *as obedient children*—and His commandments are not grievous but joyous.

FOR THE BOYS AND GIRLS.

DEAR YOUNG FRIENDS:

What are you going to do these vacation weeks? How are you going to brighten the world around you? Did you ever hear of Linda Gilbert, the prisoner's friend?

Her father's house was in Chicago, opposite the old brick prison. Many were the bad, sad faces she saw peering out of the windows as she hurried by. One morning an old man spoke to her through the bars of iron, and asked, plaintively, "Won't you bring me something to read? I am lonesome here, and have nothing to do. Bring me any kind of a book—that's a good girl." She hurried home, and told her father, who gave her a book from his library, which she took to the prisoner. She made friends with the old man, who seemed to be touched by her kindness. Every Sunday she carried a book to the prison, and asked for him, talking kindly to him. When he was taken ill he sent for her, and before he died he asked her to do for other prisoners what she had done for him. She promised, and kept her word. The first county jail library in Chicago was established by her. She interested her friends in the work, and soon other libraries were placed in the prisons in other cities and other States. It is not possible now to estimate how far the influence of that girl has extended, and the good she has done to the depraved and the needy. It was a life-work that grew out of a girl's desire and effort to be kind to an old man. In these days there is ever an opportunity to scatter sunshine, and boys and girls should be especially careful to please and help the aged.

"AWFUL HARD."

"'Course I'd like to be a Christian, but it's awful hard," said Cecil.

"So is getting rich, or getting on a football team, or—or—running a bank," said Cecil's big brother. He belonged to the Senior Endeavor Society, and Cecil to the Junior.

"Why, papa runs a bank!"

"Yes, and he says it's true, what some man said, 'A bank never succeeds until it gets a president who takes it to bed with him.'"

"Takes it to bed with him! How can a man take a bank to bed with him?"

"Why, it means to think about it night and day—whenever he's awake. Fact is, everything's hard that's good for anything. But you don't care if it is hard, if you want it."—*The Mayflower.*

"They that deserve *nothing* should be content with *anything*."

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone.
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

DEBORAH AND JAEL.

BY MRS. J. FOWLER WILLING.

In time of peace we can hardly imagine the terrible exigencies of war. With our polished, ornate civilization, we can scarcely conceive the simple, primitive conditions of the Old Testament world. In the wars of those days an army was a ferocious mob. Its battles, like those of the Homeric heroes, amounted to but little more than a series of personal encounters. Like the duels of later centuries, they were hand-to-hand fights.

The wars between the Hebrews and Canaanites were primitive and deadly. They usually resulted in the complete subjection of the conquered.

That in which Deborah and Jael figured was one of the most important in Jewish history. God's people had long been oppressed by the Canaanites. At last they had repented of the sins that had made necessary their captivity, and the Lord had inspired their judge, Deborah, to rally them to resist their oppressors.

With the authority of the nation's chief executive, she had ordered Barak to take the field against Sisera, the Canaanitish commander. Barak hesitated. He knew the inadequacy of the Hebrew army to cope with the Syrians and their nine hundred iron chariots. The campaign would fail, and fasten the tyrant's chain yet more strongly, unless God interfered on their behalf. Barak was not sure of the Divine aid unless he had the woman of faith and spiritual power by his side. Deborah tried to arouse his courage. She appealed even to the prejudice that was strong in those old, barbaric times—the victory would be given to a woman if he refused to go. But in vain: he would not move without her. She knew, far better than he, that the battle was not theirs, but God's: the Lord alone could give victory. Faith was easier to her than to Barak, for she had the spiritual insight that knows the utter nothingness of human help.

Just there lies the secret of all success. Only when we are weak are we strong. This is the victory, even our faith. We have not that faith till we get to the end of our own resources and trusts.

In our own days the men who have wrestled nobly and long against spiritual wickedness in high places are finding that they must be reinforced by the faith of the Lord's daughters who have hitherto been remanded to convent or castle, kitchen or boudoir, while masculine energy tried and failed. The woman's true role is to be nothing in herself, but everything in God—shrinking from no duty to which He calls, trusting Him utterly for wisdom and skill, courage and faith. Only so can the Deborahs and victories be multiplied by the tens of thousands in these needy days. If women will be brave and free in God, like this ancient Joan of Arc, they will be used of God for glorious deliverances of the Lord's oppressed people.

The taking of one life has often changed a nation's destiny. Sisera's iron chariots were broken and scattered; but his will and prowess would soon have another army in the field, more terrible than the first. To answer fully the faith that took hold of God's strength, the Canaanitish general must die; and again help came through the courage of a woman. The woman who was to complete the deliverance was the wife of an Arab sheik, of a family descended from Jethro, Moses' father-in-law.

The tribe of Jael and of her husband, Heber, was encamped under the "Oak of the Wanderers." These Arabs were on good terms with both Hebrews and Syrians; but Jael must have had the spiritual sense to see that the Lord had taken in hand the freeing of Israel, and she must use the opportunity to further His plans. So when Sisera left his unmanageable chariot and escaped from the battle on foot, he came to her tent worn out with the fatigue of the fight and flight, and she gave him the hospitality for which he begged; but while he was in the deep sleep of exhaustion, she drove a tent-pin into his temple. His death made impossible the rallying of the host against God's people. Better far that one man should die, than that thousands of both Hebrews and Syrians should fall on the battlefields of prolonged warfare.

Jael has honorable mention in Deborah's superb song of triumph. Stanley says of that pæan of victory: "In the song of Deborah we have the only prophetic utterance that breaks the silence between Moses and Samuel. Hers is the one voice of inspiration (in the full sense of the word) that breaks out in the Book of Judges."

Jael is the only woman mentioned in the Bible who ever took a human life. We confess that the exploit seems unwomanly. We forget that there is no sex in right- or wrong-doing. The law makes no discrimination for or against a woman, though it may be long before we can rid ourselves of the habit of requiring a higher morality in a woman than in a man.

Quite recently, in one of the Western States, a County School Superintendent appealed to the lady who superintends public instruction in the State to know if she should give a teacher's certificate to a young lady who smoked cigarettes, her only fault. A man of like competency would not be denied for a like foible; should a woman?

Those who believe that they who are responsible for the training of children should never use tobacco, would say, "Let neither man nor woman be employed whose example may be so harmful." Yet, after all, it is easier to condone that fault in a man than in a woman.

We know that Sisera must die, or Israel would not be free; yet we shrink from a manslaying woman. As they say in China, "It is against the customs."

Under God's plan, we should train boys to gentleness and love as certainly as girls. We have been sadly remiss at that point. It would shock us to catch our girls killing kittens and birds. Our boys may torture cats, torment little girls, badger small boys. "Boys will be boys," we say, reassuringly. Yes, but boys were never meant to be brutal and savage. In the outset they are as sweet of nature and tender of sympathy as their sisters. Their faulty training makes them what they become.

A few years ago I met a young man who had been a tutor in the family of a great Russian noble, who was a soundly-converted man. The Countess lived in the fulness of God's love, and she trained her children accordingly.

One day the servant came to the tutor's room with a message from the Countess asking him to come at once to the library. There he found the lady with her face flushed and tearful, while her little boy stood beside her with his head hanging down, his lips pouting, and his toes working in the nap of a velvet rug.

"O, Mr. S.," said the Countess, "Paul has killed one of the Lord's little flies! he has taken a life that he can never restore, robbing the poor little thing of many happy hours that it might have lived in the sunshine; and he is not sorry! he will not ask the Lord to forgive him! Please pray for my precious little boy!"

After considerable prayer, the child's stubbornness gave way, and he sobbed out a penitent wish that the Lord would pardon him, with the promise never to do so again.

This may seem like much ado about a small matter; but if all Christian mothers would take similar pains to keep their boys from like cruelties, there would be fewer brutal men in the world. It might come to seem as strange for a man to hurt and kill as it now does for a woman. The Christian Church would not be only one-third or one-fourth men, but there would be as many of them as of women having the mind of Christ in all humility and loving-kindness.

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

INCIDENTS IN THE LIFE OF REV. HENRY BELDEN.

CALL TO THE MINISTRY.

For the first few months after my conversion I greatly enjoyed religion and, at times, my soul was filled to overflowing with a divine ecstacy. I found the exercises of prayer, reading the Bible, and religious conversation exceedingly delightful. I loved the things of religion in which I had previously felt but little interest, while the ways of sin which I had formerly loved were hateful to me. I can distinctly recollect how I shrank with abhorrence from those sins which I used to commit with pleasure.

Previous to my conversion the thought of becoming a minister of the Gospel, which was occasionally suggested to me, was by no means in accordance with my disposition. I had not the remotest expectation of ever entering upon it. For a long time I had indulged the desire of obtaining a midshipman's warrant in the navy.

But very soon after my conversion I began to think of the Gospel ministry. Two considerations influenced me to determine upon this profession—one was, that I might have more time for devotional exercises than in any other occupation; the other, that I might labor for the salvation of perishing souls.

The prospect of spending my whole future life in these things was very delightful to me. When I walked through the streets of the city of New York and looked upon the people whom I met, my compassion was drawn out toward them as being in a Christless condition. Then, again, I felt great delight in religious meetings, in Christian communion, and in private devotions and godly meditations.

My choice of the ministry was therefore the result of my conversion and my love for the work of a minister. I doubt not but that I was called of the Spirit to enter upon it, and have never regretted my choice, but have rather rejoiced that God has counted me worthy, who am so unworthy, and put me into it.

The above was written after the young minister had commenced his work. It is thought that an early experience is, in a way, a type of our future life, and if so, Bro. Belden was faithful to his, in his compassion and prayer for sinners, as his love for souls was, through his long ministry, his prevailing characteristic.

He passed through college unscathed by the follies and sins incident to college life, and makes this entry in his journal—"I graduated A. B. at Union College, July 22d, 1835. Entered Andover Theological Seminary, Nov. 2d, 1835."

He remained there only six months, at which time he complied with a request to lecture on anti-slavery. His remaining theological course was finished at Princeton, N. J., and in the Union Theological Seminary, N. Y.

PRAYER FOR COLLEGES—MY MOTHER'S REQUEST.

February, 1837.—When the Lord converted me, I was preparing for the ministry, so far as my studies were concerned—but O! how little preparation of heart for so great a work. But here an event occurred of which I was ignorant at the time, yet it has had a great influence on my after-life.

The appointed day for united prayer in behalf of colleges and seminaries of learning was observed in New York. A congregation had assembled in one of the churches—I think the *Bowery Church*. A

number of ministers were in the pulpit. A woman entered having in her hand a billet in which she had written a request that her son, who was studying for the ministry, might be remembered in prayer on that occasion. Her heart was burdened with desire that He who had called her son to the ministry would prepare Him for it. Anxiously she looked around to see who were present, and to whom she could commit her request. One with whom she was acquainted read it, and presently that man of God, Mr. Finney, was invited to the pulpit, and offered a most solemn and affecting prayer, in which he presented that mother's request, with others of a like character. The woman was my mother, and that prayer was—in part, at least—offered for me. I have heard my mother, on a number of occasions, speak of the awful impressiveness and deep fervor of that prayer. It was in sympathy with the earnest desire of her soul, and seemed to be the divinely-appointed method of carrying it before the throne of grace. The prayer was heard. Before I entered the ministry I was baptized of the Holy Ghost, and Christ was revealed to my soul with a fulness, power and sweetness far beyond anything I had ever experienced in the blessedness of my first love to Him.

URBANA NATIONAL CAMP MEETING.

A NIGHT SCENE.

Rev. Dr. Nast had preached on the constraining love of Christ. Having but recently entered into full Gospel liberty, he was all aglow with wondrous love. The congregation listened with attentive ear, and felt the force of the truth. The relation of his experience was particularly impressive. He told the sweet story with the simplicity of a little child. How glorious does this grace appear when it is seen investing a man of profound erudition with the gentleness of a lamb—yea, with the sweet love of Jesus! After the sermon, Brother McDonald invited the whole congregation to kneel in thoughtful reverence and humble prayer before the Lord Jehovah. A great company of burdened spirits was soon at the foot of the throne. Many were ready to exclaim with the Psalmist, "My heart and my flesh crieth out for the living God!" Brother McDonald helped their approaches to the Mercy-Seat by a beautiful exercise. Speaking in subdued tones, he said, "Now, beloved, if Jesus were to come walking through this congregation, and, seeing you prostrate here, should inquire, What are you doing here? could you say—

'I am trusting, Lord, in Thee?'

But, supposing the adversary should whisper, You are cold and unworthy, you have no part in this matter—could you still say—

'I am trusting, Lord, in Thee?'

Supposing you are friendless and alone, and the shafts of a heavy sorrow pierce your soul, or the waves of adversity threaten to ingulf you; could you then sing—

'Other Refuge have I none;
Hangs my helpless soul on Thee:
Leave, O, leave me not alone!
Still support and comfort me?'

But supposing, on the other hand, that the fallacious allurements of the world have many charms for you, that your life-path is strewn with thornless flowers, that your feet have not yet become weary of treading in the enchanted valleys; could you then say—

'All for Christ I gladly give?'"

The heart of the vast audience throbbed under the influence of the speaker's impressive inquiries, and presently a glad shout cut through the night air, of "Saved, saved, saved! Glory, glory, glory! Washed, fully washed in the blood of the Lamb!" The goal was reached by happy numbers, and far into the night the songs of praise were swelling. No earthly scribe could record the names: they are registered on high.

WELL EMPLOYED.—A sister in Canada, writing for one of our books ("Memoir of Belinda Nail"), and tracts, writes:

"I have never done anything on this line; would like to try a few, and see what God will do through them. The book is for my '*Lord's Library*.' I keep a few books for lending, under this name. I get the very best I can find on the subject of Holiness—what I think will be of practical use. I like Biography, if it is of the right stamp. I do not know 'Belinda Nail,' but I saw it in your catalogue, and thought I would like to try it. I think Mrs. Carter's '*Beulah Land*' one of the best in my lending library. Excepting "*Rifted Clouds*," by Bella Cook, it has done most good."

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

The meeting was in charge of Rev. A. C. Morehouse.

After singing the doxology, "Praise God, from whom all blessings flow," hymn No. 242, commencing—"I know that my Redeemer lives," was announced, and sung with spirit.

After various requests for prayer were made, Mrs. Van Cott, evangelist, offered prayer.

Singing followed, of the hymn—"O glorious hope of perfect love!" etc.

Mrs. Van Cott, in a conversational way, referred to certain portions of the New Testament which she had recently been making her special study, and from which she had derived much profit. She had first tnrned her attention to Paul's Epistle to the Ephesians. Here she found much that was instructive and elevating; and she was much impressed by the wonderful prayer of the Apostle for the Ephesians in the third chapter—"For this cause I bow my knees unto the Father of our Lord Jesus Christ"—closing up with the desire expressed that they "might be filled with all the fulness of God."

Then she had moved into Colossians; and here she was met with the declaration that Christians were risen with Christ, and called to "set their affections on things above." "For ye are dead, and your life is hid with Christ in God." And if so, "when Christ shall appear," they should "appear with him in glory."

Next, she had gone over to Revelation; and had heard a voice saying, "Behold, I make all things new." And that was to her a voice of encouragement. She had been thinking she was growing old, but the Lord might perhaps revive and quicken her, and let her do more service for Him. She had been working in the Master's vineyard for thirty years. Recently, in certain gatherings in the West, she had been rejoiced to meet with one and another who said they had been brought to Christ through her humble instrumentality, in past years. One brother among them had been a missionary to China. So she praised the Lord for all His goodness and mercy toward her.

Singing—"Nearer my God to Thee," etc.

Rev. John Parker came in at this point, and was rejoiced to see Mrs. Van Cott, whom he was privileged to receive into the Church in one of his pastorates in this city. The meeting was cordial and joyous, and Mrs. Van Cott, in part, repeated what she had been saying.

Bro. Parker sang—"Hallelujah, Thine the glory," etc.

Bro. Morehouse urged that every moment be improved. God was present to bless and to save, and to reveal Himself to every one, in his own particular sphere, as He had done to Sister Van Cott, so that we can work for Him and glorify His Name.

The Cleansing Blood.

A Brother.—I thank God "the blood of Jesus Christ, his Son, cleanseth us from all sin." We may be criticised for our testimony; but no matter. The truth remains, and it is our duty to be faithful witnesses for Christ. I thank God for a full and free salvation. We are created in Him by the Word of His power. I want to hold to the Word of God. We are to be victors—yea,

"more than conquerors, through Him that hath loved us." When I took God at His word, I received Jesus, and, by faith, saw Him standing at the right hand of God, to represent me.

Singing—"The Comforter has come," etc.

The Spirit's Thorough Work.

Rev. John Parker.—I was impressed by the words quoted—"They that are in the flesh cannot please God." But the Apostle says, "But ye are not in the flesh, but in the Spirit." The Holy Spirit does thorough work. I am the child of the Holy Ghost, born of Him, and He dwells in me. When I lie awake at night, He talks with me so sweetly. I am come to the evening of life, but at eventide there is light. There is a bright morning before us. It brought tears to my eyes when I saw Sister Van Cott. I remember when I met her at the bedside of her dying husband; and how, afterward, she came and asked me to receive her into the Church.

They say I am an old man, but I have not found it out. I am waiting on the Lord, and mounting up on wings, as an eagle. One of these days, I shall take my flight to my Father's house. Hallelujah!

Singing—"Blessed assurance," etc.

Life in Jesus.

A Sister.—The passage came to me, "Ye are dead, and your life is hid with Christ in God." Our life is in Christ: we are dead to sin, and alive in Him. He is to "subdue all enemies under his feet." And this life is to be manifested. Christ is the King of kings, and the Lord of lords; and He is to be "admired in them that believe." We are one in Him, even as He is one with the Father—as it were, "the twain made one flesh." Glory to God for these revelations made to us!

Singing—"I'll live for Him," etc.

Loving God Fully.

Bro. Foster.—I am glad that I am able to be here. I wish to tell my own experience. I wish I loved God more. Two weeks ago, one night, when I was very ill, it was thought I might go home. I had no fear, and said to my friends it was all right. I did not feel like asking God to let me live, but that His blessed will might be done. This week the question has been put to me, "Do you love me more than these?"—in reference to earthly friends. I wish the will of God to be done in all circumstances. I think I love God more than ever. Jesus said, "If any man thirst, let him come unto me and drink." He proposed that we should have the well within and be filled with God Himself. I do not love my family less, but I love God more. If I have God, it is more than all else; and I have Him.

Singing—"Every day, and every hour," etc.

Sweet Fellowship.

Sister Smith, evangelist.—I was thinking of the lines—

> "And if our fellowship below
> In Jesus be so sweet,
> What heights of rapture shall we know
> When round His throne we meet!"

The communion of saints is sweet, but what will it be to be there! I am the King's daughter, and I can walk with assurance. In the day of trial I look to Him, and He gives me aid, and the sweetest joy.

Singing—"Walk in the light," etc.

A colored preacher.—I praise the Lord for bringing me here. I made my first visit to this meeting some time ago, and found it good to be here. I have been traveling about since then, in different directions, and the Lord has blessed me very greatly.

Christian Freedom.

Sister Searles.—I know the freedom of the Lord, and His joy. I love the Lord Jesus Christ, and delight in Him. When trials come, I look up and praise Jesus, and the enemy is driven back.

Heavenly Possessions.

A Brother.—I am not spiritually poor, nor am I on the road to the Poorhouse. I have some degree of spiritual possessions, and would not exchange them for yours. I am longing, however, to know more of the Lord Jesus Christ. I am hungering for the best that religion can give. My great aim is to be filled with God's Spirit. I will not cease to push on until brought out into a broader place, and to triumph in trial, and sink myself out of sight, speaking in the demonstration of the Spirit, keeping at the feet of Jesus, and growing more charitable and humble.

Bro. Parker commenced to sing—

"The blood is all my plea," etc.

A Little Lamb.

Bro. Close.—I hesitate about speaking, and yet, strange if there be not a lamb or two in the flock. I am a lamb. I am rejoicing in this wonderful salvation. The Word says, "No weapon formed against thee shall prosper"—"The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." So I praise the Lord for clean hands. I have been for seventeen years trying to find this peace, and have lately found it. I was beset by the adversary for three weeks, and was "in heaviness." One afternoon I was prostrated before the Lord in my room. I was emptied of self, fully. I saw in Jesus a beautifully sweet life. When I arose, my heaviness was gone; my heart was as clear as a bell. I know now, as never before, that the Lord hears prayer.

Singing—"All hail the power of Jesus' name!" etc.

Born of God.

A Sister.—I am born of God, and I understand the language of the Holy Ghost. (She sang—"It is burning in my soul," etc.)

I am glad I know what the old-time fire is—burning up all sin in the soul. The quickening of the Spirit is the best medicine.

Sister Van Cott stated she had been led—she trusted of the Spirit—to establish in New York or vicinity a home for destitute and degraded girls. It had rested upon her heart so weightily that she had concluded that she must make a movement in some way, and she urged that they would all pray that she might be directed of the Lord in this matter.

Rev. George Hughes.—I have been sitting quietly here this afternoon, listening to the testimonies, and I feel like exclaiming, "Glory be to the Father, and to the Son, and to the Holy Ghost!"

I am impressed by the proposal of Sister Van Cott. It looks as if the Lord was calling her to the work, and it is of the highest importance, in view of the state of society. Let us hold her up, in prayer.

At the close Rev. John Parker engaged in prayer. This was one of the best meetings that has been held for some time.

CAMP MEETING INCIDENTS.

A VENERABLE BISHOP AT THE ALTAR.

One of the most cheering facts connected with the National Camp Meetings was the unqualified indorsement given to them by Rev. Bishop Morris, then the senior superintendent of the Methodist Episcopal Church. He was now advanced in years, and trembling on the verge of eternity, and yet in full possession of his mental faculties. He was in complete sympathy with the movement, regarding it as providential, and designed to bless the Church and the world.

Rev. W. McDonald, writing of the first meeting at Urbana, said, "It is inspiring to see, on every invitation, the Bishop moving to the altar, humbly asking for the blood of cleansing. His example was productive of great good, though criticised by some young ministers who are not worthy to unloose his shoe-latchet. Many following his example entered the valley of blessing. The Bishop feels that 'his latest sun is sinking fast;' and his greatest desire is to be prepared for a departure to his immortal home. He regrets that his long life has not been more spiritual, that holiness has not been constantly his experience.

"At the close of the sermon on Wednesday afternoon, he asked to be allowed to speak a word. He came forward and said, 'I wish I was able to speak as I would like; but I am not. I have not tried to preach for three years, and never expect to do so. I am not only suffering from age, but in a degree from paralysis. I joined the Methodist Church in 1813, which, if I count aright, is fifty-eight years ago this month. I, however, joined as a seeker and on trial, and found an evidence of my acceptance on the Christmas following. I did not doubt then, and have never since doubted that I was converted. I had the witness of the Spirit, and rejoiced with exceeding great joy: and at different times since then I have had the same blessing for a season; and at times I have had special exercises of mind, about obtaining perfect love. I would sometimes form a purpose to seek it, and be earnest for a while, but would have occasion to lament,

"O, how soon it dies away!"

"'Thus I have gone on, and in the sense of the sermon this morning' [Father Coleman's], 'I have been sick and feeble, and have had complaints of myself and others. I have never professed to enjoy the blessing of sanctification. I have never doubted the doctrine, and have often sought it earnestly for a while.' [Ministers and people greatly moved.] 'I came to this meeting, hoping that God Almighty would grant me a clean heart, and give me His favor and image, and restore unto me the joy of His salvation. I have been earnestly seeking this grace here; and, when the invitation was given at the first meeting, I came forward as a seeker; and when it was again given at the tabernacle, I went forward: and every time I have done so, and expect to keep on seeking until I get it. Ask God in my behalf to give it. Brethren, I want you to pray for me. I do not feel satisfied with my preparation for death, though I have had so many privileges, and am now in my seventy-eighth year. I came here to seek for a better preparation for death; and I pray God he may give it me.' [Great sobbing on the stand and in the congregation.]

"The leader of the meeting said: 'My soul is deeply moved at the remarks of our dear father in the Gospel. I pray God to grant him here and now such a manifestation of His favor as he has never before known.' [Amen.] 'I want every one who loves our Lord Jesus Christ in sincerity to get down upon their knees! and we will unite with Dr. Lowrey in prayer for our beloved Bishop.' Dr. Lowrey then led the earnest devotions of the multitude in a prayer of remarkable fervor and power, during which all present seemed to have entered the valley of contrition. When reference was made to the fact that the Bishop had ordained him that was leading in supplication, and of his privilege of sympathizing and praying for him, the deepest chords of the spirit were stirred.

"Fearing that we might have misunderstood the meaning of the Bishop, we sought an opportunity, and read to him the words we had written, asking if they expressed his views. He replied, that they did, and that he had no change to make in them."

At the opening service, as he stated in his remarks, when brother Inskip gave the invitation, the venerable Bishop was among the first to leave the stand; and, as he was assisted down into the altar, he said with much feeling, "I am going in for this thing." He continued in the same childlike spirit throughout the meeting, availing himself of every opportunity to be among the seekers. Here then, we see how "the spirit of grace and supplication" has been poured out in the forest temple. The prophetic announcement, "From the least unto the greatest," has been fulfiled, causing "the voice of rejoicing and praise to be heard in the tabernacles of the righteous."

A PRAYER SERVICE—ROUND LAKE.

"To one of these tents I was attracted by a woman's voice of singular pathos and sweetness. I looked in over the shoulders of two rough countrymen. Within, there was a numerous company of men and women on their knees, and in the center there was turned up one sweet, white face, whose whole tearful expression was so unspeakably sad and soft, heightened, too, by the supplicating hands held together as we see children perform their devotions, that I myself was startled at the picture. She was praying. The tears were streaming down her face. I listened; it was no repetition of Biblical phrases, no glib offering of platitudes. The voice was singularly sweet in its mildness; it seemed wet with inward tears. She was appealing to a beneficent Father, with all the ingenuous directness of a child and all the boundless love of a mother. And it was for men everywhere! She could see no converts for her tears. She was really praying for her race. Something of the woman's universal solicitude seemed to enchain the listeners. She asked for pardon, for light, for mercy, and there must have been presented to her mind a world of misery, hypocrisy, and folly, for whom she was quite as willing to work as to pray. I noticed that the crowd here was awed by the majesty of this woman's weak voice. If they could not understand her, they felt that sovereign influence which is exerted by a pity, competent to grasp the whole of mankind. The faces of the listeners, peering in with curiosity at this exhibition of a woman's nature, seemed like sacrilege."

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

HIGH TIME.

"It is time for thee, Lord, to work: for they have made void thy law."—Psa. 119: 126.

This is true of our times as of the past times—lamentably, terribly true. It is time for God to work—to magnify His law, which the people are making void. Ask Him to do it—ask earnestly—expecting that He will answer. Pray for this at the Camp Meetings.

"HOW GOODLY ARE THY TENTS!"

Tent-life is an old institution. Israel dwelt in tents; and the Lord gave particular instructions respecting the order of their tenting. We read of it in the Book of Numbers. They were to "encamp round about the tabernacle, every man by his own camp, and every man by his own standard." The Levites, it was said "were appointed over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle." And it is written: "And the children of Israel did according to all that the Lord had commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers."

At one time, Balaam lifted up his eyes, and he saw Israel abiding in his tents, according to their tribes; and the Spirit of God came upon him. And he took up his parable, and it contained this exclamation: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" We do not wonder at this, as he looked upon such a host thus encamped according to their tribes, and with their uplifted standards, the tabernacle of God in the midst of them, for the celebration of holy worship.

This scene bears a striking resemblance to our modern encampments. Long ago the Church learned the beauty and the utility of such convocations. It is indeed inspiring to see these encampments, and the more so in the former days, when the dwelling in tents was the order exclusively. In the march of modern improvements, tents, on many grounds, have largely been superseded by comfortable and even attractive cottages.

God has greatly honored the Camp Meeting institution. Within these hallowed enclosures what multiplied thousands have been saved! How the population of heaven has been augmented by the numbers converted and sanctified at the consecrated altars in the tented groves!

There was a time, just prior to the inauguration of the National Holiness Camp Meeting Association, when Camp Meetings had almost gone into disuse. They had degenerated, becoming, to a considerable extent, "*Picnics*," and hence divested of their spiritual strength.

The opening of the campaign of the National Association was the signal for a revival of the ancient institution with wonted power and glory. And it has become so widespread, that the land is literally covered with encampments; and in many cases they are truly Pentecostal, and the forests reverberate with the shouts of the newly saved.

We must see to it that the tides of worldliness which are invading Zion fearfully do not strike the Camp Meeting. It must be held to its original design, *soul-saving*, or its glory will depart.

Let all who direct these gatherings guard their purity and they will be a greater power.

"Blessed be the name of the Lord from this time forth and for evermore."—Psa. 113 : 2.

Emphasize the words "*Blessed*"—"the name of the Lord"—"for evermore."

RETROSPECTIVE.

Seventeen years ago Dr. Palmer called us to be associated with him in editing the GUIDE and in supervising the work of the Publishing House. We were then engaged in working up the New Jersey *Methodist*, and the signs were promising. But this call opened to us a field of labor that was every way congenial, in association with those who had been honored of the Lord in promoting the work of holiness; and so we accepted the invitation and came to New York.

They have been years of toil, but it has been pleasureable toil, because it was for Jesus. And we gratefully acknowledge the kindness of our Heavenly Father in giving us continuous health, so that throughout these years we have been able to keep at our post without serious interruption.

When Dr. Palmer went to receive his crown, we entered into partnership with Mrs. Sarah A. Lankford Palmer, which continued until near the time of her departure; and these were pleasureable years. The later years since the "hard times" came on have not been unattended by care and some difficulties. But the Lord has held us up.

Mrs. Palmer was wont to say, at times, "Bro. Hughes, you must not expect the GUIDE to give you a living." We thought, however, that it ought to do that at least—as to *money-making*, that had not entered into our calculations. The profits of the business, whatever they were, were shared with Mrs. Palmer, and we have held on our way, the Lord helping. It could not be expected, in view of the multiplication of periodicals on this line in the country, that any of them could yield large profits. We are quite sure not one of them is making a fortune temporally, but the spiritual harvesting is rich.

What we have done, under the Divine blessing, in the past seventeen years, toward the extension of Christ's kingdom, we know not; eternity alone will declare it. One thing we know—we have tried to glorify God. But we are sure our best thoughts, words and acts need the washing of Christ's blood. We have nothing, positively nothing, of which to boast. How much longer we may be permitted to hold our position is uncertain—God alone knoweth. Let our friends continue to pray for us.

A GREAT WRONG.

We have watched, with no little interest, the discussion of "The Arbitration Treaty" in the United States Senate. We believe it to have been a measure vitally connected with Christian civilization. It is high time that enlightened and Christian nations, at least, should settle their disputes by arbitration, without an appeal to the sword. Intelligent Christian men throughout the world have been hoping and praying that the action of the Senate would be in the interest of peace and amicable relations between the two great English-speaking nations. But these hopes have not been realized.

The National Arbitration Committee, composed of a company of influential gentlemen, of which Hon. W. E. Dodge is President, made a decided effort to impress the minds of the Senators in the right direction. Dr. L. T. Chamberlain, of New York, was very active in the matter. At great labor and expense they procured opinions from the most distinguished men in all the States, and embodied them in a handsome volume, furnishing a copy to each Senator. But their well-meant and noble effort was not successful.

But the Committee says in a late circular: "We believe that the national conviction remains essentially unchanged. It appears that the vast majority of our citizens are still in favor of an equitable system of arbitration between the two countries." And we believe this is a just conclusion.

We hope that this honorable body of Christian and patriotic men will persevere in the work of influencing public opinion and national legislation. "To everything there is a time," and the time will come—we hope it is near—when the cause of arbitration will prevail. For this let good men pray.

"The righteous shall be in everlasting remembrance."—Psa. 112: 6.

—Emphatic words: "Righteous"—"everlasting remembrance."

A GREAT TRIUMPH.

Mr. F. W. Crossley, of Manchester, England, entered into the joy of his Lord, March 25, 1897. He was a man of large business, which was prospered greatly because he had taken the Lord into partnership with him as the Head of the firm, using the profits of the business for His glory and the extension of His cause in the earth.

Through the instrumentality of the Salvation Army he was led into the enjoyment of Christian holiness. That changed the whole course of his life. His holiness—as is the case, we believe, with all true holiness—was of an eminently practical character. As a thank-offering to the Lord, for the great grace manifested in bringing him into the fulness of the blessing of the Gospel, he gave Gen. Booth his check for one hundred thousand dollars for the work of "The Army." And liberal contributions were repeated each year thereafter.

He then was led to the conviction that he must make a decided change in his mode of life, exercising self-denial that he might do something for "those who were ready to perish." Accordingly, he left his handsome dwelling which he was occupying, with the intention of taking up his abode among "*the slums.*" He purchased an old theater in one of the worst sections of the city, spent one hundred thousand dollars in fitting it up for Mission purposes, with all needful appliances—a hall for meetings, Rescue Home, and furnishing a home for himself and family, where the remainder of his life was to be consecrated to the Christly work of lifting up the fallen. Happily for him, in this changed order of life, his wife was in happy accord with him, and together they lifted up the banner of the cross where sin in its worst forms held high carnival, and misery and death had sway. God, who by the Holy Ghost had come to dwell in him and to hold the keys, put the seal of His approval upon him, both temporally and spiritually. "*Star Hall,*" as it was called, became a great center of light and life and resurrection potency to that sin and death-stricken part of the city.

We were never privileged to look upon this scene of Pentecostal evangelism, but we know the locality exactly, for Manchester was our native city. But since we have heard of "Star Hall," it has awakened profound interest in our heart. We have, in thought, followed this devoted man in his walks of usefulness through those lanes and alleys, where crime in its worst aspects is rampant. And, at this distance, we seemed to catch some of the swelling hallelujahs that were constantly rising to heaven, as souls from day to day were plunging into the fountain of the Redeemer's blood and were washed whiter than snow.

Now, this Spirit-filled disciple is gone. Gone where? Gone to be with God, whom he supremely loved, worshiped and served in the beauty of holiness. His Mission Hall was often a place of holy convocation for the saints under the banner of Holiness, and where new campaigns against sin and hell were inaugurated.

Our brother is gone—in the midst of abundant, heroic, and victorious labors—gone, while the shouts of his valorous comrades, and of newly-redeemed souls, were shaking the walls of the mission house.

It seems strange to us that he should be called away at such a time. But God makes no mistakes in "calling His loved ones home." This beloved man passed through the valley of the shadow of death—only the shadow—with the step of more than a conqueror, and with "the swing of conquest," to be employed amid the sweep of everlasting ages as the God of glory shall appoint. One who was with him says he closed his earthly life as he had lived, "full of the sweetness and tenderness of Jesus—no care, no struggle, no fear—and the last hours were a veritable heaven on earth." Sister Leonard, who has spent many happy days in "Star Hall," writes us that the communications which she has received declare that it was a real translation. Well, "God buries his workmen, and the work goes on;" and so it will be at "Star Hall," no doubt. The beloved surviving companion of our ascended brother, who exchanged her delightful home for a dwel-

ling in the slums, without a murmur or a sigh, will, amid her tears, consecrate herself to the Lord's work with redoubled energy, still gathering sheaves for the Lord's garner, and ultimately join her glorified husband and sing the harvest-song, and together they will cast their crowns, studded with many stars, at their dear Redeemer's feet.

Just as we were going to press, we received a communication from England, which we shall be glad to use in the next number.

"THE SETTLEMENT IDEA."

The above expression is found in a very important article on page 24, by Mrs. J. Fowler Willing. The *sentimental* on the line of holiness is undoubtedly very beautiful, but *practical* holiness is far more beautiful. It is one thing to sing, "I have entered the valley of blessing so sweet," or, to be shouting "Hallelujah" amid the jubilance of a Holiness Camp Meeting; but it is quite another thing to go and live in darkness dense as Egypt, where crime is rampant, and moral desolation in all its blackness has a hellish sweep. Thank God, there are heroic spirits who "dare to live in such localities, and do and dare for Christ!"

Bro. Crossley, to whom we refer in the article above, was one of these heroic spirits. Mrs. Willing belongs to "the resolute few who dare go through." We beg you to read the article carefully, and pray about it. She calls for volunteers to illustrate still further "*the settlement idea.*" Somebody will get an inward call—perhaps *you*. If so, respond, "*Yes, Lord!*" It is a great thing to recognize the voice of the Spirit, and, when recognized, to obey—"not conferring with flesh and blood." To obey is life—to disobey is death, spiritually.

The time has come when those who know our God should do "exploits" on a larger scale—in a way that will strike terror into the Satanic realm. Following out "the settlement idea" may not attract much public notice or secure much popularity. But Heaven will approve; and when the reaping time shall come the sheaves will be many, and "angels will shout the harvest home." Will you be a sharer?

MOUNTAIN LAKE PARK.

We heartily commend the following letter to the attention of our readers, hoping all who can will attend this holy convocation. The meeting is truly Pentecostal in character, and great numbers receive power from on high.

Rev. John Thompson writes:

"MOUNTAIN LAKE PARK CAMP MEETING for this year (1897) is to commence Saturday morning, July 3d, and close Monday, July 12th. As good as have been the former meetings, my faith claims that the meeting this year will be more glorious than any of the past. A strong force of ministers, evangelists, and Christian workers, has been engaged to take part in the services. In looking at the matter from a human standpoint, all has been done that can be done to make the meeting a grand success. But all of our plans and arrangements will prove a failure unless we have special manifestations of the presence of God and of the power of the Holy Ghost. To this end we most earnestly desire the prayers of all of God's people who may read this notice. The services again this year will be in charge of Rev. John Thompson, who most heartily welcomes all evangelical Christians to a participation in these services.

"Dr. H. L. Gilmour will have charge of the musical department. His wife and daughter will preside at the organ. Prof. John P. Hillis, and a host of others from East, West, North and South, will take an active part in the song services. The new and popular book, 'Songs of Love and praise, No. 4,' will be used in the services.

"In addition to those who have rendered us such efficient help in the past years, we will have ministers, evangelists and Christian workers this year who have never been with us before. Without mentioning the names, we may call attention to Mrs. Bottome, the originator of 'The King's Daughters' society. Thousands of 'The King's Daughters' who have never seen her will be glad to hear her and welcome her at Mountain Lake Park.

"Board and lodging can be had at $5.00 a week by those who write, up to June 15th, to Rev. John Thompson, at 2002 Brandywine Street, Philadelphia, Pa. After that date, direct all letters to 'Mountain Lake Park, Garrett County, Md.' For further particulars, inclose in your letter twenty-five cents, either in coin or stamps, and 'Salvation Echoes,' which gives all needed information, will be promptly sent to your address. Write your name and address so plainly that they cannot possibly be misunderstood."

THE VOLUNTEERS' NEW SONG BOOK.

"THE VOLUNTEERS OF AMERICA" have just issued a new "Song Book" for the use of the organization, and for other Gospel services. It is a very choice selection of stirring songs, which judges will appreciate, and among them some most beautiful compositions by Commander Ballington Booth. Price, single copy, 30 cents. Send orders to "Volunteers' Headquarters, Union Square, New York."

SERIOUS WORK. ***"I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments."***—Psa. 119 : 176.

That is the condition of many who go to Camp Meeting. Some are candid enough to acknowledge it. Happy those who see and feel their lost condition, and get back to the fold of the Good Shepherd!

NO DAUBING.

Daubing with untempered mortar is abhorrent to Almighty God. He complained of the prophets, saying, "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." This was a grievous offense, involving fatal results *to souls.*

And we have some of this daubing now. There is the flimsiest sort of work in some revival operations. Persons at the altar are told by some over-zealous worker, "Why, you are converted!" or, "You are sanctified!" Afterward they find they have been misled, and cry in bitter anguish. Evangelists get people saved by card, or by lifting hands, and the report goes out in the papers that under Dr. —— twenty Churches were united in services, and 500 or 1,000 accepted Christ. Nonsense! How can they accept Christ until they have *repented?* "*Repent ye!*" is the only authorized call at the gate of entrance to the kingdom of heaven. To ignore repentance, and to admit people by card, is the worst sort of *daubing.* "The Lord hath not spoken!" How dare any man tell them they are saved when the Lord hath not spoken? The blood of these souls may be found in his skirts at the Judgment. *Beware!*

We witnessed a flagrant case of daubing at a Camp Meeting in the West. A lady was professedly seeking entire sanctification. She was quite rich, and her fingers well covered with gold rings. Some ill-advised workers were urging her "*Just to trust!*" She could no more "*trust*" than she could turn back the rapid currents of Niagara. She ought to have been on her knees seeking to be converted; and those around her ought to have told her so, for she said she was in the dark. A sister better instructed than the "just trust" folks was brought in contact with her. She confided in this new-found friend. She told her that after her conversion she was conscientiously plain in her dress; but, to please her husband, she had ceased to be "singular," and had gone into the dark, and was there then; and "how great was the darkness!" She had been for some time sending to Paris for the most fashionable dresses, regardless of cost. Her wise instructor told her, as she had stumbled at the point of plain dress, to go back and take up the broken thread at that point. We did not learn that she followed this excellent counsel. She was very rich, and, it is to be feared, like the young man in the Gospel, "went away very sorrowful." But, in Heaven's name, let this awful daubing with untempered mortar stop, or deluded souls will be lost, and the daubers will be responsible, and go into eternity with a load of blood-guiltiness upon them! Stop telling seekers to "*Just trust,*" when they ought to be told, and that with emphasis, "JUST REPENT!"

"A CHRIST-LIKE WORK."

Miss Emma J. Wilson, an intelligent and educated colored teacher, is working most heroically in the interest of the "Mayesville Educational and Industrial Institute," in Sumter Co., S. C. The school has now about 150 pupils, and is working wonders, considering its deficiencies as to books and other appliances. They are struggling to erect a building to accommodate 500, whereby the influence of the institution would be greatly extended. The story of Miss Wilson's self-sacrifice and heroism is pathetic. We wish we had the space to give a narration of facts in detail. She is working without salary, and patiently endures much privation.

When there is such a favorable opportunity as this to afford educational advantages to those so greatly needing them, and eager to enjoy them, they ought to be provided for them. Christians should be on the alert to use their Lord's money for such purposes.

Any of our readers desiring to know more of this "Christ-like work," may address Miss Emma Wilson at this office, or, if they are so moved, send in a contribution. *Pray about it.*

CAMP MEETING BULLETIN—JULY-AUGUST.

July 3-12.—Mountain Lake Park, Md.
" *4-13.*—St. John, N. B., Canada.
" *6-16.*—Topeka, Kan. (North Kansas Holiness Union.)
" *9-18.*—Valley Camp, Pa. (National.)
" *15-26.*—New Albany, Ind. (National.)
" *16-26.*—Douglas, Mass.
" *17-26.*—Old Orchard, Me. (Pentecostal Days.)
" *22-Aug. 1.*—St. Johns, Ohio. (Ohio Holiness Association.)
" *23-Aug. 9.*—Portsmouth, R. I. (Seth C. Rees, Dr. Carradine.)
" *29-Aug. 8.*—Des Plaines, Ill. (National.)

THE AMERICAN TRACT SOCIETY

Is one of the oldest and best of Christian institutions. Its evangelical issues are multiplying, and reaching many hearts in this broad land. Persons coming to the city will be interested in looking at its noble building in Nassau Street. A contribution from you to aid its benevolent work would doubtless please the Lord and do good.

The publisher has just sent us the following, which we are pleased to commend to the attention of our readers:

The Early Church: Studies in the Acts of the Apostles. By Rev. David James Burrell, D.D., and Rev. Joseph Dunn Burrell, A.M. Price, $1.25.

Another book, directing Christian thought to the Person and Work of the Holy Spirit, and is to be welcomed as a new and valuable addition to modern writings on this great theme. Dr. David Burrell is pastor of one of the prominent Reformed Churches in this city—a very able man, evangelical in spirit and a gifted writer. The work will edify thoughtful and devout readers.

The Trial and Death of Jesus Christ. A Devotional History of our Lord's Passion. By James Stalker, D.D., author of "Imago Christi," etc. Price, $2.00.

This is a most attractive work, both as to its theme and interesting presentation, by one of the ablest writers of the period, Dr. Stalker. Its perusal by living Christians will tend to develop character and beautify the life.

It is gotten up in taste and appropriately embellished. Twelve fine illustrations.

Mischievous Goodness, and Other Papers. By Charles A. Berry, D.D. Price, 50 cents.

One of a series of Small Books on Great Subjects. No doubt good lessons to be derived from this book for practical use.

"Behold the Man!" and "Behold Your King!" By H. L. E. Price, 25 cents.

A precious little volume, directing thought and aspiration to Jesus. Good to read and present to a friend.

The Inspiration of History. By James Mulchahey, S.T.D., Vicar Emeritus of St. Paul's Chapel, New York. Price, 25 cents.

A timely issue, directing attention to "*The Old Book*"—in its "credibility," significance of its history, etc. It should be circulated widely.

A WORD TO EVERY READER.

THIS IS YOUR TIME TO SECURE THE LIFE OF MRS. PALMER

At a low rate. We cannot now give the exact time of its issue, but it will be soon. It is an ably-written volume, by one of our best writers, Dr. J. A. Roche, author of the life of the distinguished Dr. Durbin. At the date of its issue, and thereafter, the price will be **$1.50!** Until the date of issue an order with *one dollar accompanying* the order will secure it. *Make no delay.*

PASSING NOTES.

PERSONAL. *We have to decline all Camp Meeting invitations for this summer. It is a great privation to us, for we love Camp Meetings. But our work confines us at home positively for this season. We are pushing forward our History of the Revival of Holiness. Hold us up in prayer!*

CAMP MEETING TEMPTATIONS:

—To depend too much on joyous emotions.
—To feel slighted if not called into prominent service.
—If a minister, not to understand why not invited to preach.
—To engage in conversation not exactly seasoned with grace.
—To be somewhat impatient if the trunk does not arrive on time at the depot.
—To be so absorbed with meetings as to give too little time to private prayer.
—To be somewhat disturbed if the waiters at the table are not exactly attentive.

NOTE. *Real Holiness, the Jerusalem sort, ought to, and will, give complete victory at every point above-named, showing that Satan hath no part in you.*

A SMITING TIME.—This summer, Satan should be smitten right and left in the tented groves.

PROVIDE WELL for your *household* before going to the Camp Meeting. See I. Tim. 5 : 8.

BE SURE that Pentecostal fire is aglow in your soul when you buy your ticket at the depot for Camp Meeting.

IF YOU go to Camp Meeting and fail to get a subscriber to the GUIDE for a year, or half a year, you will miss an opportunity.

SEND us a contribution for India relief. Great need. Rev. D. O. Ernsberger, Gulbarga, to whom we remit, will see it rightly used.

HOSPITALS should not be needed at Camp Meeting to take care of crippled professors. Be in good condition when you start—not needing a nurse.

EVERYBODY going to Camp Meeting this summer should take with them a package or more of "*Phœbe Palmer Leaflets*" to give away—50 in a package. 10 cents.

WRITE to the office of the "Evangelical Alliance," Rev. Dr. Strong, 511 Charities Building, Fourth Ave. and 22d St., New York, for a circular explanatory of its work. You ought to know about it.

WHO?—Who, having plenty of the Lord's money, will send us *one hundred dollars* to be used in furnishing *Mrs. Palmer's Life* to lonely widows and invalids who are not able to buy it?

"DAYS OF POWER."—We want two or three copies of this book. Any person having one to spare, please write us. We will pay for them.

THE DEVOTIONAL HOUR.

—"***Serve the Lord with gladness.***"—Psa. 100 : 2.

—God's service is gladsome—opposed to darkness and gloom.

—"Come before his presence with singing." Heaven is full of holy song—so should the Church on earth be. It pleases God.

CLOSET LESSON.

FIRST PSALM—PART II.

In our last Lesson we were contemplating the good man planted by the rivers of water, bringing forth fruit in his season, having an unwithering leaf, and prospered in all his doings. A most beautiful picture—instructive and inspiring! We turn now to the opposite picture—dark and forbidding in its character.

—"*The ungodly are not so; but are like the chaff which the wind driveth away.*"—Psa. 1 : 4.

"*The ungodly.*"—The world is full of them—people without God—without God in character, without His cheering presence—without the guidance of His Spirit—and without hope of being with Him in His kingdom hereafter. How dreary such a condition! How light, *chaffy*, and useless such a life—fit only for the wind to drive away. How earnest we should be to get the *ungodly* with whom we come in contact to be transformed so as to be numbered with the *godly*.

—"*Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*" (5th v.)

How can they stand in the judgment! They are guilty rebels against the Divine Majesty—they have trampled His law under foot—they have abused His mercy—rejected Christ, whose atoning sacrifice is the only ground of their acceptance with God—and the only thing for them in the judgment is to hear the sentence of condemnation and to be punished as the law of eternal equity provides. This is awful, it is true—but it is a solemn verity. Are our unsaved, ungodly friends exposed to such a doom? They are. How eager we should be to snatch them from the verge of so great peril!

—"*For the Lord knoweth the way of the righteous:* but the way of the ungodly shall perish." (6th v.)

A very comforting thought for the righteous—the Lord "knoweth his way." And knowing "his way," the Lord will provide for his support in the way—against its perils—and for guidance in the way by His Holy Spirit, even to the gates of life eternal. Therefore the righteous may rejoice and sing all the way along.

But how different with the *ungodly!*—he "shall perish"—utterly and eternally. Strive, by all means, to turn their wayward feet into the path of life, and so avert their doom, so certain and so fearful.

ONE MIGHTIER THAN I.—Luke 3 : 16.—The slender, graceful curves of the lighthouse tower standing on the rock-bound coast are unseen, whilst from its lantern the reflectors flash beams of light far out to sea. We must live nearer Christ, catching the glow of His love; then, like John the Baptist, we shall be timid of attracting a single thought to ourselves which might have found its way to Him. We shall be willing to be pedestals from which His beams shine the farther.—*F. B. Meyer.*

ACQUAINTED WITH ALL MY WAYS.—Psalm 139 : 3.—Dr. Paton, having lost all his earthly goods, with savages all around seeking to take his life, was obliged to spend several hours one night in a tree for safety. "Yet," says he, "never in all my sorrows did my Lord draw nearer to me and speak more soothingly to my soul. . . . Had I been a stranger to Jesus and to prayer, my reason would verily have given way; but my comfort and joy sprang up out of these: 'I will never leave thee nor forsake thee'; 'lo, I am with thee alway!'"—*John G. Paton.*

SOWING THE SEED.—Sister Lydia Smith, of Michigan, often writes us some good things. She is at present much interested in tract distribution. She writes:

"I am seated to write to you. If I am not mistaken, I talked discouragingly to you about sending tracts for circulation. I have disposed of the leaflets, all but three. I do want to do some good. Our dear minister was here yesterday with his wife, and we had a pleasant visit. I gave him my April GUIDE; he said he liked to read them. Now you may send some tracts for me to distribute. O, my heart is set on God and His dear people! I am not very well—am waiting to be called home. I fear not the day. To go home and meet my dear Saviour, and my friends, is uppermost in my thoughts day and night, when awake. Jesus has promised to be with me in six troubles, and in the seventh not to forsake me. The Bible and holiness books are precious to me."

Reader, a word with you! Perhaps you are not able to distribute tracts. But, could you not furnish us with a little money, so we can send some tracts to those who, like the above sister, are willing to do it, but have not the means? Tract distribution was never more needed than now. There are many who will not go into our Churches, and they should be met in their homes with the truth in print—in brief, pointed and unctuous forms. This work is in accordance with the Bible injunction, "Sow beside all waters," and brings fruitage.—[*Ed.*

AN UNRULY EVIL.—*"But the tongue can no man tame; it is an unruly evil, full of deadly poison."*—James 3 : 8.

No; that is man's master—he can tame lions and tigers—but a human tongue is unmanageable. But *God* can tame it. How? By giving us full salvation.

DAILY BIBLE CALENDAR—JULY.

1. Rom. 11 : 20; Mal. 4 : 2; John 17 : 15; Isa. 12 : 2.
2. Rom. 15 : 1; Rom. 14 : 22; Rom. 15 : 6; Rom. 16 : 27.
3. Psa. 115 : 11; I. Cor. 1 : 8; Psa. 31 : 1; Rev. 5 : 12.
4. Luke 21 : 19; John 14 : 19; Jer. 20 : 12; II. Cor. 2 : 14.
5. Ephes. 4 : 27; Isa. 59 : 19; Zech. 3 : 12; Psa. 135 : 20.
6. II. Cor. 5 : 20; Lam. 3 : 35; Psa. 119 : 88; Psa. 34 : 1.
7. John 12 : 36; John 12 : 46; II. Sam. 22 : 33; Psa. 96 : 4.
8. Col. 3 : 16; Isa. 32 : 18; Isa. 26 : 12; Isa. 42 : 12.
9. Isa. 55 : 2; Prov. 8 : 34; Psa. 73 : 25; Psa. 106 : 2.
10. Job 22 : 21; Job 22 : 21; Psa. 123 : 1; Psa. 68 : 4.
11. Hos. 12 : 6; Job 22 : 26; Psa. 57 : 7; Psa. 57 : 7.
12. II. Cor. 10 : 17; Psa. 106 : 3; Psa. 119 : 20; Psa. 35 : 9.
13. Deut. 18 : 13; Phil. 2 : 13; Psa. 62 : 5; Psa. 43 : 4.
14. Hos. 14 : 2; Isa. 40 : 31; Psa. 6 : 4; Psa. 84 : 12.
15. Ephes. 5 : 18; Psa. 32 : 8; Psa. 6 : 2; Psa. 63 : 7.
16. Jas. 4 : 11; Prov. 15 : 4; Psa. 119 : 94; Psa. 119 : 62.
17. I. Pet. 1 : 15; John 15 : 3; John 13 : 9; II. Kings 19 : 15.
18. Rom. 14 : 16; Psa. 107 : 43; Job 34 : 32; Neh. 9 : 5.
19. Prov. 4 : 27; Prov. 3 : 24; Isa. 51 : 9; Psa. 62 : 7.
20. Jas. 4 : 10; Isa. 35 : 10; Psa. 119 : 169; Psa. 9 : 2.
21. II. Cor. 7 : 1; Jer. 32 : 40; Psa. 31 : 19; Zech. 2 : 13.
22. Zeph. 1 : 7; Psa. 37 : 5; Jer. 10 : 7; Deut. 10 : 17.
23. Rom. 12 : 2; Psa. 84 : 11; Psa. 144 : 5; Psa. 150 : 2.
24. Jude 21; I. Cor. 3 : 14; Isa. 33 : 2; Luke 1 : 68.
25. Phil. 2 : 5; John 10 : 10; Psa. 86 : 5; Isa. 65 : 14.
26. Heb. 4 : 11; Rom. 6 : 22; I. Thess. 5 : 23; II. Cor. 1 : 3.
27. Josh. 23 : 11; John 15 : 5; II. Thess. 3 : 5; Isa. 25 : 1.
28. II. Tim. 2 : 25; II. Tim. 1 : 7; Psa. 36 : 10; Psa. 71 : 51.
29. Luke 12 : 35; II. Cor. 9 : 8; Lam. 3 : 41; Rev. 5 : 13.
30. Heb. 12 : 12; II. Cor. 13 : 11; Neh. 5 : 9; Psa. 59 : 17.
31. I. Cor. 14 : 1; I. John 4 : 7; John 17 : 1; Psa. 100 : 2.

International and Interdenominational Prayer and Tract Union.

We hope every one is praying every morning about nine o'clock for all who are on the *Great Prayer Roll*, now **1300 feet long!** Pray mightily, and expect answers speedily.

And then observe as a day of special prayer, this month,

TUESDAY, JULY 13TH.

Take as the Scripture for the day, James, first chapter, 1–17 verses; and as the hymn, No. 715 in the Methodist Hymnal. Pray for all engaged in the work of Holiness—not forgetting the Editor of the GUIDE—and for the Camp Meetings, that they be glorious.

THE GREAT PRAYER ROLL.

It is growing rapidly. Hardly a day passes that requests do not come to us from some quarter, from burdened hearts and sorrowful homes. It represents thousands as subjects, and thousands of suppliants—with tears and anguish, imploring help from those who know the way to the *Mercy Seat*. It is now in several sections, altogether more than **1300 feet long!** What a towering object—with a broad base, and reaching far up toward heaven.

Its headquarters are in the *Guide Publishing House*, 62–65 Bible House. Get it before your faith's interior eye—turn your thoughts this way—link all your prayer-ardor with this Roll—and put the full weight of your faith upon it—and cry, "It must, it shall be done!—in the name of Jesus of Nazareth, hear, O hear our prayers!" Do you know what is meant by a soul filled with the Holy Ghost, putting the *full weight of his faith* on petitions to THE THRONE, in Jesus' name? *Do you?* If you do it, in reality and truth, something will happen in *this lower world*.

EFFECTUAL PRAYER.—Luke 18 : 9-14—"Two men went up into the temple to pray. The Pharisee stood and prayed thus with himself."

What is the chief thing remarkable in the Pharisee's "prayer?" Is it not that it was *not* a prayer? Prayer is a petition, asking for something; yet he asked for nothing, and therefore never prayed. True, he went to pray, and probably thought he had prayed, and prayed well. So also do thousands still. Yet, though he said much about himself, he said nothing of God: though he told what he did, he said nothing of what he wanted; and as no blessing was asked, none was received!

We may well compare with this Luke 1 : 13: "Fear not, Zacharias, for thy prayer is heard;" and James 5 : 17, "Elias prayed earnestly that it might not rain," and his prayer was heard. Yet we have no *record* in either case of any prayer being offered!

Truly, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I. Sam. 16 : 7.) —*Sel.*

"THE MORE we are filled with the Holy Ghost, the more we recognize Christ, depend upon Christ, live upon Christ alone."—*Sel.*

"THE HOLY GHOST not only fills the heart, but He fills, or wants to fill, the body, too. He wants to have us surrender to Him every physical organ and member, and possess it, fill it, and quicken it with His Divine life."—*Sel.*

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—Rev. Dr. W. M. Hatch, of the New England M. E. Conference, has celebrated his 90th birthday.

—The New Orleans University Medical College, has decided to open a training school for colored nurses.

—Within the last year, the Bible Society donated more Scriptures than the total circulated in the United States.

—Miss Sarah J. Brown, who died in Bloomsburg, Pa., recently, left all her fortune of $60,000 to Methodist institutions.

—Eleven thousand dollars was raised at the M. E. Southwest Kansas Conference, to clear the college at Winfield of debt.

—Chenango District M. E. Wyoming Conference, reported a gain of 850 members and an advance of $950 in missionary collections.

—*Der Christliche Apologte*, the German Methodist paper, has one subscriber to every three German members in the Methodist denomination.

—In the 73 years of its existence, the American Sunday-school Union has founded 100,000 schools, from which 6,000 churches have sprung.

—St. Bartholomew's House, Protestant Episcopal Church, New York, the gift of Cornelius Vanderbilt, is nearly completed. It has cost $250,000.

—The Southern Presbyterian Church Foreign Missionary Society rejoices that it is out of debt, with a small balance on hand; 150 missionaries are employed.

—The twenty-fifth anniversary of Bishop Andrews in the Episcopacy was celebrated by an interesting service in Metropolitan Temple, N. Y., on the evening of May 24.

—Rev. Dr. Frederick D. Huntingdon, Bishop of Central New York, though 78 years of age, recently celebrated the 28th anniversary of his consecration. Still he does his work as usual.

—The Presbyterian General Assembly, held at Winona Park, Ind., resolved to continue to hold the handsome property erected for a Publishing House at Twentieth Street and Fifth Avenue, New York.

—The expenses of the New York City Church (Methodist) Extension and Missionary Society are estimated at $39,000 per year. It has missions among the Swedes, Chinese, Italians and Hebrews of the city.

—The religious work in the Santa Fe railroad shops is now in the third year of prosperity.

—The Jerry McAuley Mission, N. Y., recently celebrated its 24th anniversary. The attendance there last year was about 40,000; conversions, 1000.

—The Baptists of Buffalo, N. Y., are seeking to reach the Polish population of that city by employing the former Polish Romish priest, T. V. Jakromvawitz, but now a Baptist, to labor as city missionary.

—The North Church (Reformed), West Troy, N. Y., Rev. C. B. F. Pease, Pastor, has received a gift from J. B. Jermain of $6,000 as a memorial of his beloved friend, Rev. Dr. Gregory, and the late elder, James H. Harman.

—The greater part of the work of the American S. S. Union is being done in Minnesota, the Dakotas, Montana, Idaho, Texas, Kansas, Indian Territory, Oklahoma, and the mountain regions of the Virginias, Tennessee, the Carolinas and Georgia.

—The *Southern Presbyterian*, commenting on the position taken by most of the papers of the Presbyterian Church, South, on the question of union with the Northern Church, says, that it simply means: "I will always love you as a brother, but, I cannot consider the question of marrying you."

—A marble bust of Miss Frances E. Willard will be presented to the Northwestern University during commencement week by Mr. J. C. Shafer, of Evanston, Ill. Miss Willard is a graduate of Northwestern, and was the first woman to be appointed Dean of the Woman's College of that institution.

—The Christian Missionary Alliance is progressing with the erection of its new College building on the handsome grounds recently purchased at Nyack, N. Y. Interesting services will be held on the ground this summer. They are sending out more missionaries constantly to foreign fields.

—Rev. Frederick Poole, who was for many years a missionary in China, opened a Chinese mission school and reading room, at 929 Race Street, in Philadelphia. There are upwards of 2,000 Chinese in that city. The work is to be supported by all the churches of the various denominations in the City of Brotherly Love.

—Congregationalists in this country are training 30,000 students in 45 colleges, with over 500 men in other theological institutions; instructing 700,000 Sunday-schools; preaching the Gospel in 1,200 foreign mission stations, on all continents and in 50 languages, and teaching 52,000 native youth in 1,000 schools and colleges.

IN FOREIGN LANDS.

—In the City of Rome, there is a church for every day of the year.

—The Zulus gave over $4,000 last year to sustain their native Churches.

—There are now about 1,000 natives of India ordained to preach the Gospel to their countrymen.

—A steamer on the Jordan now makes the journey from Jericho to Tiberias—*i. e.*, from the Dead Sea, along the Jordan, to the Sea of Galilee—in five hours.

—King Khama, of Africa, since his return to his own country, has been lecturing with a magic lantern to his black subjects on his tour in Britain last autumn.

—Some idea of a missionary's isolation may be gained from the fact that Dr. Atwood, in Shansi, China, did not see a European face in fifteen years, excepting his fellow missionaries.

—In the schools founded in South Africa by Rev. Andrew Murray, for the Boers, and for the descendants of the Huguenots, there are 800 pupils. 100 have gone out as missionaries.

—When Victor Emanuel entered Rome, a colporteur followed with a few Bibles in a dog-cart. "Now, there is no book so widely spread in Italy as the Bible, and of all books none find so many buyers."

—Italy contains about 250 Protestant missionaries or other Christian workers—one, that is, to every 150,000 of the population; and there are about 6,000 connected with the various evangelical churches.

—The M.E. Church property in South America, is valued at $500,000. Our greatest effort is along educational lines, and we have strong, high-class schools. We are strongest in Argentine, Chili and Uruguay, so says Bishop Vincent.

—On the Samoan Islands there are 200 native preachers supported by their Churches. For the erection of a new Church at Apia the natives recently contributed $3,500. The Samoan Church supports 20 missionaries in New Guinea.

—There are more preachers at work among the 4,000,000 of London, than there are missionaries among the 200,000,000 Mohammedan and 800,000,000 heathen in the world. London needs all her preachers, but how about the wants of an unconverted world?

—The American Baptist Telegu Mission, India, records 831 Baptisms in 1894, and has a membership of 53,502, with 8,048 Christian pupils in the schools, and 5,456 in Sunday-schools. The medical work is increasing, with 2,204 new patients treated during the year.

—The population of India increased 29,000,000 during the last ten years, and is now 286,000,000.

—The French Protestants complain bitterly of the behavior of the Jesuits in Madagascar. Protestant Missions are destroyed and Protestant converts are compelled to attend Catholic services, since the island has been annexed by France. There are 400,000 Protestant natives in Madagascar.

—An English missionary in China, Dr Muirhead, recently had a visit from a literary graduate, living 1,000 miles away from any missionary. He desired further religious instruction, and stated that he had obtained possession of a tract and a Bible, which God blessed to his salvation.

—Just before Li Hung Chang left Shanghai for Europe, he was presented with a copy of the Imperial New Testament, a *fac-simile* of the copy presented to the Empress Dowager. He received it graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China he would be pleased to do more to facilitate the cause.

—Dr. J. Hunter Wells, a Presbyterian Minister at Ping Yang, Korea, lately cut off an arm in the dining-room, performed an operation for cataract of the eye in the bedroom, cut off a leg in the shed, made use of the kitchen for many minor operations, and had patients lying all over the neighborhood in every available shed-room. He treated 4,000 patients in the midst of the greatest lack of accommodation.

—Missionary Ramseyer, who was, after the war of 1874, accused by the Ashantees of having caused the British invasion and the humiliation of their proud empire, has been, after the war of 1895-96, received by the same people as their greatest benefactor, as the liberator of thousands of slaves and the saviour of hundreds of lives. The joy of the people as they welcomed him in Kumassi was pathetically expressed in the song of a poor woman, with this ever-recurring refrain—"No more knife! no more knife!"

—The Arcot mission of the Reformed Church in India was established forty years ago, and has 8 mission stations, 100 village congregations, 24 organized churches with 4,910 members, and 1,861 catechumens. There are 120 schools with 2,992 pupils, of whom 2,200 are Christians, also 16 girls' schools with 1,343 pupils; 4 Anglo-vernacular schools, where 1,000 young men are taught; 6 training schools with 322 boarding-schools. And yet, the average yearly cost of all this work is less than it costs to support one New York City Church.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

MONTHLY REVIEW.

THE JULY WORK.

July opens up the great Camp Meeting season of 1897;—or, we may say, rather, opens up the two principal months of the Camp Meeting season; for quite a number of meetings are now held in June—some of them very important.

We wish we could impress the minds of all those who read the GUIDE, and who are expecting to go to Camp Meeting, with the importance of doing something while there in circulating *holy literature* on the ground, and providing for its circulation afterward.

We would recommend this as a desirable Camp Meeting outfit: *1st*, A book on Holiness, definitely to make a circulating library by lending it around. *2d*, A package of tracts on Holiness, to give away. A package of Phœbe Palmer leaflets is just the thing—costs only 10 cents. *3d*, A few copies of the GUIDE, to aid in getting subscribers. We have a lot of back numbers that we would like to get in circulation. Send for some, and before starting for Camp Meeting put them in your trunk, with a book and a package of tracts as above suggested. "O!" you say, "Why, we can hardly get our needed clothing in our trunks, and how can we find place for *literature!*" Well, take less clothing and make room for some literature. *Cram it in, somehow!*

HALF-YEAR SUBSCRIPTIONS!

We are at the *half-year* point. Suppose our friends make a dash at the Camp Meetings for *half-year subscriptions.* This will be a good way to get many to become acquainted with the magazine. If they get it for *six months*, we think they will want to continue. Look well after those who are converted or sanctified, and make effort, early, to induce them to subscribe for the GUIDE, either for a year, or, if not, for *six months on trial.* Subscriptions date from July 1st. Those for *a year* will get the May and June numbers *free;* those for *six months*, the June number free, while we have them.

The "*Stay-at-Homes*" who cannot go to Camp Meeting may help in this work. Let every one of the "*Stay-at-Homes*" try to get one new subscriber, for six months at least.

YOUR OPPORTUNITY!

Let every one note the advertisement on the second page of the cover, of the

LIFE OF MRS. S. A. LANKFORD PALMER.

Look at the table of contents, given in full, and see what a range of topics, and what rich things, are in prospect! Especially note the offer of

THE BOOK FOR ONE DOLLAR!

to those who order it in advance of publication. The price of the book at the date of publication, and thereafter, which will be ere long, will be $1.50. So now is your opportunity, if you wish to get it for one dollar. The author, Dr. Roche, is one of our able writers, and the book will be deeply interesting. Make sure of it—order at once. The money must accompany the order.

WAKING UP!—*Our friends are giving signs of waking up in regard to circulating holy literature. They are ordering books and tracts. But we want more orders. Do not let the "Satanic Press" put us to shame.*

NOTE SOME THINGS!

"Another Comforter." By Rev. W. McDonald. Price, 50 cents.

We have been re-reading this book. It is capital. *Get it.*

Commentary on Revelation, by Rev. W. B. Godbey, is in demand. Price, $1.00.

The first of a series of volumes on the New Testament—from the *Holiness standpoint.* Pointed and pungent. A unique work.

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Showing the deadly work of "The Old Man," Mr. Carnality, and the Gospel plan of dealing with him.

Rifted Clouds. By Mrs. Bella Cooke. Price, $1.25.

Do not let this beautiful book be overlooked. It is bright, interesting, edifying. A marvelous story of grace.

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A charming book. Home reminiscences and reflections. A blessed book for the home and for a Church or Sabbath School library.

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Her latest work—sparkling, full of sunshine, as are all her works. Interesting and edifying.

FROM OTHER PUBLISHERS.

FROM FLEMING H. REVELL COMPANY.

How to Obtain Fulness of Power in Christian Life and Service. By R. A. Torrey. Author of "How to Bring Men to Christ," "Baptism with the Holy Spirit," etc. Price, 50 cents.

CONTENTS: Chap. I. The Power of the Word of God.—II. The Power of the Blood of Christ.—III. The Power of the Holy Spirit.—IV. The Power of Prayer.—V. The Power of a Surrendered Life.

The reader will find things to profit in this new work on "Fulness of Power."

Another Comforter: A Study of the Mission of the Holy Ghost. By Rev. A. D. McClure. Price, 50 cts.

CONTENTS (Twenty-one Chapters): Chap. I. His Name.—II. The Spirit is a Person.—III. He is Holy.—IV. The Spirit in the Old Testament.—V. His Coming in the New Testament.—VI. His Ministry to the Disciples, etc., etc.

We welcome every new issue on this line—everything tending to give prominence to the Person and Work of the Holy Spirit. This author writes from the point of his own experience. It will do good.

A Castaway: And Other Addresses. By Rev. F. B. Meyer. 30 cents.

A series of ten addresses recently delivered in Carnegie Hall, New York.

We heard the first, on the "*Castaway;*" and it was very impressive. Dr. Meyer is richly imbued with the Spirit. We might, as a Wesleyan, criticise his Calvinistic theology, but the evangelical tone restrains criticism; and we might criticise some Arminian issues.

FROM THE AMERICAN TRACT SOCIETY.

Aspects of Heaven. By Rev. Burdett Hart, D.D. Price, 75 cents.

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This is a precious volume, directing the thoughts and aspirations of the Christian heart to his Father's house above, in a series of attractive topics. It is a helpful treatise—good for a present to an invalid friend, as well as edifying to those in full health, in life's varied scenes.

FROM THE AMERICAN SUNDAY SCHOOL UNION.

The Pilgrim Child. By Theodore C. Elmslie.

CONTENTS (Eleven Chapters): Chap. I. The Palace of Pleasure.—II. An Angel called Faith.—III. Narrow is the Way.—IV. Through a Glass Darkly.—V. One Another's Burdens.—VI. The Story of Sunbeam, etc.

A pleasant story for children, told by a gifted author—with good lessons, calculated to impress the tender mind. Worthy, we think, of a place in the Sabbath-school Library as well as in the home. Let it be remembered.

FROM HUNT & EATON—METHODIST BOOK CONCERN.

History of the Christian Church. By Rev. Bishop John L. Hurst. One volume. $5.00.

This is a large volume, of nearly 1,000 pages, the first of a series. We have had a variety of histories of the Christian Church, but as we are making history continuously, and very rapidly, in these modern years, we need something fresh and attractive to keep us abreast with the march of progress.

Bishop Hurst is well known to be a man of profound erudition, and in this volume vigorous thought and deep research are indicated, and the style is pleasing. It will, no doubt, have a rapid and wide circulation.

FROM FUNK & WAGNALL'S.

The Old Testament under Fire. By A. J. F. Behrends, D.D. Price, $1.00.

A series of sermons preached by this able evangelical pastor to meet a pressing emergency. They are worthy to be read and studied.

Dr. Theodore L. Cuyler says:

"I do not hesitate to say that for a combination of logical power and thoroughly Biblical scholarship no man in the Brooklyn pulpit equals Dr. A. J. F. Behrends; and if the Plymouth pastor were to meet him in debate before an impartial tribunal of eminent and erudite Biblical scholars, he would be utterly routed."

The Story of Jonah in the Light of Higher Criticism. By Luther Tracy Townsend, D.D., author of "Credo," etc. Price, 50 cents.

This book is by a well and favorably known author, Professor Luther T. Townsend, and should be read by all who have any doubt as to the historic integrity of the story of Jonah. The summing up of the argument appears to be unanswerable, and to the Christian will be inspiring.

FROM THOMAS WHITTAKER.

How Shall I Give? By Rev. Geo. A. Forneret, Hamilton, Canada. Price, 10 cents.

Designed to encourage Christian beneficence—the obligation and the way.

THE TRACT WORK—JULY.

NOTE.—Members of the "International Tract Union," be active this month. At home or at Camp Meeting, do some tract distributing.

1. Keep a package of "Phœbe Palmer *Leaflets*" on hand to give away or put in letters. 10 cents per package of 50.

2. Make use of some of Isabella S. Leonard's tracts: 1. Holiness: In the Bible. 2. Holiness: What is it? 3. Holiness: How Rejected. 4. Holiness: How Accepted. 5. Her Experience. 3 cents each; 30 cents per dozen.

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"THE SECRET OF USEFULNESS." By Rev. Wilmer Coffman. 2 cents each; 20 cents per dozen.
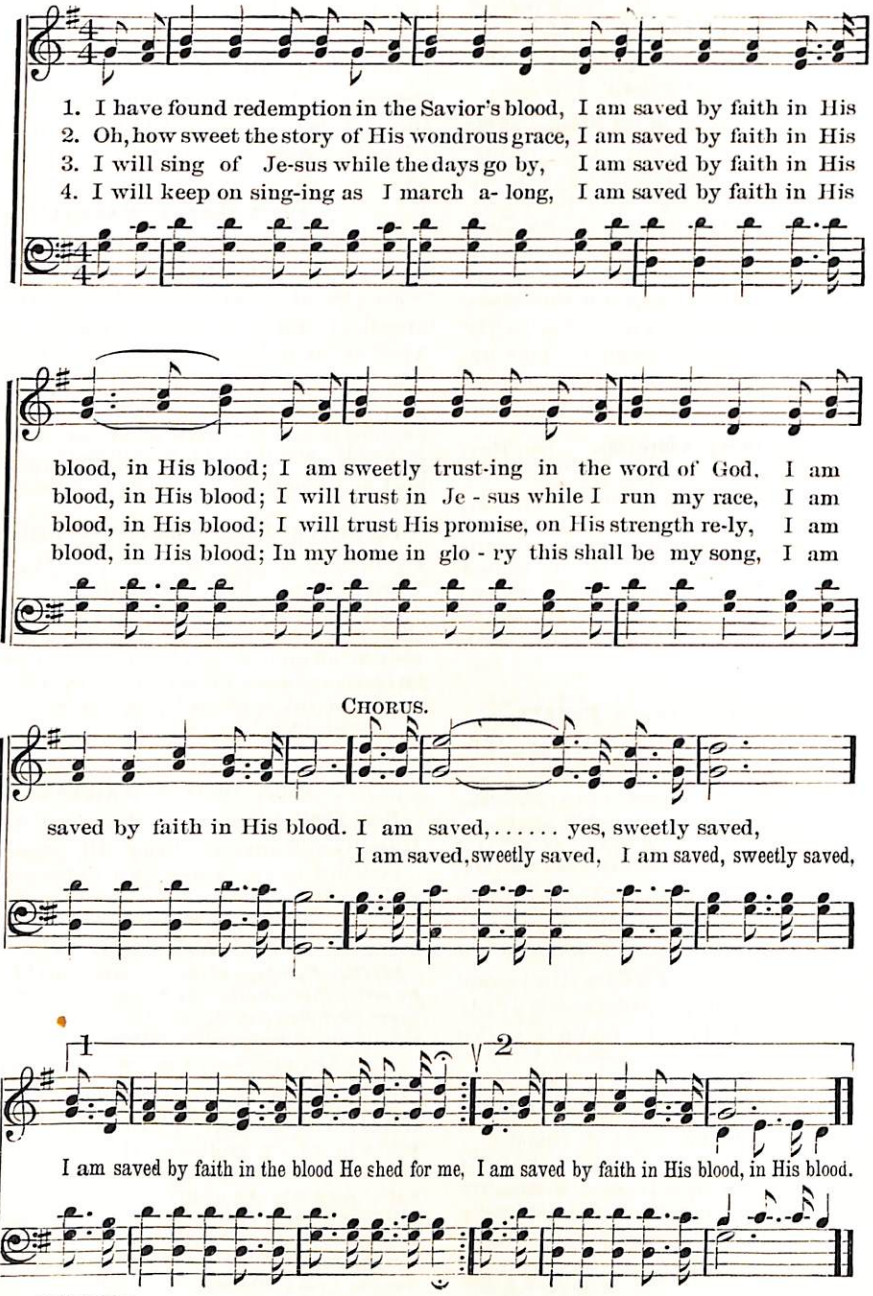
"HOLINESS: A DOCTRINE OF METHODISM." By Rev. T. Carter, D.D. 3 cents each; 30 cents per dozen.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 87. SAVED BY FAITH.

I. B. Rev. Is. Baltzell.



BY PERMISSION.

This is a selection from "SONGS OF THE PENTECOST" the new International Song Book. Single copies, 30 cts. if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



REV. WILLIAM NAST, D.D.

Founder of the German Missions of the Methodist Episcopal Church, who has just celebrated his ninetieth birthday.

Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

AUGUST, 1897.

THE FIRST WORD. ***Another Camp Meeting Text!*****—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"**—Isa. 40 : 9.

"Arm of the Lord, awake, awake!
Put on Thy strength, the nations shake;
And let the world, adoring see,
Triumphs of mercy wrought by Thee.

"Almighty God, Thy grace proclaim
In every land, of every name;
Till adverse powers before Thee fall,
And crown the Saviour Lord of all."

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF TRIUMPH.

In our last picture we saw Jesus at the "Feast of Tabernacles," and we listened to the inspiring words which He uttered, "If any man thirst, let him come unto me and drink"—connecting this invitation with the great promise, "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water."

The scene was impressive. His mighty words entered into human hearts. They were convincing as to His Messiahship. The record says, "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet"—not *a* prophet, but *the* Prophet, whom the Lord God was to raise up, "like unto Moses." "Others said, This is the Christ"—the Messiah. "But some said, Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Had they made proper inquiry, they would have found that Jesus "came out of Galilee" and "out of Bethlehem," both fulfilling prophecy.

Here, therefore, was perplexity and confusion among them; but the Messianic truth shone forth in becoming brilliancy, and was winning its triumphs. His presence and His words were potent. But as they could not resist His testimony, they proposed to get Him out of the way by violence. That has ever been the course. When truth pierced the heart, and there was no argument to resist, there has been recourse to violent action. Here it is said, "And some of them would have taken him; but no man laid hands on him"—for they were spellbound—they were in the grip of the Almighty.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE PHILOSOPHY OF HOLY TESTIMONY.

BY REV. CHAS. W. L. CHRISTIEN.

TEXT—"We cannot but speak the things which we have seen and heard."—Acts 4 : 20.

This was part of the reply of Peter and John to the rulers of the Jews when they told them that they would forgive them that time if they would never testify concerning Jesus any more. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," they said; but understand that we cannot but go on with our work, whatever comes. And this was not a sudden outburst of enthusiasm that gave way under continued opposition, but the spirit of their whole after career. And in this attitude which they took we have the true philosophy of holy testimony. What was the inner life which compelled them to take this stand? What did their language really mean?

I. It was *the voice of conviction.*

Christianity is based on facts—facts concerning Christ, His incarnation, His sufferings, His death, His resurrection and ascension, and the facts concerning the coming of the Holy Ghost. Of those facts the Apostles were witnesses. They speak of "that which we have seen and heard;" and they were not more sure that they had ever seen the hills and valleys of their native land, or heard the sweet sounds of nature and the familiar voices of their friends, than they were that they had seen their Lord "alive after his passion," and witnessed His ascent from the mount, and looked at the cloven tongues of fire resting upon the heads of the hundred and twenty in the upper room; or that they had heard His teachings both before and after His death, and His promise of the Holy Spirit, and the sound as of a rushing, mighty wind filling all the house when the Promise of the Father came. And Christ had chosen and trained them to be His witnesses "to the uttermost parts of the earth," and they began their testimony on the day of Pentecost.

But upon the facts of Christianity are based its doctrines. The doctrines are only God's explanation of the facts. If the facts could be disproved, the doctrines would fall. But the facts remaining, as all facts must, the doctrines remain. And when they stood up to speak for their Master, they did it with all imaginable strength of conviction. On no other condition could they have done their magnificent work.

II. It was *the voice of duty.*

Duty to Christ demanded the stand. He had told them to "Go," and it was as much their duty to obey Him in that command as in any other. It

would have been a direct sin of disobedience to have refused, either because of opposition or for any other reason.

It was their duty to their fellowmen. Every man was as much interested in their message as they were themselves, and more concerned with the truths it contained than they ever could be with any other possible subject. And God's way of blessing the world with the knowledge of the Evangel was by sending it by man to his brother man. And this sense of duty to their sinful brethren would not permit them to seal their lips at the dictation of any man, or any set of men.

And, of course, it was their duty to themselves. All sin against God and the world is a sin against self. I cannot be true to myself unless I am true to all the relative duties that I owe to God and man. Thus a threefold sense of duty made them strong.

III. But we must rise to a higher level, and say it was *the voice of love.*

It was the expression of the pure and passionate love that they bore to Christ. He was the sovereign of their heart. He had no rival. He was all. And they knew full well that His supreme desire was the salvation of individual men. He had lived, and died, and risen, and ascended, and now sat on the Throne of Mediation, for this. The whole stupendous work of Redemption had been undertaken for this one purpose. Whatever else Christ wished for the race, this was His paramount desire. And their devotion to their Master yearned to gratify His love.

And they loved the Truth they had to proclaim. We can understand a man being engrossed by science, or art, or discovery, or literature, or poetry; but we can more easily comprehend a holy mind being absolutely fascinated by the Gospel of our salvation. Certainly this was the case with the two Apostles who uttered the words before us. To say they admired the Gospel would be very weak. They gloried in it. It was so great, so marvelously beautiful, so perfect, that they could only think of it as the peerless manifestation of "the power of God and the wisdom of God." Such a wondrous system of truth deserved to exist; it ought to exist. And if, after all, you could have proved to them that it was no more than "a cunningly devised fable," they would have wept themselves to death with grief. But they knew it to be true, and bore witness to it with all the ardor of their enthusiastic natures.

And they loved their fellows. They saw man sunk in sin, both inside and outside the Jewish nation; but they loved them—not because of their sin, but in spite of it. Whoever the man was, because he was a man their heart went out toward him. Under the rags of the beggar or the robes of office, the armor of the warrior or the purple of the prince, there was the nature that needed saving, and could be saved. And the love of mankind that came into their souls with the love of their Lord was a new and mighty burst of beneficence that went forth to break the fetters that bound them to evil and to woe, and to bring them into the liberty wherewith Christ alone could make them free.

IV. And, once more, it was *the voice of courage.*

There are many forces that can give a man moral courage, and among them is conviction. If a man is assured "by many infallible proofs" that he is right, he can afford to be brave. To hesitate would be shameful. Wycliffe, Luther, Savonarola, Wesley, are illustrations of men who "had the courage of their convictions." Another force is duty. And the keener my sense of the duty, the bolder I can be in dis-

charging it. But the most heroic force that can ever act upon human nature is love. This will dare what neither cool conviction nor stern duty would ever enter upon. And not one or two, but all the three, were the powers that were at work in the holy heart of the Apostles. And they were acting on the highest possible level—conviction respecting the profoundest truth, duty in its sternest form, love in its most intense and far-reaching aspects. And thus stirred and energized, they could not but be among the noblest heroes on whom God has ever smiled.

Now we say that we have in this the philosophy of holy testimony for Christ. Without this inner life, Peter and John could never have done their work; but with it, they could do no other than they did. They must speak, and hold not their peace. Men could not stop them, nor evil spirits from beneath. And if we have the holy life that stirred and thrilled their souls, and just in proportion as we have it, we shall in like manner stand forth before a godless world as witnesses for Christ.

CLEAN HABITS.—Those who have received their Pentecost live pure, holy lives. They never practice unclean habits, whether secret or known. They do not have unclean thoughts, unchaste desires, or unholy passions. They do not use wine, beer, tobacco, snuff, or opium. True, a man may have his name on a church-book and yet indulge in these things of which we speak; but he might just as well have it on a board fence, for it does not make him a member of the Pentecostal company. He may "belong to the meeting-house," but he is not one of this blessed fire-crowned throng. Men who are in unholy connection with this Godless world in lodges, fraternities, and Christless institutions, or who will stoop to the commercial trickeries of this age, or who will lend their influence to abet a questionable business, have not been through the furnace of the upper room. Pentecostal Christians have "clean hands and pure hearts." "Hands" in the Bible refers to the outward, manifest, visible life. It refers to what man sees. The word has regard to *conduct*.—"*Ideal Pentecostal Church.*"

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

August 1. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6 : 8.

This prompt response was given after the coal of fire had touched his lips. He was a good man before. He was worshiping in the temple when he saw the Lord sitting upon His throne. The view overwhelmed him. He felt the rebuking influence of infinite purity, and cried out in despair, "Woe is me! . . . for mine eyes have seen the King, the Lord of hosts." A clear glimpse of the glory of God will convince an honest Christian that purity of heart is both possible and necessary. Observe the method of the question that followed. It was not a request that the prophet should go; it was not an appeal for his service; it was an appeal to his judgment—"Whom shall I send, and who will go for us?" Once he might have replied, "Lord, I think I can find you a loyal man, just the man, whose profession of holiness would commit him to your service." "Here am I; send *him*." That is the language of a consecration that falls short of entireness. God's work is hindered through the mixed loves that hold conflicting sway in Christian hearts. The prophet did not look for the other man to fill the discouraging office: the coal of fire, the emblem of refining fire, had touched his lips, and burnt through his being.

August 8. "Am I my brother's keeper?"—Gen. 4 : 9.

None but a bad man would ask such a question, we would think; yet it might be understood as the status of many who are either too absorbed or too indifferent to consider how many

brothers are needing spiritual attention. One of the chief credentials of holiness is practical consideration for our fellows. With some exceptions, the rule of genuine Christian living, so far as human observation can measure, is to work, in some form or another, to save others. This is as it should be. All holiness meetings should have as their main purpose, running through joyful experiences and soul-lifting hymns and consecrations, the salvation of our brother. The lost *one* is the ever-present reminder to the patient Saviour that He came into the world to save. Sometimes the "how to do it" is a perplexing question to the willing. I cannot join with the recent critics of Mr. Moody that he has been less successful in his modern methods than formerly. His long experience is worth much in confirming the Apostolic methods. He is but expressing the natural conviction of many that the aroused and consecrated Church is the legitimate instrumentality in saving men. It is the holy evangelism represented in individual members that must nurse and train, and develop, the life of the beginner in Christianity.

August 15. "Create in me a clean heart, O God."—Psa. 51 : 10.

The cry of a penitent soul coming back to God! It is not the original cry of a lost soul making his first acquaintance with God. It is a piteous appeal for restoration. The fallen king pleads six special desires that press him to the throne of mercy. The first would imply that a clean heart is not a growth, but a creation. The defilements will not rub out by a series of good resolutions, even if sacredly kept; the Divine hand must create the clean heart; and that hand is able to do it, and willing, when the cry is made with similar earnestness of faith. Then he calls for God to renew a right spirit within him. The margin reads, "a constant spirit." His fall had come because his spirit had wavered. If he had shut his eyes and prayed, God would have steadied him up. He had known what a right spirit was. His reflections in returning to God would naturally embody some alarming fears: "Cast me not away from thy presence." This is true humility. He had been before God in better estate, but now a sense of shame disturbs his coming; but it is a right appeal, and God will honor it. The thought of being left by the Holy Spirit is an appalling one—"Take not thy Holy Spirit from me." Such a cry goes to the very heart of God. You cannot miss the way back when you plead for the Holy Spirit.

August 22. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91 : 1.

This is one of those sacred texts upon which one wants to put his finger, close his eyes, and let God speak. Every phase of it is an incentive to reverential awe and holy silence. If there is one stanza of the devotional psalms that, more than any other, sounds down deeply into my being, this is that stanza. "The secret place of the Most High." Where is it? In my closet, in the hush of this early morning? In the shade of some mountain retreat, where, amid the rocks and the solitudes, I commune with Him? Surely He has a "secret place," and I may dwell there. Is not Jesus the secret place? What greater secret has the Almighty than Jesus! Away back in the days of the Judges, the angel of the Lord visited Manoah, and Manoah asked him, "What is thy name?" And the angel answered, "Why askest thou thus after my name, seeing it is secret?" (marginal reading, "wonderful"). Isaiah sang,

long after, "His name shall be called Wonderful." Jesus is the secret, the wonderful. He that dwelleth in Him abides under the shadow of the Almighty.

August 29. "Who then is willing to consecrate his service this day unto the Lord?"—I. Chron. 29 : 5.

It is to be feared that the term *consecration*, so frequently used in the vocabulary of Christian experience, may, by the very frequency of its usage, lose its full meaning, and thus convey but an imperfect idea. There needs to be particular pains to apply the term in its fullest import to everything related to us, subjectively or objectively. When this question was originally asked, it related to gifts for the house of God; the service was that of cheerful men giving to God all he asked for the occasion, not grudgingly or of necessity, "for the people rejoiced for that they offered willingly." It would seem, in a general observation, that one of the most difficult things to put and keep on the altar of consecration is money. All kinds of service are willingly rendered, but the treasuries are always inadequate to the demands of the work. The cash ought to keep abreast of the profession, at least in purpose and aim, if not in quantity. It is a deplorable fact that the keen-eyed critics that hover around the sanctified ones always weigh the hallelujahs by the subscription list. Well, there was one close observer who sat over against the treasury. He saw and engraved on the gospel history the difference between the humble widow's offering and the scanty ones of the rich keepers of the law. It is ever so. Consecration that means what God means, takes in the purse, and its contents. "Who then is willing" so to consecrate, and thus show a hearty and full response to the reasonable demands of God?

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEYNOTE.—"I shall be satisfied, when I awake, with thy likeness."—Psa. 17 : 15.

FIRST WEEK.

I am fully persuaded that the usual meaning given to these words is not the correct one—that they do not refer to our satisfaction in the future life, but in the present. The last three verses of this psalm are essentially related to, and explain, each other. They teach, by contrast, by character, by permanent contentment, the superior quality and dignity of the spiritual over the merely animal man. In the thirteenth verse, "Deliver my soul from the wicked, by thy sword: from men, by thine hand, O Lord, from men of the world," who, having no spiritual desires, risk the loss of heaven for the gains of earth—so secular and animalized they have but one motive, gain; one principle, self; one pleasure, the indulgence of the flesh—more prized than brain or character; and, having satisfied their wants, leave the rest to their children.

But "as for me—". How we reverence men who can rise above their surroundings, and are unaffected by the world's opinion or example—who set the highest value, not upon things seen, but things unseen, spiritual, divine, eternal! "I will behold thy face in [or because of] righteousness." Having a pure heart, he sees God; for God reveals Himself to character, not to culture, or social conditions.

SECOND WEEK.

"There is none upon earth that I desire besides thee."—Psa. 73 : 25.

Blessed man! it was worth all it had cost him to reach a haven so safe.

He had been driven by the pitiless seas of a most subtle temptation—the old temptation, in a new form, which had wrecked the hopes of our ancestors in Eden—namely, that God is indifferent to your welfare, whatever your character. Unequal to the foe and the fight, he went to the sanctuary to study the Word. The Bible and temptation always steer in opposite directions. This nicely adjusted temptation was driving him toward the icy midnight of doubt and prayerless indifference about the Divine character or will. He had already reached its perilous edge, for he heard the fiends of perdition hiss, "God makes no essential difference with men because of their character!" If you are thus tempted, fly to God's Word and prayer. There are some sins in which there is no safety but in flight: to doubt God, is one of them. The enemy has now fled; the storm is over; let us see what is left. "Nevertheless I am continually with thee" (23d v.) The substance of the temptation had been, "Give me a handful of Providences for to-day, a guarantee for to-morrow, and God." But now, with eyes opened, and confidence restored, his song is: "There is none upon earth that I desire *beside thee*."

THIRD WEEK.

"My cup runneth over."—Psa. 23 : 5.

On a bright June Sabbath afternoon in 1847, I went to worship in a small chapel on the banks of the river Trent, England, from which I could see the Church and parsonage in the village of Epworth, the birthplace of the Wesleys. The preacher soon came on horseback—a returned missionary from the West Indies, tall, spare, with a snow rim around his calm, serene face. The scene and surroundings held me by a glad enthrall. He read as his text the above words. They were forever fixed in my heart. I never read them now but the vision returns: a life of brimming joyfulness —no measured or scanty limitations— no supplement needed to give me fulness of joy. This overrunning fulness Jesus has promised to every one that believeth on Him (John 7 : 38, 39.) And the perishing world, with blood fevered and lips parched, is looking on and wailing, "Who will shew us any good?" (Psa. 4 : 6.) The Lord put gladness in our hearts, my brother, more than when harvest abundance rewards our labor. Then shall our overflowing cups be poured out to refresh the parched tongues of our poorer brethren. It is the will of God that showers that fall on the mountain heights shall glide down to water the lowest valleys.

FOURTH WEEK.

"Rejoice evermore. . . . this is the will of God in Christ Jesus."—I. Thess. 5 : 16-18.

This is God's ideal religion. Is it likely He has any other? Does He not repudiate all religion but His own? If it is the will of God that we rejoice evermore—"rejoicing in tribulation also"—is not this the highest motive? Do I need any other? Our circumstances cannot be more adverse than those in which Paul wrote the above. Look at the facts: An unpopular cause; the author dead—dead on the cross, therefore under reproach; its advocates poor; many of its first disciples had already suffered martyrdom; the cause had no patronage from the strong, the learned, or the wealthy; the civil authorities were everywhere its enemies. Yet, says Paul, there is that in the truth and experience of God's religion, that you are justified in the hope and expectation of a life of Christian joy, joy in the Lord always, thanking God in everything, and prayer without fear or fainting. This is the will of God concerning you.

HOLINESS IN CHARACTER AND LIFE.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

"In holiness and righteousness before him, all the days of our life."—Luke 1: 74, 75.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath to Abrah'm's race,
In me, O Lord, fulfil."

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

THE PENTECOSTAL BLESSING.

BY REV. THOMAS WAUGH.

THE SPIRIT OF POWER.—III,

PART II.

"Ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1: 8.

We are often asked, "Have not all Christians the Spirit?" Certainly. "If any man have not the Spirit of Christ, he is none of his." But all are not "filled with the Spirit"; and *having* the Spirit, and being *filled* with the Spirit, are different things in degree. The disciples *had* the Spirit before Pentecost; but in that they were *filled*—and we have seen with what wonderful results. Let us borrow a well-known illustration of this difference between *having in part* and *having the fulness*. Egypt has the river Nile all the year round, but as a fertilizing power the Nile is practically useless till it is in flood and overflows its banks. Then it bestows the needed blessing upon every foot of land it touches. It is when we are filled with the Spirit to the point of overflowing that we become a power for good to others. It is then that "rivers of living water" flow from our inmost being, and others are blest. Drops are all very well, and we are grateful for them; but the land is so thirsty in these days that we deeply need the "rivers." Thank God, we have them!

Christ longs to give us not only "Life," but "Life more abundantly." In St. John's Gospel, chap. iv., He speaks of His Spirit as "a well of water *in* us"; and in chap. vii. He speaks of the *outflowing* "*rivers*." It is when we reach this point that others are richly blessed through our lives, prayers, and toil. Many of us are like old pumps with cracked buckets and worm-eaten valves. To get a little of the water of life from us, some one has to shake us again and again. Even then the little we do comes from us with sundry gurgling, grumbling protests; and the moment the pressure is off us the effort dies away with weary sighs. But receiving from God the *infilling*, we gladly, joyously go to men with the *outflowing*, and "everything lives whither the river cometh."

"Then, will the personal Pentecost make us all evangelists?" we are often asked. Certainly not! for it is not given to fit us all for the one kind of work. We are often deeply pained by our people comparing pastoral work with the work of our evangelists. God does not intend all ministers to be evangelists, as some of us are; and very few have our privileges of freedom from circuit harass, worry, and care. In the gift of the Holy Ghost to the Church there is a great diversity of operation: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." All different orders and meth-

ods of work, but all fitting one into another, and all working for the one great end—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This baptism is not to make us all alike. It is for women as well as for men, and for learned and illiterate alike. The promise is to all the children of God, and the blessing is to enable us to do to the best advantage that work in our Master's vineyard to which, in His love and wisdom, He has called us. Though some of us *did* become evangelists when we received this anointing, the Lord's call and gift were there before, but dormant. For some of us the day of Pentecost marks an era in our past, almost as clear and startling as our conversion to God. We bless God, and we and many others shall have to bless Him forever, for the time when we claimed as our own the baptism of fire.

This equipment is not eloquence, nor is it intellectual force, or keenness. It is not any human gift, power, or qualification whatever. "It may be added to gifts of learning, as with Paul; or to gifts of eloquence, as with Apollos; but it may be given to ignorant and unlearned men, like Peter and John." It is a power altogether distinct from all gifts of mind and speech, and the power which alone can vitalize them and make them effective in the work of God. It is this marvelous something, this holy unction pervading what we do and say, which tells those to whom we appeal that we are sent of God. It is this which converts a look into a saving message, and which touches into mightiest effectiveness the simplest word we speak or the feeblest effort we put forth. To this full equipment for Christian life every believer in Jesus is called of God, and called *Now*. We are bound to be at our best for God, and leave a bright impress upon our generation.

THE PENTECOSTAL GIFT.

BY REV. CHARLES GARNETT.

A QUESTION FOR CHRISTIANS.

The question I want to ask is a short and simple one, but it is of great importance. I ask you whether you have received the Promise of the Father, the Baptism of the Holy Ghost? Are you, or are you not, FILLED with the Spirit?

I know that many say it is unreasonable and absurd to ask such questions in these days. I take my stand, however, on a plain declaration of Scripture. I find the Lord Jesus charging his disciples, who had already received the Holy Spirit (John 20: 22, 23), "not to depart from Jerusalem, but to wait for the promise of the Father," adding, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 4). Again, He assures them, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses" (Acts 1: 8). On the day of Pentecost the promise of the Father was fulfilled, the baptism of the Holy Ghost was given, and the disciples were clothed with evangelistic power. The sacred historian tells us, "*They were all* FILLED *with the Holy Ghost*" (Acts 2: 4). I also find that this remarkable phenomenon, this supernatural experience, was repeated from time to time: "And when they had prayed, the place was shaken where they were assembled together; and they were all *filled* with the Holy Ghost, and they spake the word of God with boldness" (Acts 4: 31). Nor were these the only occasions on which the Spirit's fulness was given (see Acts 9: 17; 11: 15, 16; 15: 8, 9). Again, in the fifth chapter of the Epistle to the Ephesians, St. Paul, writing to those who had received the Spirit, says, "Be not drunk with wine, wherein is excess, but be *filled* with

the Spirit." Clearly, this Pentecostal fulness is a *superadded* blessing. (See also Eph. 3: 14-21, and compare with I. Thess. 5: 19-24.) I want to know, then, what can be more reasonable than to press on your consideration the inquiry, Have you received the Promise of the Father? Do you enjoy the Pentecostal Blessing? Are you FILLED with the Spirit?

The *immediate results* of this fulness of the Spirit are so plain and intelligible that you may easily find out whether you have received it or not. It is, as we have seen, a clearly-marked, supernatural experience, subsequent to conversion, of which we are distinctly conscious, and its effects immediately appear in many ways. "We do not need a lantern to see the sun rise."

I entreat you, then, not to evade the question I am now asking. I beseech you to let it work in your mind and heart; I charge you, as you would be true to God, to give it an honest answer.

The New Birth, the indwelling presence of the Paraclete, the Witness of the Spirit, are all very great blessings; but do not rest satisfied with them. Look further, go deeper, rise higher, seek the Pentecostal Blessing, be FILLED with the Spirit.

If you feel that you have not yet received the Spirit's fulness, let me give you some good advice. Seeing it is your duty and your privilege to enjoy this great blessing, begin from this hour to pray for and expect it.

Think, for a moment, how much is involved in being filled with the Spirit. You will then be cleansed from sin and perfect in love, entirely devoted to God and full of spiritual power; you will be a complete Christian, ready to live and fit to die. If, then, you are not pure in heart and holy in life—a red-hot, Pentecostal Christian,—take my advice. Go and cry to God, in the name of the Lord Jesus, and pray definitely that the Holy Spirit may fill your longing soul with purity, love, and power.

There is every possible encouragement to do this. Scripture warrants it, and there is warrant in the experience of thousands. Thousands of Christians can joyfully testify that when they prayed specifically for the Baptism of the Holy Ghost they were heard, and when they waited in expectant faith the glorious fulness came. "Faithful is he that calleth you, who also will do it."

Begin, then, to pray earnestly, believingly, expectantly, for the Pentecostal Blessing; and depend upon it, as God is faithful, you shall not pray in vain. Sooner or later—it may be very soon, perhaps in a few days, possibly in a few hours—the baptism of fire, the fulness of blessing will be given. When you are completely separated from sin, and entirely dedicated to God; when you have earnestly and believingly prayed for the blessing; when the susceptibility for the Divine fulness has been developed in you; when God sees you are ready for the holy fire, then it will come, in a moment, filling your soul with purity, love and power, and you will know that the Pentecostal Blessing is yours.

"Quicken, Lord, Thy Church and me,
Send the promised Spirit down:
Holy One! Eternal Three!
All Thy former mercies crown.
Father, Son and Holy Ghost,
Send another Pentecost."

THE THREE STEPS.—The Rev. Rowland Hill was once talking to a poor, half-foolish man, when he remarked, "Why, it's a long way to heaven." "Oh dear no, sir, I hope not," said the man,—"long! no; it's only three steps." "And pray, what are they?" "Why, they're very simple, if only folk would take them,—Out of self—into Christ—into glory."

"BETTER is an handful with quietness than both the hands full with travail and vexation of spirit."—*Eccles. 4: 6.*

THE IDEAL PENTECOSTAL CHURCH.

BY SETH C. REES (FRIEND.)

A WITNESSING CHURCH.

"Ye shall be witnesses unto me." "They all began to speak." Spontaneously, instinctively, the witnessing tongue began to vibrate. Never once did the fire-touched disciples think of sitting down and holding a silent meeting. Equally foreign to them was the idea of hiring some one to speak for them or to sing for them. Testimony is the invariable concomitant of *life* in a Church. Only when the Church has drifted from her great spiritual center, and ignored and rejected the Holy Ghost has she lost her testimony.

Numerous and diverse are the substitutes offered in place of this God-ordained and God-originated way of stopping the mouth of the world and raining heart-thrilling conviction upon the soul. Sometimes increased religious activity is proffered in lieu of testimony. However good this activity may be, it will never produce the end God intended testimony should produce. If the great "unwashed," the unsaved and unattracted about us are ever reached, it will not be by essays on the harmony between science and religion. It will not be by learned treatises in defense of orthodoxy, or rose-scented, high-school-girl themes on "The March of the Nineteenth Century." These subjects may be of value to the preacher for mental discipline, but they are not only hard on a congregation, but they utterly fail to save men from sin and a yawning hell!

A live Church has a ceaseless ringing testimony. It has been well said that "A voiceless Church is a powerless Church." The Holy Ghost is the power for witnessing. He gives the testimony irresistible, unanswerable force. Men are reached not by argument, not by logical syllogisms, but by the testimony of really *live witnesses*, witnesses who have convictions born of certainty, who "speak that they do know." An objector can meet logic with logic, Greek roots with Greek roots, and the jargon of the schools with the same language; but he does not know what to do with *experience*, with what is positively *known*.

The devil's hottest persecution has always been directed against public witnessing. No one has ever suffered opposition for having piety in the heart merely; a few have encountered it for possessing godliness in the home; but the concentrated powers of earth and hell have ever been marshaled against public witnessing for Jesus. Rome's energies were exhausted in an attempt to crush the testimonies of the early Churches. Ten fierce persecutions followed one another in quick succession. To be a witness meant to die, so that the word for witness (martyr) came to mean one who died for "the testimony of Jesus." But although hundreds of thousands spilled their blood, yet the Churches "multiplied and grew."

During the severe persecution of the early Quakers, when the adult members were imprisoned until there were none to keep up the public meetings, and it seemed as if this public testimony must cease, the children of the Friends, ten, twelve and thirteen years of age, met together and maintained the meetings while the fathers and mothers were in jail. Persecution, fierce and savage, greeted this youthful piety, but no power on earth or in hell could withstand their fire-filled witnessing. Red-hot rings were put on their tongues, and yet with indistinct, pitiful words they would still testify.—*Ideal Pentecostal Church.*

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

THE TWO PICTURES.

BY REV. L. H. BAKER.

I recently looked upon two paintings by the same artist. They were companion pictures, one representing a man before the doing of a deed requiring courage and involving life—the flush of heroism upon his cheek, the flash of bravery in his eye, the firmness of resolution in his attitude. The other was the man after the act was done: a pallor of countenance, a sadness of expression, a relaxation of form. He had won, but the victory was not praiseful nor gratifying. I turned away sad. A master hand has drawn two pictures representing the treasure found and the pearl sought, which we may study with pleasure and profit and find no shrinking away.

THE TREASURE.

In the first we have an eastern field over which the wayfarer may pass, or in which the workman may toil. One who, for some reason, is crossing it, suddenly discovers a hidden treasure, and with this wonderful secret in his possession, he converts his property into money and purchases the field with its concealed treasure. This is likened to the kingdom of heaven and its discovery. It is a treasure whose possession is within the reach of man. But it is a hidden treasure. It was hidden in the promises made to the race, in the rites and ceremonies of the ritual service, in the folds of prophecy, in the poverty and suffering of the Nazarene. To the multitudes it is hidden yet. They know the name of Jesus as a man in history, the founder of a great sect, the wonder-worker. They see no beauty in Him that they should desire Him. They walk over the green fields beholding the beauty of the lily, exhaling the fragrance of the rose, plucking the ears of grain, look upon the ripening fruit, but make no discovery of the treasure. Some are toiling amid these beauties and blessings, trying to extract from the soil some nourishment for their own thoughts and plans, some harvests of ambition and achievement, some luxuriant growth of selfhood and success, but finding no secret of life. One, here and there, makes the discovery and for joy thereof selleth all that he hath. He finds life. He obtains salvation. He is converted from a mere wayfarer or workman to a possessor of the field and its treasure. His wanderings end and his work is exalted. He has the treasure. Its name is Eternal Life. The very idea seems to be absurd to the "wise and prudent," but he who possesses it knows its value. "I am come that ye might have life." "I give unto them eternal life, and they shall never perish." "And this is the record, that God hath given to us eternal life, and this life is in his son." Here, then, is the treasure—a life hid in Christ brought to our reach, a life above the touch of the physical, above the gloom of moral death. Its discovery was a surprise. The woman went to the well to draw water and found it in Him that sat by the well side. Nathaniel, full of prejudice, found it in the words of the Messiah. Saul fell in the dust of the highway and found it. So others have apparently stumbled upon this treasure as, wandering here or there aimlessly, they have longed for something to meet their restless cravings for peace; or, as. busy here and there with the duties of life, have suddenly discovered the Christ and accepted His life by

the surrender of all to Him. What joy in the discovery and seizure of the field! The new life is begun. The soul is born again. The treasure, though in an earthen vessel, is held with gladness. What rejoicings in the presence of the angels! What congratulations amid the saints on earth! What a wise investment! Look deep down into the casket, and find there peace, joy, friendship, sonship, a crown, a robe, a harp, Divine riches. Have you the hidden treasure?

THE PEARL.

There is life, and the life more abundant. In this picture we have the pearl seeker, who, possessing and purchasing pearls, knows their worth, and who, having "found one of great price," of exceeding worth, of superlative value, sold all *he* had, and bought *it*.

In the East, the pearl had the same superior value that the diamond has with us. Some romantic ideas associated with it, in the mind of the Orientals, as to its origin and medicinal virtue. Some regarded it as a drop of dew from the skies, with the changing colors of the heavens in it, and the power of preserving life and health. The Saviour-Artist only uses the estimate of its great value to illustrate the worth of the kingdom of heaven. The heavenly treasures are not all hidden. Some of its most valuable possessions are known by those who seek and appreciate pearls. He who possesses and prizes peace will readily value the pearl of perfect peace. He whose heart has felt the throbbings of a celestial love will speedily seek for the form and fact of perfect love. He whose eye has seen the flashings of heaven's joy-rays will promptly detect the desirableness of a fulness of joy. He who knows the thrill of eternal life will readily and eagerly pursue the life more abundant, and not be content until in actual possession of this pearl of greatest price. He is a spiritual merchantman, rich in grace—the pearls of love, peace, joy, faith, meekness, temperance, in possession—yet is seeking pearls. When he finds that one, the greatest, the best—the fulness of the Spirit—he sells all. His soul burns to possess it. He lays down name, fame, reputation, talents, time, family—all, that he may secure the beautiful, precious prize.

OUR BOYS AND GIRLS.

DEAR YOUNG FRIENDS:

I wonder who of you will be taking trips during your summer vacation—some from city to country, to enjoy the fields and forests with friends; some to the city, to see the sights; some to ocean beach or lakeside; some to camp life in the woods, or to meetings in the grove. As you may be speeding along in railway train, you will see and think of many things to interest you. Let me suggest that the moving train is a beautiful object-lesson, with its great engine of power, so like a living thing. The power that moves it is unseen, though sometimes it makes itself visible in the escaping steam.

The power that puts leaves upon the trees, grass upon the fields, flowers by the wayside—which we call life—is unseen also; and back of all this unseen power is He who made it all. A gentleman asked a workman who coupled an engine to the train, "Can the train be moved?" "Yes, sir; the engine does the work when the link is on." It is a very small thing that holds the great train to the engine, and without that hook or link of iron the train would not go. So there is a link that binds us to One who, by the power of love, can take us through the long journey of our life to the beautiful country of heaven. That is the link of trust. It links us to Christ. "He that believeth on the Son hath everlasting life." Is your heart linked to Him by trust?

A gentleman was walking one evening with his little girl upon a high bank near a canal. She coaxed to be taken down near the water, and in doing it the father had to swing her from point to point along the steep path; and at times she would swing out in the air right over the water. She was not afraid, but only laughed as she looked down into the water. When they reached the tow-path below, her father asked her why she was not afraid when swinging out over the water. She replied, "Papa had hold of my hand—Sophy couldn't fall." Here was a perfect trust. It was her father, and she felt secure, for she knew he loved her.

Here are two verses from the Bible for you to learn: "Blessed is the man that maketh the Lord his trust." "What time I am afraid I will trust in thee."

"The highest duties oft are found
Lying on the lowest ground;
In hidden and unnoticed ways,
In household works, on common days.
Whate'er is done for God alone,
Thy God acceptable will own."

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27: 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

RUTH AND ABIGAIL.

BY MRS. J. FOWLER WILLING.

A poor little Irish Catholic, talking of the goodness of her mother's mother, said, quite artlessly, without understanding the climax of her story: "Me father had never a well day after me grandmother died. Me mother said, 'Sure, it was just grieving for her mother that killed 'im!'" An offset, I thought, against the stale, flippant joke about the "mother-in-law."

Our true, impartial Bible tells as bravely and unconcernedly of the good mother-in-law as it would of a beautiful girl whose haps and mishaps are the fictionist's staple. The story of Ruth and Naomi is one of the sweetest idyls ever written. Who could express tenderer and deeper love and loyalty than Ruth when she said to her mother-in-law, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." There was once a dear, plain old lady who had the place of honor in our household. And why not? Could any attentions repay the days of pain and nights of weariness through which she had wrought holy principles into my husband's life? It would have been reproach to him whose character was her workmanship to withhold any token of respect and esteem.

Naomi was brave to take her daughter-in-law back with her to her own people. She knew the law that excluded the Moabites; but love is mightier than law. In the fulness of time it was shown to be the fulfillment of law. It was marvelous that Ruth should have been received into the Hebrew nation, and led by Providence into the line of the world's nobility, the progenitors of the Messiah. It was more wonderful than that the same honors were given to Rahab. Rahab, in the time of sore distress, was of great service to the Israelites in saving their spies. Ruth did nothing of importance, yet, though her people were specially interdicted, she was admitted to the first rank. Her life shows how God values beautiful, loving character even more than great deeds. As her name indicates, she was a "lady friend." It was what she was, rather than what she did, that brought her the high honor—a place in the sacred canon, her name being given to one of its books, while she became the ancestor, not only of David and Solomon, the greatest Jewish kings, but of Christ Himself. To a believing people like the Hebrews, who lived for the future, that was the climax of Divine approval.

Naomi loved her beautiful, widowed daughter-in-law; and she was eager for her to have a happy home, claiming in Israel the inheritance of the departed and giving his name to children, who would be a blessing to both mother-in-law and daughter-in-law. She was honored by her townspeople on her return, and Ruth was kindly received for her sake. She had been driven away by famine, and now she came back without her sons. The heart of the simple, primitive, God-fearing folk turned tenderly toward her in her sorrow. She directed Ruth about the claiming of her legal right as a widow of a near kinsman of the high-minded Boaz.

The most sweetly primitive and poetic touch of all this story is the blessing of the women upon Naomi, when the babe that

had been given Ruth after her second marriage was laid in the mother-in-law's bosom: "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him."

This story is believed by many to typify the union of Christ and His Church. Ruth represents the Church. An alien, she decided to leave her own land and kindred, and join herself to God's people. The law forbade, but love invited. She moved on, gleaning the best she could, till she met the "mighty man of wealth," her future husband, who represented the Lord of the Church. She rested at his feet; but when she claimed his favor, by the original intention of the Divine protection, the law interfered as represented by the nearer of kin. Then he became the Redeeming Kinsman, set the other aside, and took her into joyful union with himself.

Just how much of this beautiful teaching was in the mind of the Spirit of Inspiration, we cannot say. Neither do we know but there may be far deeper and richer lessons of Divine love that may be taught to more advanced believers. Of one thing we may be sure: in this restless, factitious age, when there is so much to make us superficial and shallow, selfish and self-willed, it is good for us to study and emulate the sweet, obedient faith of the beautiful Moabitess. We must remember that it is not the quantity, but the quality of our work that pleases most our Heavenly Father; not what we do, but what we are. We may never do great things, but, through His dear grace, we may be "all fair within;" then we shall be His "peculiar treasure," and He will rejoice over us with singing.

Ruth and Abigail stand out in strong contrast. Ruth was the Mary of the Old Testament; Abigail, its Martha. Ruth was poor; Abigail, rich. Ruth had home love. With such a wife and mother, her husband must have been gentle and kind, her plain little cottage as full as a bird's-nest of sweet content. Abigail's husband was a churl. The great establishment over which she presided was a broad sheep-ranch that often had been full of grinding discords. The servants would echo their ill-tempered master, and her wits would be sharpened to the utmost to keep all within the limits of safety and comfort. The good Mahlon had had to leave the country to get a living; and when his mother went back with his widow, the younger woman had to glean in the fields for bread. Abigail lived in such plenty, and even luxury, as the times could give. Ruth's life was shadowed by a great sorrow when Mahlon was borne out to burial. In her beautiful words to Naomi there was no hope for this life—only death and love and faith. Abigail had been a welcome child in a happy home. They named her "Source of joy." She had grown up in a glad, breezy confidence that made her equal to any emergency. Since God has floods of glory for the gloomiest souls, why will not parents keep their children in the clear, warm sunshine of joyful love? Many drudge early and late to provide culture and comfort; but they withhold a better, richer gift. They becloud hopelessly the dear young lives with their own disappointments, and foredoom them to despondency. David was probably sinking under discouragement from Nabal's ingratitude and his own hunted outlawry when Abigail came to him with her brave, prophetic cheer. She told him that he would be "bound in the bundle of life with the Lord his God." Ruth was also devout. In sweet, obedient faith, she said, like Mary of Nazareth, "Behold the handmaid of the Lord." She proved that—

> "They who get the best are those
> Who leave the choice to Him."

She received the higher and more permanent honors. Abigail showed that "the world belongs to him who takes it." She had her share of the honors of this life. After Nabal's death she became the wife of Israel's greatest king. Her energetic, business-like skill made it the natural thing for the servants to come to her when their sour, drunken master had imperilled the whole community by refusing to pay for police protection from Bedouin and other

(Continued on Page 66.)

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

INCIDENTS IN THE LIFE OF REV. HENRY BELDEN.

EXTRACTS FROM JOURNAL.

MUSIC.

I never liked comic songs. It always seemed to me that there was something incongruous between music and merriment.

The natural effect of music appears to me to be of a soothing or enlivening character. I know we have bacchanalian songs in abundance for revelers, and our ears are often saluted in the streets with low, vulgar songs; but somehow they always appear to me unnatural and forced.

I think that music has a close connection with the imagination.

Obscurity is the great incitement to imagination, and music has this quality in a very considerable degree. The appropriate province of music is, I think, among things pathetic and sublime. Martial music causes the heart to dilate with noble ardor; devotional inspires the heart with a lofty veneration, and plaintive infuses a pensive melancholy into the soul. All natural music seems to have an elevating, or at least a serious tendency. I know not but I may be somewhat singular in my notions, but it gives me pain to hear comic songs—there seems to be such a lowering down of sentiment and feeling.

Music is the voice of poetry, and consequently I must apply the same criticism to poetry. Perhaps we may feel thus because anything light and trifling seems opposed to sincerity. What is our best standard of poetry? The scholar can make no hesitation in answering, *The Bible*. Why do we not find some comic poetry amid all the various kinds which are there contained? Dr. Nott used to tell us when I was in college that a monkey could make us laugh, but it takes a man to make us weep.

VISITING A SICK MAN.

I visited a poor man whom I have been in the constant habit of visiting the past three months. He has been bed-ridden for two years, having lost the use of his limbs. I have tried to direct him to the Saviour in every way I knew, but I do not know that he has found the Lord. This afternoon I spoke of the love of God and read to him from the first epistle of John, praying before reading that God would give us both the teaching of His Spirit. Whether the reading was of benefit to him or not, I felt that my God was very near to me while there; indeed it appeared that the old man was considerably affected. After reading, I again prayed and left him.

GOD'S GREAT WOMEN.

(Continued from Page 65.)

desert robbers. Her courage had been developed by the dangers of her life among the hills west of the Dead Sea. She had things quite in her own hands; for when preparing to pay bountifully the debt of her foolhardy husband, she did not even take him into her counsel.

After her marriage to David, she accompanied him in all his fortunes; and no doubt her shrewd business sense was of great use to her ideal, poetic husband.

God has a place for all orders of talent. Ruth, the gentle, loving and obedient, could sit like Mary at our Lord's feet, and receive His highest commendations; but the Abigails and Marthas never fail of their due awards.

Luther used to say, There are three things required to make a minister—prayer, meditation, and temptation.

UNION MISSIONARY TRAINING INSTITUTE, BROOKLYN, N. Y.

A RARE OPPORTUNITY.

No one desiring to enter upon missionary work, and realizing its great difficulties, can but feel the paramount importance of specific training. This school is no longer an experiment in giving this specific preparation, but an established success, as attested by the fruitful lives of its sixty representatives working in fourteen different countries under ten Missionary Boards. Attention is called to the improved Course for '97, '98.

BIBLICAL INSTRUCTION.

No ordinary knowledge of the Bible will suffice when, in the near future, students will be required to superintend Biblical instruction in schools, also to teach native pastors and Bible women. The efficiency of these native helpers will largely depend upon the ability of their instructors.

Prominent workers, holding official positions in Missionary Societies, are recommending college graduates to spend at least a year in the Institute. One remarked recently, "Colleges are not furnishing the kind of missionaries we need."

In the three years' course of study the entire Bible is thoroughly studied; careful, fundamental work in geography, history and biography being followed by introductions to each book and exegesis of selected portions, conducted by eight ministers and teachers.

MEDICAL INSTRUCTION.

All foreign missionaries are expected to treat medically the people with whom they labor. It is Christian as well as humane to do it, especially when we consider that in Christless lands there is only one physician to over two million, five hundred thousand people.

The demand for a medical course is thus apparent. And because our students are going to places of such need we have been able to secure eight physicians of marked ability who have planned a two years' course of study specially adapted to those lands.

EASTERN LANGUAGES.

These are to be much more prominently taught. We have had ten foreign languages arranged for, securing our native teachers through the recommendation of the consuls of their respective countries.

When in India recently, we ascertained that all the civil officers of the British Government were obliged to pass high examinations in Hindustani before leaving England for India. Why not missionaries?

OTHER DEPARTMENTS.

General and Church History, Mental and Moral Science, Rhetoric and Elocution, practical Book-keeping, Methods of organizing, Dentistry and Systematic Theology are carefully studied. Music—sacred, instrumental and vocal—has its place.

PRACTICAL TRAINING.

Various lines of Christian activity lead to skilfulness in handling the word of God, and teach the happy art of adaptation; and in these cosmopolitan cities of Brooklyn and New York open doors into almost every phase of mission work are found.

The work of the home is done by the students, a part of the training which we consider very valuable.

LOCATION AND ACCOMMODATION

The Brooklyn School is centrally located, being within walking distance of nearly all leading Churches, the City Mission Headquarters, Y. M. C. A. and Y. W. C. A. Rooms and Post-office, and is only a ten minutes' ride from New York City.

The Country Branch, Hackettstown, N. J., consisting of a farm of one hundred and forty acres, well-watered and wooded, is beautiful for situation and eminently healthful. It is just sixty miles from New York, on the D. L. & W. R. R.

In both schools the accommodation is ample for fifty students, the houses being supplied with all modern conveniences for lighting and heating, and the rooms comfortably furnished.

REQUIREMENTS.

There must be evidence furnished of a purpose to enter upon missionary work and of some measure of fitness for it.

If the entire expense be met, it is $100 per year in the Brooklyn Institute; but that no worthy ones be prevented from securing necessary training for God's work, they will be received though unable to pay more than $75.

At the Country Branch where the First Year is taken, the expense will be only $60 a year. Arrangements for a limited number to earn their own way may be made.

Address: Mrs. L. D. Osborn, Principal, Hackettstown, N. J.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. George Hughes was in charge, and the attendance was quite good.

The services were opened by singing the doxology, "Praise God, from whom all blessings flow," after which the congregation joined heartily in singing the 522d hymn, commencing—

"Come, O my God, the promise seal;
This mountain, sin, remove;
Now in my waiting soul reveal
The virtue of Thy love."

Requests for prayer were offered, after which *Bro. Culver*, of Newark, presented them to the throne of grace.

A verse of the hymn,

"Nearer, my God, to Thee," etc.,

was sung.

While the congregation was kneeling, a strange brother continued in prayer. There were gracious revealings of the Divine presence.

Singing—"My dying Saviour and my God," etc.

Rev. Bro. J. C. Teter, lately a missionary in Africa, under Bishop Taylor, read the Scriptures, selecting portions of Ephesians, 4th chapter, and I. Thessalonians, 5th chapter. In referring to the passage, "Let no corrupt communication proceed out of your mouth," he said he thought no such communication should proceed out of the mouth of any Christian, even the justified ones.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." He suggested that Mr. Wesley's sermon on evil speaking should be read.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Have we the compassion of Jesus? If not, we should seek to possess it, and to be tender-hearted one toward another.

Coming to the chapter in Thessalonians, he emphasized the injunction, "Abstain from all appearance of evil," and the comprehensive prayer of the Apostle, "And the very God of peace sanctify you wholly," and the promise accompanying it, "Faithful is he that calleth you, who also will do it," urging each and all to claim their full privilege in Christ Jesus.

Singing—"My soul, be on thy guard," etc.

Bro. Hughes suggested that those speaking hold to the line of personal experience, in harmony with the design of the meeting, *Holiness*, and not be turned aside to other subjects.

For himself, he testified that the Lord was dealing very graciously with him in these days, leading him into new and profitable paths, which were teaching him more of God and His great salvation.

Singing—"There's sunshine in my soul to-day," etc.

Abounding Grace.

A Sister.—For a long time the Lord has been with me, giving me grace to lay all upon the altar, including all the members of my family. I have recently been afflicted, but the Lord has "strengthened me on the bed of languishing," and has brought me up again, through His abundant mercy.

Holiness Required.

A Brother.—My experience is, God is true and holy, and requires His people to be holy and to walk in His steps. I joy in

the Lord for His salvation, and for all He has done for me. I know He is able to save from all sin. There is a way cast up for the ransomed of the Lord, and it is called the way of holiness, and I am walking therein. Praise the Lord!

Singing—"Blessed assurance," etc.

Blessed Privilege.

Sister Smith.—It is the blessed privilege of all believers to have this assurance. God keeps His children. Jesus is mine, and walks with me. I glory in Him to-day. My heart aches for those who are out of Christ.

Singing—"Trust and obey," etc.

Power unto Salvation.

A Brother.—The Gospel is the power of God unto salvation. I believe in holiness. It came into my heart when I sought it. God sent me out to preach His Gospel. I am not afraid to tell of holiness, even in the streets. I have a little girl who was converted when five years old. If we live holiness at home, our children will follow. I never knew true happiness until I found full salvation. I want to devote my life to Jesus.

Out of the Pit.

A Brother.—I gave my heart to Jesus twenty-two years ago. It is strange that people go back. I was pulled out of the mire and the clay, and I keep away from it. I am going up—I am saved—and I trust forever.

Singing—"Glory, glory, hallelujah!" etc.

Fully Saved.

A Brother.—I was converted under the ministry of Rev. W. H. Boole. I agree with the brother that no soul that has tasted of the good word of God should go back. I used to go to sea, and was given to strong drink, but God saved me, and He has kept me. He takes care of those who trust Him. I have been preaching His Gospel for seven years. I came from Brooklyn to-day, to tell the story of redeeming love.

Singing—"I've reached the land," etc.

Restored Liberty.

A Brother who came from Newark, to seek restoration to the light of full salvation, told how he had been enslaved by tobacco, and said he had received anew the light since he had been sitting here, and would go forth and tell of this wondrous grace.

Pressing toward the Mark.

A Mother in Israel.—I am pressing on toward the mark. I know of those who carried the flag of holiness. I wept in the house of Bro. Boole; but I rejoice in the great salvation.

Came to Submission.

Sister Searles.—Bro. Hughes asked us to tell our experience. I will tell, as far as I can, what God has done in me. I have been changed from nature to grace. I was converted in childhood. I was not, however, always submissive to the will of God. But when I came to the Lord for it, He took the rebellion out of my heart. We often pray, "Thy will be done," but do not always realize it. But this salvation gave me a spirit of resignation. My earthly expectations since early womanhood have not been realized. I have been led through dark places, but I have never said, "*Stay Thy hand!*" Those words that we sing—

"E'en though it be a cross
That raiseth me"—

mean much. I have, through grace, been contented with my lot. The comfort is in being one with Christ, and having companionship with Him.

"Thy gifts, alas, will not suffice,
Unless Thyself be given."

O how blessed to be continually looking unto Him! There is so much said *about* Him; but that is not *knowing* Him. I like St. John's version of eternal life. I am learning of God by the Holy Ghost, and I go on and obey.

An Old Veteran.

Bro. Culver, of Newark, N. J.—It is sixty years since Jesus spoke peace to my soul. The world has never got up anything nice enough to entice me away. They have been wonderful years. Between forty and fifty years ago I received a clean heart—I think, on the 6th of July. I had a difficult time to get through the gate. I had a battle with Satan for nine months. But I was wholly sanctified, and have had a wonderful experience since. I took hold of the Scripture, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." So I

was brought to sup with Jesus, and he with me. Seven years ago I was prostrated by sickness, and it was thought I would not live; but the Lord raised me up, and I am here to-day to testify of this great salvation.

Several testified by rising and giving a brief word.

The familiar closing hymn was sung—"Lord, in the strength of grace."

Sister Searles prayed, the doxology was sung, and the benediction pronounced, closing a very profitable meeting.

MEMORIAL NOTICE.

THE LATE MR. F. W. CROSSLEY.

(From a correspondent.)

The notice in the *Manchester Guardian* announcing the death of Mr. F. W. Crossley, will deeply touch many hearts in this city. Few men have been more widely known among us in connection with the movements of recent years for the elevation of public morals, the spread of true religion, the rescue of the fallen, the relief of the distressed, and the awakening of the conscience of the nation to a higher standard of right. Mr. Crossley was such a brave and simple soul that even those who shrank from the uncompromising attitude he adopted could not withhold the tribute of admiration from a character so wholehearted and so nobly unselfish. The inner circle of his friends, those who knew him best, felt for him a warmth of affection not without a certain awe, as of one who lived in an atmosphere purer and less tainted by earth than that breathed by ordinary men. It would be impossible to give details of all that Mr. F. W. Crossley undertook in his determination to live a life wholly unselfish and devoted to the good of others, or—as he would himself have preferred to put it—a life wholly for God. He had great success in his business, and consequently a large income, but to the last this made no change in the simplicity and self-denial of his personal habits. With growing wealth new channels of usefulness were continually opened up. There were the large mission hall at the works at Openshaw, now conducted by his brother, Mr. W. J. Crossley; two homes for orphan girls, or those taken from dangerous surroundings, at Altrincham; the large Rescue Home for Women, at Oakhill; innumerable gifts to the Salvation Army, the City Mission, the Boys' Refuge, Foreign Missions, and very many other like objects. Perhaps the step by which Mr. F. W. Crossley became most marked in the public view was his determination, taken many years ago, to live among the poor people. When he came to this decision, he searched carefully for the most needy district in Manchester. This he found in Ancoats, at that time much more neglected than it is to-day. There was an old music hall called "The Star," which he purchased, and upon the site of it and in the neighboring streets he built his mission hall and dwelling-house, and afterwards the row of houses used as training homes for missionaries. There he and his wife and family have made their home, laboring without sparing themselves for the spiritual, moral, and temporal welfare of the poor people round about. It was a very unusual course to take, and there was much wonder and some criticism among friends; but altogether apart from the success of the work in Ancoats—and there was success—an impression was created in the minds of many good people of the more conventional sort which is not likely soon to wear off. Here were people really "living the life." There could be no mistake about the fact of their sincerity and devotion; they had decided on a noble course of action, and no generous heart could attempt to belittle it. The Star Hall soon became the center of a movement for a higher and more consistent standard of Christian living, and its influence has by no means been confined to the inhabitants of the immediate neighborhood. During the last year of his life, Mr. F. W. Crossley has been deeply concerned about the events that have taken place in Armenia and Crete. He was personally acquainted with several missionaries and others who had been eye-witnesses of the Turkish atrocities. Among these were Professor and Mrs. Rendel Harris, friends to whom he was most warmly attached. The accounts of the massacres of men and of the fiendish outrages upon women and children stirred his generous nature to its very center. His

sympathetic imagination made all so real and so near to him that he was driven almost to despair by the inaction of England, and the feeble and cowardly course, as it seemed to him, of the British Government. He undertook endless labors in correspondence, the organization of meetings, and the collection of relief for the poor sufferers, and there can be little doubt that the Armenian massacres did much to intensify the illness which has ended in his death. Had Mr. F. W. Crossley lived in ancient times he would have been a prophet; had he lived in the Middle Ages he would have been a saint, somewhat after the style of Francis of Assisi; living in the end of the nineteenth century, he was and remains a witness to the reality of those things to which the prophet and the saint bore witness.

The beloved surviving companion of her dear departed husband writes as follows:

"The crisis in his life was when he came to realize in his own experience, about ten or twelve years ago, the incoming of the Comforter, to cleanse and to abide. Many a time have I heard him tell of the time when the 'hallelujah canary,' as he called it, began to sing so loudly within, and the glory was so intense and unspeakable, that he asked God to stay his hand, as it was more than he could bear while in the body.

"His ever intense longing was to spread the knowledge of holiness by faith, and for this purpose Star Hall was chiefly used. The teaching there was, and I hope always will be, of a Saviour who 'saves to the uttermost,' and can bring the vilest and the lowest into the experience of this full salvation. We have, thank God, many of this type to witness to such a Saviour. Mr. Crossley was well satisfied to go. He died as he lived, *in perfect peace*, in his 58th year. His only plea to an abundant entrance was the merits of Jesus Christ his Saviour. He left all his interests to those he loved quite trustfully, in the hands of the One who had been his Guide all through, and who will never forsake those who put their trust in Him. He has already fulfilled his promise: 'I will not leave you comfortless; I will come to you.' I ask your prayers that He may be allowed unhindered to abide.

"Yours in His fellowship,

"EMILY CROSSLEY."

May the choicest blessings of our Heavenly Father rest upon this dear family—nay, may He Himself abide in them "unhindered," and graciously help them in carrying forward the important work that they hold in trust for Jesus. And we indulge the hope, and pray, that others may be led to imitate the bright example of our departed Brother Crossley, in devoting themselves to the work of rescuing the perishing.

LOVED ONES GONE BEFORE.

MRS. CATHERINE JORDAN entered her heavenly home from her earthly residence, Millvale, Pa., October 31, 1896. She was born in Etna, Pa., December 15, 1820. She was a member of the Methodist Episcopal Church fifty-nine years. She was the mother of six children. But her greatest care was in the fact that her husband was a helpless invalid for sixteen years prior to his departure, which occurred six years ago. This long strain was too much for the delicate constitution of his companion. Her pastor was greatly blessed in visiting her. "There never came from those sainted lips," he says, "one murmur against God, or one whisper against man. Her gentle, loving spirit, her loyalty to the Church, her holy life and last triumph, left a fragrance which will linger long to bless her children and all who know her."

Sister Jordan was a warm and long tried friend of the GUIDE. She found the pearl of perfect love within the last three years. Almost the last words she uttered before her departure, were, "Hallelujah to the Lamb that was slain, I am His and He is mine." She sleeps in Jesus, and rests from her labors.

THE following communication, which will be of interest to the friends of Mrs. Quimby, has been received from her pastor, Rev. John Thorpe, of East Andover, N. H.:

MRS. PHILENA (HADLEY) QUIMBY, widow of the late Major Quimby of Northfield, Vermont, died in Worcester, Mass., April 16, 1897, in the 73d year of her age. Of seven children five survive her, Delcima M., wife of Dr. J. B. Cochran of Hudson, Mass., George A., of Des Moines, Iowa, Nettie J., wife of N. S. Whitman of Nashua, N. H., Hattie M., wife of Edward Moulton of Worcester, Mass., where she was visiting at the time of her death, and Winfield S., of Boston, also a brother and sister and eight grand children and one great grandchild. For several years she made her home with her sister, Mrs. C. B. Cole, of East Andover, N. H., where she joined the Congregational Church by letter, on the first day of January, 1893. She was an exemplary Christian. There was an intensity of religious devotion in her life which was a rarity even in those days of so much practical Christianity. She was the worthy president of the Woman's Home Missionary Society, of East Andover, at the time of her death. She was the principal mover in organizing the Woman's Prayer Meeting in East Andover. Her rich testimony and faithful prayers in both weekday and Sunday evening meetings will be greatly missed by both pastor and people. Given one such conscientious, consecrated Christian worker in every Church in the United States and there would be a mighty revival of applied Christianity. Sister Quimby needs no eulogy. She was one of the salt of the earth. A living epistle read and known of all men. In her tongue was the law of kindness. Her children rise up and call her blessed.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

THE GREAT ENSIGN.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. 11: 10.

Jesus, the root of Jesse, has been lifted up as an ensign of the people. He is drawing the people, far and wide. His rest will be glorious.

"THE OLD FLAG."

Our country's flag challenges the reverence and the enthusiasm of many millions of people. And we wonder not at this, for its floating in the breeze proclaims marvelous achievements, through the shedding of blood. Hence the voice of the people demands its lifting up, in prominence, in all parts of the country. We have just passed another "Independence Day." It was a day of gladness, joy, and jubilant rallying under "the old flag." Its stars and stripes awakened the old-time patriotism, and the Republic, from end to end, was jubilant.

But we have another "old flag," the flag of our Christendom—the snow-white flag, stained with hallowed blood. If the flag of our country is declarative of liberty, the flag of the cross much more—a liberty of surpassing breadth and compass—soul-liberty, emancipation from the thraldom of sin and hell.

It is written—and O that the millions of earth in chains might hear the royal proclamation!—

"If the Son therefore shall make you free, ye shall be free indeed."

That word "indeed" is the emphatic word—it speaks volumes. Jesus, the Prince of Peace, is the world's Emancipator. He is the breaker of every chain. He opens prison doors, and brings the hapless prisoner into perfect liberty. How the fathers used to ring out those inspiring strains,—

"Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live.
The year of jubilee is come!
Return, ye ransomed sinners, home."

The peculiarity of Gospel freedom is, that it makes "free indeed." This is the promise of "the Son"—He makes free "*indeed.*"

What is the meaning of that word? Simply this: Jesus is the redeemer from sin in all its forms—inwardly and outwardly—sin in the seed in inward carnality, and sin outwardly in positive transgression. He does not announce a partial deliverance in the pardon of the sins of the past, and moral regeneration—but a routing of the forces of internal iniquity, and a bringing of the whole redeemed being up to altitudes of perfect freedom, and of Divine felicities—to "joy unspeakable and full of glory."

It was never contemplated in the counsels of eternity, when the emancipation of humanity was conceived, nor is it found anywhere in Gospel unfoldings—that the Christian is predestined to a lifelong grapple with the "*old man.*" No; the predestined order is—"*redemption from all iniquity*"—"free indeed"—and then a lifelong, joyous career, in the beauty of holiness—triumphant in the grace of Gospel freedom here, and in anticipation of the fuller and grander freedom of immortality.

Insist on "*the free indeed*" *sort of salvation.* Scout all the theories of "Repression" and "Growth." They are too slow processes for this aggressive age. Give them no quarter. They are the Gospel's antagonisms. Down with them! "*Free indeed!*"—that is the watchword for the times. Let it ring out!

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. John 1 : 9.

"Forgive and cleanse"—two mighty acts, predicated of Christ—with a sweeping *All* attached—"all unrighteousness." Ring it out!

THE "GROWTH" CAMP MEETING!

Have you heard of it? "When was it announced?—in what paper?" "No!" you say, with astonishment—"we have not heard of it." Nor have *we;* and we watch the papers closely, particularly in Camp Meeting season.

A Camp Meeting on such a line would surely be an anomaly. We are not sure that any of the religious papers would give publicity to it—certainly none of the real John Wesley stripe—and they are not yet extinct.

Who would let his woods for such a purpose? We imagine some old-time Methodist approached on the subject. And we see the fire kindle in his eye, and his bosom strangely moved as he listens to the proposition, and he at once makes indignant protest:

"My woods for a Camp Meeting to promote holiness by growth! You have surely come to the wrong man this time. Why, my old father and mother, who are now shouting in glory, taught me that *salvation is through faith*—not by *works* or by *growth*. I have been reading the 'old Book' given to me by my mother when I was married and set up housekeeping; and I have seen it there hundreds of times, 'By grace are ye saved, through *faith*.' Who would lead the 'Growth' Camp Meeting, stranger?"

"Well, we have some distinguished doctors in our Methodism, men of 'advanced thought,' who would conduct the services."

"Ah, I have heard of those men of 'advanced thought'—and I don't take any stock in them. I am a Methodist—dyed in the wool—and I live on '*Pentecostal Hill!*'

"I guess, if you were to lay out such a Camp-Meeting, you would have no Wesley or Asbury Avenue on the ground. And what sort of a lovefeast would you get up there—testifying to being sanctified when they were converted—or, struggling after it for forty years, and not yet having attained? Slow work, and very distressing. I am on the line of Pentecost, which is a short way into 'Beulah Land.' Stranger, there are no woods to let in these parts for a Camp Meeting to promote *growing into* holiness. Excuse me, brother, I must look after the harvest—the boys are calling. God bless you! get into the inner kingdom soon, *through faith*, which is the New Testament order."

SAVE THE ARMENIAN ORPHANS—WHY?

CONSIDER THE FOLLOWING:

1. *They have a sacred claim on Christendom*, for they are the offspring of parents massacred for loyalty to the Christian faith and its ideals.
2. *They are worth saving.* They are not beggars nor the product of slums, but come of virtuous, capable stock, the superior thrift and prosperity of their parents being one of the chief reasons why they were plundered.
3. *We share the guilt of their wrongs*, for they are suffering on account of the criminal greed, jealousy, and falsehood of the Powers of Christendom, who not only maintain but aggravate the Turkish hell.
4. *We can make reparation*, in part at least, for our share of the crime, by rescuing these absolutely destitute orphan boys and girls of tender age, who, without our aid, are dying like dogs in the gutter, or being driven to enter the homes of Moslem fanatics who orphaned them, and who will teach them to curse the religion for which their parents died.
5. *This work is of vast future significance*, as well as of present need; for in the new day that *must* dawn on Bible lands, these children, if rescued and given Christian training, will be the nucleus of a new and nobler generation.
6. *The rescue of thousands is entirely practicable.* (a) The orphan work is under the *special protection of foreign Governments*, because it is carried on under the personal supervision of the missionaries and European consuls. (b). In case of further outbreaks, which, it is hoped will not occur, *the children would be safe* on the premises of the missionaries where, for the most part, they are cared for.
7. *The expense is trifling.* While a less amount (as low as one dollar a month in some sections) has sufficed to barely save their lives, twenty-five dollars ($25.00) will now take one of these naked, starving children from the streets, and give it food, clothing, and instruction in a Christian home and school for a whole year. There are upwards of fifty thousand (50,000) orphans, and the money thus far given has provided for only about two thousand, or one in twenty-five for the first year. The greatest care is used in selecting only those who are the most helpless, and at the same time most promising. Of course this orphan feature of the relief work, at least, must go on a few years longer, for we cannot thrust these tender children back into the fate from which we have snatched them.

Address, Rev. Fred'k D. Greene, Secretary National Armenian Relief Committee, 11 Broadway, New York, for further information.

"And he (Jesus) sighed deeply in his spirit, and saith, Why doth this generation seek after a sign?"

This they were doing constantly, and Jesus was grieved. So now—and His true disciples grieve.

PRECIOUS MEMORIES.

REV. ALFRED COOKMAN, of precious memory, was a great lover of Camp Meetings, and had great success in his labors at these "*Forest Convocations*," as he used to call them.

A writer gives the following in regard to his work at Desplaines, Ill.:

"I never shall forget his sermon on the theme, 'Entire Sanctification.' Surely the Holy Spirit spoke through him to many hearts, and won them to Christ as a Saviour to the uttermost.

"I wish I could describe one of the most glorious meetings I ever attended, led by him. After answering the objection often urged against laboring for the promotion of holiness (instead of the conversion of sinners) most beautifully, he gave a sketch of his experience. He said that 'on these hands, these feet, these lips, I have written, "*Sacred to Jesus.*"' After his enlarging on that beautiful motto, I am sure many in that meeting of preachers saw entire sanctification as a more comprehensive and sacred work than they had been wont to view it, and that they were then set apart as never before.

"One other incident which cannot be described occurred at the last service of that meeting. The time had come when we must part; all Christian hearts were solemn—some were sad—at the thought of leaving that hallowed ground. The leader felt he could not close without giving one more opportunity for sinners to come to Jesus and for Christians to plunge anew into the fountain. To the surprise of perhaps every one, nearly two hundred arose for prayers. That scene seemed to inspire Brother Cookman, and he offered a prayer such as I never expect to hear equaled. The Holy Ghost made intercession in his soul with groanings that could not be uttered. He was in audience with Deity; aye, more—he had a hold on God, and it literally raised him from his knees. I never heard such a fervent, effectual prayer, and it prevailed, as many will testify in the day of judgment."

The memory of the just is blessed, and such is the memory of the sainted "Alfred Cookman." "He being dead" (or, rather, being translated) "yet speaketh." And, in the great day of our Lord's appearing, a multitude will arise and call him blessed. Many who have sat under his glorious ministrations in the tented grove, and who have been saved through his instrumentality, will shower their benedictions upon him. Those large, lustrous eyes, uplifted hands, and unctuous utterances, are in remembrance, and will be forever, Praise the Lord,

"There shall no evil happen to the just."—Prov. 12: 21.

That which *seems* to be evil, in his case, is good. Do you believe it?

TAKE IT TO THE THRONE.

We find in that charming book, "Touching Incidents and Remarkable Answers to Prayer," by Rev. S. B. Shaw, the following:

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the churchyard. As I neared my stable door, I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house, I was struck with its look of unwonted barrenness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it before the Lord!" "Did you tell your case to any friend?" "O no, sir; naebody kens but Himsel' and me! I kent He would not forget; but I didna ken hoo He wad help me till I seen you come riding over the brae; and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.

Jesus spoke these precious words to the disciples: "Your Father knoweth that ye have need of these things" (temporal supplies), and His knowledge of our need prompts Him to supply it. Therefore it is the privilege of the children to make all their wants and wishes known. And say not, "He is too high to notice temporal things." We have as strong promises relating to the temporal as to the spiritual. In the time of straitness, therefore, let us do as did this widow—"I just spread it before the Lord." This is the course of wisdom in every trying hour, and the Lord will be sure to honor our asking in faith. "He abideth faithful."

And when the Lord reveals Himself we should be ready to make grateful mention of His loving-kindness, saying, "There's the Lord's answer." Mercies received demand thankful acknowledgments and the utterance of songs of rejoicing. Let the children of the King learn to trust Him fully, and rejoice in Him continually.

"And again, praise the Lord, all ye Gentiles; and laud him, all ye people."—Rom. 15: 11.

A universal call—everybody respond heartily.

"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14: 34.

This has been true in all ages, and will ever be.

LET HALLELUJAHS RING.

Seth C. Rees, in his stirring book just issued, *The Ideal Pentecostal Church*, which we notice elsewhere, says:

"These men are filled with new wine." "It was noised abroad," and the people "were all amazed." The world admires and commends enthusiasm in everything but in religion. This country is a perfect hive of human industry. We hear the hum and roar and buzz of a million ceaseless activities. The very atmosphere is charged with commercial, political, social and intellectual enthusiasm. Indolence and sloth can hardly be tolerated. And yet, with all this, anything like healthy religious feeling is looked upon with suspicion, and the intoxication of the Spirit is branded as fanaticism. Thus thousands of people are silenced by adverse criticism.

Hosts of people have lost the light and joy from their souls simply because they have failed, refused or neglected to give expression to the movings of the Spirit within. Many have confessed that they have felt again and again that they ought to say "Amen!" or "Praise the Lord!" or "Hallelujah!" in the public congregation of the people, but they refrained, and in a short time had nothing to say "Hallelujah!" about.

In the early days of Quakerism, ministers often preached to acres and acres of people in open fields, and, at such times, often hundreds would fall and lie on the ground under the slaying power of the Holy Spirit. Primitive Methodism not only had roomy "amen corners" filled with ringing "Amens," but shouting was general throughout the congregation. When Jonathan Edwards in the Congregational Church at Northampton preached "Sinners in the Hands of an Angry God," men grasped the pillars of the house, the backs of the pews, seeing, as they firmly believed, their feet slipping over the brink into a bottomless hell! Sobbing, weeping, and wailing went up as from the damned themselves. It was estimated that five hundred souls were converted as a result of that sermon. The writer himself has seen six hundred people seeking God at one time.

It is a special Bible injunction, "*Quench not the Spirit.*" But He is quenched by many in restraining the joyous expressions which ought to be made in the sanctuary. But some say, "It is offensive to refined and cultured people." It may be, to some fastidious ones. But as it is pleasing to the Lord we can afford to run some risk with those disposed to criticise. At any rate, let the hallelujahs ring, to the praise and glory of God—whether men approve or condemn, "Whoso offereth praise, glorifieth me."

IS A STORM COMING?

Where? Upon the United States—this Sabbath-breaking nation! One thing is certain—the country is trampling under foot the Sabbatic law in all directions, and is fearfully guilty. And we may be assured that God will vindicate His law by letting loose upon us His fierce judgments, if we rebel against Him.

We have just had an appalling spectacle presented—the United States Senate and House of Representatives in session on the Sabbath! And, what adds to the horror of the situation, no protest on the part of the President! so far as we have heard. In not giving a testimony for God and for Christianity, at this point, he has missed a grand opportunity. A word of disapproval from the "White House" would have closed the doors of the Senate Chamber and the House of Representatives on the Sabbath in question. And what was the call for this Sabbath assembling? To meet a great national peril—war-forces at our doors, clamoring for blood? No! But to discuss TARIFF SPECIFICATIONS! Shame on the guilty Senators and Representatives! They have dishonored the flag of their country, and defiled the halls of legislation. But God is not mocked! Let Presidents, Senators, Representatives, Kings, Queens, and Emperors, know that the God of heaven has inexhaustible stores of fire, hail, brimstone, famine, pestilence, and earthquakes, with which to visit the nations which iniquitously defy Him by breaking down His law! Our land *is now* being rocked by tornadoes, cloud-bursts, earthquakes; and chain-lightning is burning up the people and their property. *Look out!*

Who will call the people to put on sackcloth and go to their knees? Where is our Nehemiah? It looks as though a furious storm was coming! The danger signals are out.

Who will stand up for God, and for truth and righteousness, in this crisis? God's judgments will fall upon us unless we repent. "The Lord reigneth; let the earth tremble." "The God of glory thundereth." BEWARE!

"Fight the good fight of faith."—I. Tim. 6 : 12.

Emphasize the words "fight"—"good"—"faith."

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—AUGUST.

1. I. Thess. 5 : 21 ; Acts 22 : 14 ; John 17 : 24 ; Neh. 9 : 6.
2. John 6 : 29 ; Acts 26 : 18 ; Luke 22 : 32 ; Rev. 19 : 6.
3. I. Thess. 5 : 6 ; Rom. 8 : 6 ; Psa. 86 : 11; Psa. 89 : 15.
4. Acts 18 : 9 ; Acts 18 : 10 ; Psa. 130 : 1; Psa. 62 : 12.
5. I. John 3 : 1 ; I. John 4 : 16 ; John 17 : 3; Psa. 71 : 24.
6. Heb. 4 : 16 ; Ephes. 1 : 6 ; Psa. 119 : 17; Isa. 45 : 24.
7. II. Tim. 2 : 1; II. Cor. 4 : 15 ; Psa. 35 : 22 ; I. Sam. 2 : 2.
8. Prov. 24 : 1; Joel 3 : 20 ; Mark 10 : 17; Psa. 118 : 2.
9. Psa. 115 : 9 ; Deut. 14 : 2 ; Psa. 71 : 17; Psa. 103 : 2.
10. Heb. 13 : 9 ; I. Peter 1 : 25; Psa. 35 : 2; Psa. 26 : 12.
11. Ephes. 5 11; John 15 : 14 ; Psa. 85 : 7; Psa. 46 : 11.
12. Hos. 6 1; Hos. 6 : 1; Psa. 5 : 1; Psa. 86 : 15.
13. Isa. 45 : 22 ; Isa. 45 : 22 ; Psa. 39 : 13 ; Isa. 12 : 4
14. Heb. 12 : 25 ; Heb. 10 : 38; Heb. 10 : 9; Psa. 41 : 13.
15. I. Peter 4 : 16; I. Peter 2 : 19; Psa. 70 : 1; Psa. 86 : 13.
16. Isa. 62 : 11 ; Isa. 66 : 13 ; Psa. 139 : 1; Psa. 118 : 27.
17. Ephes. 4 : 17; I. John 3 : 22 ; Psa. 119 : 173 ; Psa. 89 : 1.
18. Ephes. 5 : 2; Ephes. 5 : 2; I. Kings 8 : 28; Psa. 111 : 3.
19. Ezra 10 : 11 ; Gen. 9 : 13 ; Psa. 20 : 4 ; Psa. 140 : 7.
20. Jer. 31 : 7; Isa. 44 : 3; Psa. 40 : 11; Psa. 33 : 1.
21. Job 22 : 22 ; Psa. 112 : 1 ; Psa. 25 : 6 ; Psa. 30 : 4.
22. II. Tim. 4 : 2; Prov. 28 : 23; Exod. 34 : 9; Psa. 66 : 2.
23. Gal. 5 : 1; Prov. 28 : 10 ; Psa. 135 : 13; Rev. 16 : 5.
24. Lev. 11 : 45 ; Col. 1 : 22 ; Psa. 140 : 4 ; Psa. 119 : 156.
25. Luke 6 : 36; Luke 1 : 50; Psa. 119 : 175; Psa. 9 : 1.
26. Psa. 34 : 9; I. Tim. 2 : 6; II. Sam. 7 : 20; Jer. 32 : 19.
27. Ephes. 4 : 23 ; Luke 3 : 6 ; Psa. 69 : 5 ; Psa. 95 2.
28. Heb. 13 : 13 ; John 5 : 12 ; Psa. 84 : 9 ; Psa. 47 : 1.
29. I. Pet. 4 : 13; Jer. 24 : 6; Psa. 119 ; 73 ; Psa. 59 : 16.
30. Phil. 1 : 27; Isa. 26 : 4; Psa. 41 : 4; Psa. 18 : 31.
31. II. Peter 3 : 15; Isa. 26 : 3; Psa. 80 : 19; Psa. 136 : 3.

"International and Interdenominational Prayer and Tract Union."

Keep up the morning prayer at *nine o'clock*, as near as possible, for all the cases on the "PRAYER ROLL." Pray, and put your faith on the top of your prayer—well pressed down.

Observe, this month, as a day of special prayer,

TUESDAY, AUGUST 17TH.

Take as the Scripture for the day Psalm 113; and the hymn—to be read or sung—No. 27 in the Methodist Hymnal.

We are to remember in our petitions all who are engaged in the work of Holiness—those at the Camp Meetings at this time, and those at home, "standing by the stuff," promoting the cause by editing and publishing holy literature.

"I will greatly praise the Lord with my mouth."—Psalm 109 : 30.

Emphasize the words "I will"—"greatly"—"Lord"—"mouth."

THE CLOSET LESSON.

"Be not ye therefore partakers with them."—Ephes. 5 : 7.

This is an Apostolic precept in negative form, and yet it is very positive in character, designed to govern the conduct of the Ephesian Christians in important matters. It has reference to certain evil-doers specified in the verse preceding—deceivers with "vain words."

"Vain"—as an able commentator says, "empty, unreal words"—viz., palliations of uncleanness—ver. 3, 4; Isa. 5 : 20—(that it is natural to indulge in love).

"Covetousness"—(that it is useful to society that men should pursue gain)—and **"Jesting"**—(that it is witty and clever, and that God will not so severely punish for such things.)

But in opposition to such specious reasoning it is declared "because of these things cometh the wrath of God upon the children of disobedience."

"Because of these things" (uncleanness, covetousness) **"cometh"**—present, not merely shall come. Is as sure as if already come. **"Children"**—rather "sons of disobedience" (ch. 2 : 2, 3). The children of unbelief in doctrine (Deut. 32 : 20) are children of disobedience in *practice*, and these again are "children of wrath."

Then comes in the precept, "Be not ye therefore partakers with them." Keep yourselves pure—uncontaminated by their corrupt influences.

ELIOT.—When he could no longer leave his dwelling, through weakness and infirmity, the ruling passion still prevailed, and he had a young Indian to dwell with him, whom he taught to read several passages of Scripture. He lived till near ninety. One of his last sayings was, "The evening clouds are passed away; the Lord Jesus, whom I have served, like Polycarp, for eighty years, will not forsake me now; O, come in glory! I have long waited Thy coming. Let no dark cloud rest on the work of the Indians; let it live when I am dead." Here his voice failed, and his last words were, "Welcome joy!"

"1. MOST of our difficulties arise from discussing what belongs to God. 2. God does not reason with us, but replies to our suspicious reasoning by displaying anew the love of His heart and the power of His arm."—*Bonar.*

CAMP MEETING BULLETIN—AUGUST.

July 22–Aug. 1.—St. John's, Ohio. (Western Ohio Holiness Association.)
" *28– " 8.*—Des Plaines, Ill. (National.)
" *23– " 9.*—Portsmouth, R. I.
Aug. 4–17.—Pitman Grove, N. J.
" *10–18.*—Mount Vernon, Ohio.
" *13–23.*—Bennet, Neb. (State Holiness Association.)
" *20–31.*—Ocean Grove, N. J.
" *27–Sept. 5.*—Bloomington, Ill. (Illinois Central Holiness Association.)

HOW WE LOSE MONEY.

Publishers of periodicals—Holiness periodicals not excepted—lose money needlessly for the lack of a little attention on the part of subscribers. How? Give us your attention! A brother or sister thinks it well to subscribe for the magazine to a pastor or friend, and orders us to do so. When the year is up, hearing nothing from the one who gave the order, or the pastor or friend receiving it, we continue it for a time—perhaps for a whole year. A bill being sent to the one receiving it, he writes us a sharp letter asking why we sent the magazine when he never ordered it, and closing by saying, "*Take my name off your list*"!

But this "taking the name off" involves cost for typesetting, presswork, binding, and postage for the year while this brother has taken it regularly from the post-office. And to turn us adrift at the end of the year without a dime is rather hard. Well, perhaps we are some to blame, but it is difficult to keep track of all these cases. Now, to avoid trouble and loss to us, observe two rules:

First. Those who order the magazine for others, when the year is up, if you do not wish to have the pastor or other friend continue to receive it *at your expense*, notify us to *stop* it, unless the subscription be renewed by the party receiving.

Second. Those who receive the magazine for a year, not having subscribed for it, and a bill is received which is a call for renewal for next year, kindly send us a postal card stating that you do not wish to renew the subscription yourself, and thus *save us from trouble and loss.* It will cost only *one cent* for a postal card to do as above suggested in either case. Is that not fair?

OUR THANKS are due, and are hereby extended, to our kind friends who have been sending us remittances this warm weather. They are as welcome as an ocean breeze. Let others remember us in like manner. If they do favor us with such remembrances, it will make the remainder of our summer more comfortable.

THE GREAT PRAYER ROLL!

Who knows? Who knows how many thousands of prayers are ascending this summer for the cases on the GREAT INTERNATIONAL, INTERDENOMINATIONAL PRAYER ROLL? Pray on, ye faithful souls, and BELIEVE!

PASSING NOTES.

Good tidings have been reaching us from the Camp Meetings. It is said the one at "Prohibition Park" was all ablaze. We hope there is much more to follow.

CAMP MEETING BLUNDERS!

1. To set up men to preach who deal in "*glittering generalities*"—that is, if it is the aim to have souls saved.
2. To have female trumpeters, with an enormous headgear and boundless trails, to sound forth God's praises formally.
3. To have female singers to sing solos, dressed after the vaudeville fashion—especially if they are to sing, "What shall it profit a man," etc.
4. To substitute a lifting of the hand for knee-work and the cry of penitence.
5. To have a stand full of preachers who *sit* gazing at the congregation, instead of *kneeling* while prayer is being offered.
6. To hire so-called evangelists by the week to appeal to the congregation by the half-hour, after a sermon, to have "just *one* raise the hand, and by so doing say they trust Jesus." It is money thrown away to employ such so-called evangelists, and deal out damnation to immortal souls by the *half-hour!*

—It is August. Have you won a soul to Christ since the Summer opened?

—ARREARAGES!—It is not too hot for *you* to send us a remittance, nor for us to receive it. *Try it.*

—"IT IS HOT WEATHER." So it is; but it is millions of degrees hotter in hell! Have you a child on the way there? Wake up!

—FOR SIX MONTHS. Get your friends to subscribe for the GUIDE for six months on trial, if you cannot induce them to subscribe for a year.

—KEEP UP TRACT DISTRIBUTION—Summer or whatever season, keep it up. See the list at the end of the "*Literary Review*," *page* 79.

—Preaching AT "the Word" and "preaching THE Word" are very different things.

—CAMP MEETINGS in FULL blast! This is a great month for them. Let them do their best for God and for humanity. *Do solid work—no daubing.*

—PROHIBITION PARK.—The Camp Meeting recently held by the "New York Holiness Association" was full of power. Drs. Fowler and Carradine preached daily. The Lord made bare His arm.

—"JUST TRUST"! The "*Just Trust Theory*," as handled by sentimental evangelists—making people believe they are saved when they are not within a hundred leagues of it—is terribly delusive work.

—PROPER USE OF ARTICLES.—Do not use the indefinite article, but the definite.—Say THE blessing. Look out, or the devil will trip you up here.

—A FLOATING ISLAND Young People's Meeting on a Camp ground, spending an hour in "sing-song and raising hands," and the remainder of the time in *flirtation*, costs a Camp Meeting treasury *smartly* for a skilful *manipulator* to lead it.

—ARMENIAN LITERATURE.—The National Relief Committee—Rev. F. D. Greene, Secretary, No. 11 Broadway, N. Y.—will supply the following tracts free: "The Rule of the Turk;" "Letters from Armenia," by Prof. and Mrs. J. Rendel Harris; and "America's Relief Expedition to Asia Minor under the Red Cross," by Clara Barton. *Write for them.*

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—A list of 1200 children in the county of Augusta is published who are studying the Shorter Westminster Catechism.

—The students of Louisville Theological Seminary will very generally be busy in evangelistic work during the summer vacation.

—Three hundred and forty-two probationers joined the M. E. Church of Fostoria, Ohio, as converts from evangelistic services.

—President McKinley and wife have expressed their intention not to let a drop of intoxicating liquor enter the White House while they occupy it.

—The Presbyterian Church in the U. S. has opened a mission to the dwarfs of Africa—the first mission to this mysterious people. The expense is borne by a lady in Scotland.

—A remarkable revival has occurred at Washington, in the People's Tabernacle, under Rev. B. Carradine, of St. Louis. More than forty professed conversion at the first service.

—The Chicago Association of the Congregational Sunday-school and Publishing Society report that forty Churches which the Society commenced as Sunday-schools are now in existence.

—Trinity Church, New York, recently celebrated its two hundredth anniversary. It is the second oldest Church in the city of New York, and, in connection with its chapels, has 7,000 communicants.

—The Jerry McAuley mission, New York, celebrated its twenty-fourth anniversary recently. The attendance at the mission last year was about 40,000, and over 1,000 conversions took place in that time.

—The M. E. Church South has an increase for the past year of 37,582 members, 20,389 Sunday-school scholars, and 25,116 Epworth Leagues. There are exactly 6,000 traveling preachers and nearly 14,000 church edifices.

—The Publishing House of the M. E. Church South, recently held its annual meeting, and while it reports having had a good year, the income is a little behind the former year. There was a loss on the *Epworth Era* of $3,605.39.

—Revs. A. Hunter, of Little Rock, Ark., and Jerome Berryman, of the St. Louis Conference of the M. E. Church South, are said to be the only remaining representatives of the Church South who were in the General Conference of 1844.

IN FOREIGN LANDS.

—In Formosa there are sixty-two towns and villages, in each of which there are one or more than one Christian Church.

—Greenland, with its population of 10,000, is almost entirely Christianized by the Moravian, Lutheran and Danish missionaries.

—An English Mission in India has won a notable convert, a famous scholar, who has traveled even to Thibet to preach Hindooism. He attributes his conversion to the Bible alone.

—Munich, Bavaria, 100 years ago, had but three known Protestants. Now, the Protestant community is so numerous that four Churches hardly accommodate the worshipers.

—When the missionaries first went to Uganda, sixteen years ago, there was no written language. Now 10,000 of the population are able to read their language.

—Bishop Morley of (Tinnevelly) India, when on a confirmation tour little more than a year ago, confirmed among others, at Vageikulam, a woman who, in one year afterwards, was the means of the conversion of twelve people, including her husband, who was also confirmed.

—The Ajmere District, Northwest India, Methodist Episcopal Mission reports gratifying progress. There are 10,025 Christians in the District, living in 1,350 different places, some of which are 125 miles from each other. More than 1,125 converts were baptized; 11,000 more are ready for baptism.

—Rev. T. J. Marsh visited friends at Lindsay, Ont., after an absence of five years in the Northwest. He came from Hay River and walked 700 miles, then drove 200 more to Edmonton. A trader accompanied him from the far North; a dog-train of four dogs carried their luggage and provisions. The time consumed was from February 1st to March 27th.

—The Methodist Episcopal Church Mission in Mexico reported 380 conversions during the past year. The W. F. M. S. in Puebla City has 206 students; and the Institute in Mexico City had 143 students — fifty boarding scholars and ninety-three day scholars. The printing press sent forth over ten million pages of evangelical literature during the year.

—There were in India, in 1891, about two and a half millions of Christians. Of these two and a quarter millions were natives of India, and one quarter of a million were Europeans and Eurasians. About one and three-quarter millions were Roman Catholic and Syrian Christians, and about three-quarters of a million were Protestant Christians. Now there are more than three millions of native Christians in India.

MONTHLY REVIEW.

At the CAMP MEETINGS held this month, we trust our friends will do earnest work for the "GUIDE TO HOLINESS AND PENTECOSTAL LIFE," in procuring subscribers. If you cannot get subscribers for a year, get them for six months, and that will introduce the magazine, and it may be the means of securing its continuance in the homes where it is thus introduced. We can furnish sample copies to any who desire to use them in canvassing.

MRS. PALMER'S LIFE. **This excellent work, by Rev. Dr. J. A. Roche, is soon to be issued. We continue to receive advance orders during the present month at *one dollar, the money accompanying the order.* When issued, the price from that time onward will be $1.50. So, those who wish to secure it at the low rate should send their orders at once. We cannot say how long this offer will be continued. Do not delay.**

"The Ideal Pentecostal Church." By Seth C. Rees, Minister of the Society of Friends. Price, 50 cents.

This work has just been issued. It is a clear, forcible, unctuous presentation of a great theme, one that concerns the whole Church of Christ. We have made an extract from it on page 75, so that our readers may see the style. The reading of it has stirred our own heart, and will, we trust, stir thousands of hearts.

"God's Financial Plan." By Rev. S. B. Shaw, author of "Touching Incidents." Price (paper covers), 50 cents.

We have been giving this book a careful reading, because of the importance of the subject discussed. The question of "*Christian stewardship*" is a vital one. No one intrusted with his "*Lord's money*" can safely ignore it, for it has relation to eternal destiny. The author deals with the question calmly, pointedly, and quite exhaustively. He shows the Divine teaching both in the Old and New Testaments, and the practical relation of these teachings to the theme, and abundant facts are given from Bible history, and from Christian history generally. It is a capital book, and should go into every Christian home wherever practicable.

Dr. Godbey's Commentary—Vol. II.

The second volume of this Commentary on the New Testament, from the Holiness standpoint, is announced.

Those who have had the privilege of perusing the first volume will be eager to procure the second. The author is a unique and exceedingly pungent writer. He writes in the Spirit, and his words are impressive. Send for it. Price, $1.00. Three others will follow, making a series of five on the New Testament. They are stirring books for the times.

The Fall Work. Send for our beautiful pocket text book, "*Four Pearls*," and let us study the passages together daily. We shall in thus be profited this autumn.

Methodist Hymnals. We have some on hand, different sizes and prices, that we will sell at a discount of 25 per cent. They are in good condition.

"Volunteers' Voices." This New Song Book is a beauty—a very choice compilation by Ballington Booth, and some delightful new pieces of his own. Price, 30 cents.

Sing Good Things. You will find them in our beautiful, select, and stirring

"SONGS OF THE PENTECOST,"

bright, lively, and full of sunshine.

☞ *Send for sample copy.* Price, 30 cents, postage paid.

FROM FLEMING H. REVELL COMPANY.

"Strategic Points in the World's Conquest." The Universities and Colleges as Related to the Progress of Christianity. By John R. Mott. With Map of his Journey. Price, $1.00.

This work aims to secure a wider recognition of the great strategic importance of the universities and colleges in the spiritual conquest of the world. The author conducted campaigns among students in India and Japan, and this volume contains the record of his journey and work, and it is interesting. Let it be read.

The History of the Holy Dead. By Rev. James M. Gray, D.D., of the Reformed Episcopal Church. (A booklet.) Price, 15 cents.

The substance of this book was given as an Easter address before different New England audiences, and subsequently delivered by request at the Northfield Conference. An intensely interesting subject, well considered.

A Life for a Life, and Other Addresses. By Prof. Henry Drummond. With a Tribute by D. L. Moody. Price, 25 cents.

CONTENTS: Tribute by D. L. Moody.—I. A Life for a Life.—II. Lessons from the Angelus.—III. The Ideal Man.

This is a precious little work from the pen of this well-known and gifted writer. *Order it of us.*

TRACTS FOR THIS MONTH.

Keep up the work of tract distribution. Sow beside all waters—sow in faith.

PHŒBE PALMER LEAFLETS.—We have just issued a new edition—64 in a package—the very thing to put in letters, or to hand out to visitors. 64 in a package—10 cents.

THE HOLY SPIRIT.—A series of ten in a package—premium tracts, setting forth the Holy Spirit and His Work. By Dr. L. R. Dunn. Price, 15 cents.

"THE SECRET OF USEFULNESS." Rev. Wilmer Coffman. 2 cts.; 20 cts. per dozen.

"ROBBING GOD."—Sermon. Rev. Wallace MacMullen. 3 cts.; 30 cents per dozen.

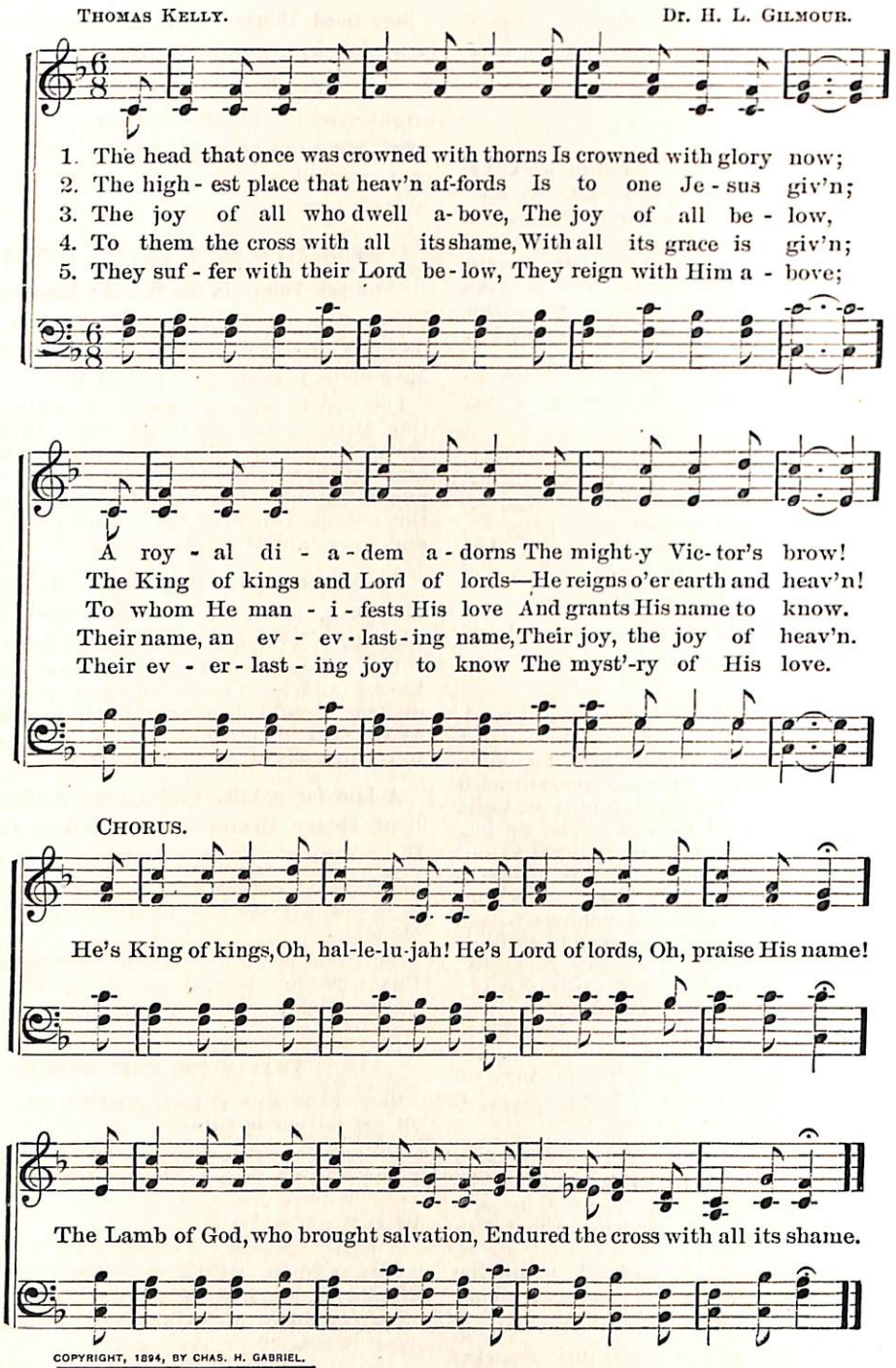
IS SANCTIFICATION GRADUAL OR INSTANTANEOUS? Rev. J. Caughey. 3 cts.; 30 cents per dozen.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

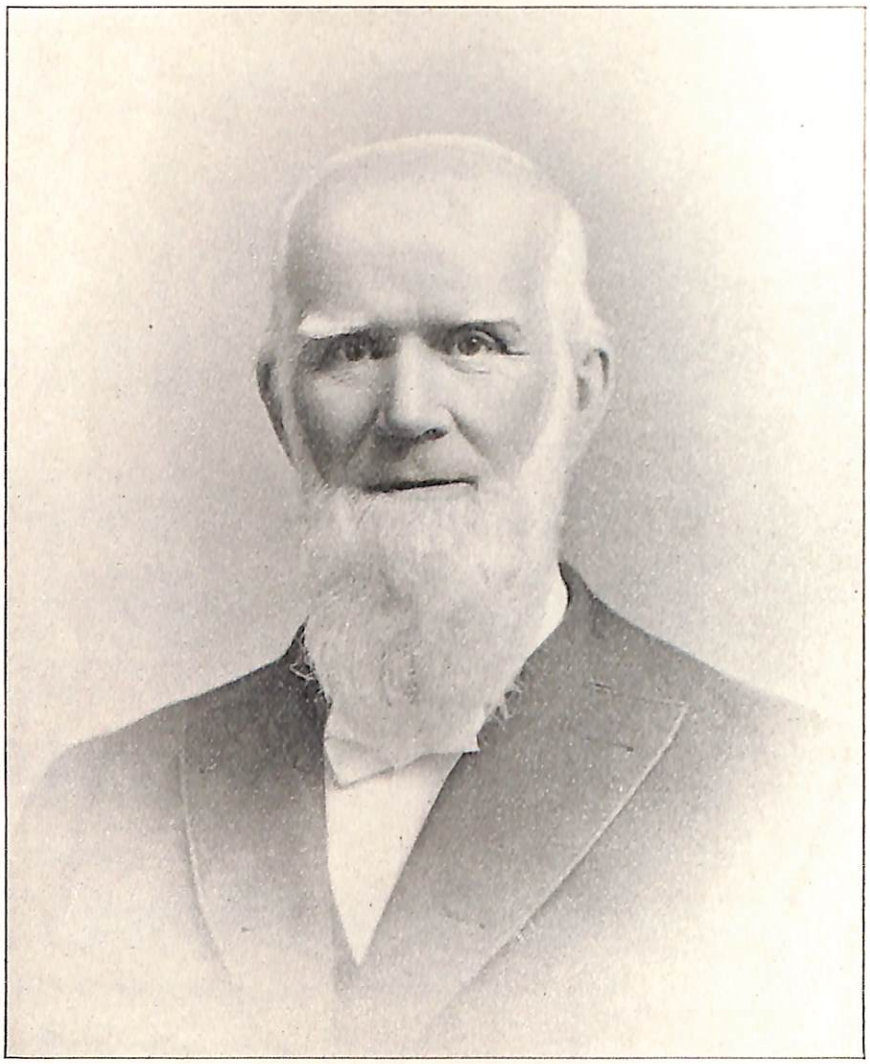
No. 96. KING OF KINGS AND LORD OF LORDS.

THOMAS KELLY. DR. H. L. GILMOUR.



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Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.



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Holy Bible
GUIDE TO HOLINESS
AND
PENTECOSTAL LIFE.

SEPTEMBER, 1897.

THE FIRST WORD.—"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. 3 : 15.

Save us in Thy great compassion,
O thou mild, pacific Prince!
Give the knowledge of salvation,
Give the pardon of our sins!

By Thine all-atoning merit,
Every burdened soul release;
Every weary, wandering spirit
Guide into Thy perfect peace.

NEW TESTAMENT LIFE-PICTURES.

A PICTURE OF COMPASSION.

In the ninth chapter of John we have a thrilling account of Jesus conferring eyesight upon a man who had been born blind. In His journeyings this blind man attracted His attention. His heart of compassion was at once stirred. "The disciples asked, Who did sin, this man, or his parents, that he was born blind?" This question had reference to a prevalent notion that blindness was caused by sin in a pre-existent state, or by his parents. Jesus answered, "Neither: but that the works of God should be made manifest in him."

"Here is a gracious opportunity for Me to manifest My power, and I must work the works of Him that sent Me while it is day: the night cometh, when no man can work." So He improved His gracious opportunity, spat upon the ground, made clay of the spittle, anointed his eyes, and sent him to the pool of Siloam, to wash. "He went his way therefore, and washed, and came seeing."

This miracle made a stir. The Pharisees, ever on the alert to cavil, interrogated his parents as to whether this was their son, and how he received his sight. They referred them to him. He gave the simple story. They sought to have him give a character to his Healer. But all he would say was, "He is a prophet." And his unanswerable testimony was, "One thing I know, that, whereas I was blind, now I see." And when they could not prevail against him, they cast him out of the synagogue. When Jesus heard this, He found him, revealed Himself to him as the Messiah, and he cried out, "*Lord, I believe.*" And he became one of His disciples.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE ABUNDANT GRACE.

BY REV. W. T. HARLAN.

(Preached at the National Holiness Camp Meeting at Landisville, Pa.)

TEXT—"For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.—II. Cor. 4: 15.

The original Greek version of this passage is more significant of the fulness of Gospel grace than the English translation. The apostle seems to labor to express the great idea which is in his mind, reminding one, by the number of comparisons used, of that other passage, "Where sin abounded, grace did much more abound."

"Thou, O Christ, art all I want;
More than all in Thee I find,"

We have in the text—

I. THE ABUNDANCE OF GOSPEL GRACE.

II. THE DIVINE METHOD OF THAT GRACE.

Grace, in general, is any favor bestowed without an equivalent expected in return. In the Gospel scheme of redemption it refers to the Divine interposition for the salvation of human kind, with special reference to the provisions made for that salvation. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The abundance of Gospel grace may be seen if we regard—

1. Its source, the Divine mind. All the attributes of God stand pledged to insure success to any scheme which His wisdom may devise. When He proposes to make man holy and bring him to a holy heaven, a partner of His throne, infinite power is at hand to carry into effect the gracious purpose.

Human resources sometimes fail when the most beneficent enterprises are undertaken. In a season of drought not long since, the Cochituate water came near failing the city of Boston. People were alarmed at the prospect of the fountain of their supplies drying up, and the city exposed to the danger of fire with no possibility of extinguishing it. The city authorities were compelled to forbid the use of water except in limited measure for certain purposes. But there is no danger of a failure in the fountain of Divine grace. If the world should make all possible demands upon it, it would still be full. If every one of the thirteen hundred millions of human beings now upon the earth were all together "at the fountain drinking," the river of Divine grace would overflow its banks, and with a sea of glory inundate the world.

"Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore."

2. Look at the particular provisions made for the salvation of the race.

The *Atonement* is the great provis-

ion on which all the others rest. See its *amplitude*—"He tasted death for every man." Notice its fulness—"The blood of Jesus Christ his Son cleanseth us from all sin."

The Holy Ghost is abundant for all purposes for which He comes into the world. "He reproves the world of sin, of righteousness, and of judgment," and often against the wishes of those whom He thus visits.

It may be remarked here that the work of the Holy Spirit in enlightening the mind is His fundamental work. All His other work of comforting and endowing with power is in exact ratio of our obedience to the light He gives. Persons sometimes complain of their want of comfort and their want of power over self and over the world. The reason in every case is this: They fail to live up to the light of the Spirit. To walk in the light we must walk up to the light, and when we do this all the graces of the Spirit are multiplied within us. There is no deficiency here. The provision is abundant if we will avail ourselves of it.

And so of the Word of God. There are more threatenings here than many are willing to heed; more precepts than most are willing to obey; more promises than most are willing to claim; and more examples of holy living than most are willing to follow.

The same is true of *prayer*. What an abundant provision has been made for frequency of access to the throne of grace—for liberty to bring our largest requests! And so of all other spiritual helps. The grace is abundant.

In another place the apostle says, "All things are yours." But here he virtually says, "Not only are all the appointments and arrangements of the Gospel yours, but all were appointed and arranged for your sakes."

3. The grace provided is abundant to meet all the necessities of the soul. Let us look for a while at these necessities. What are they?

First. We are *guilty*, and need *pardon*. Abundant provision is made to meet this necessity.

The Gospel offers pardon to all.

The Gospel offers a full pardon to all.

The Gospel offers a full pardon to the worst of sinners.

Second. We are *depraved*, and therefore need *purity*. Entire holiness is the normal condition of the human soul, and no one can be at perfect rest without it. To this condition of entire holiness all the provisions of the Gospel point. It would be an imperfect Gospel were not this the case. This being the case, the Gospel would be a failure did it not secure entire conformity to the will of God. But provision has been made abundant for this end.

The Gospel abundantly provides for the purity of all, and

The Gospel abundantly provides for the purity of all in the present life.

II. *The Divine method of that grace.*

The representation which God gives of Himself is that He is "a jealous God," and He "will not give his glory to another." "For of him and through him and to him are all things: to whom be glory forever." "The heavens declare the glory of God, and the firmament showeth his handiwork." The sun, moon and stars fulfill the end for which they were made, and they glorify God. And so of the flowers that bloom at our feet, and the ten thousand forms of the beautiful that meet our eyes in every direction. They speak the skill, the wisdom, or power of their Creator, and thus declare His glory.

The same was true of rational beings so long as they continued to meet the end of their creation. They exhibited the skill and wisdom of the Divine Being more perfectly than irrational existences could do, because their workmanship was more exquisite. Material forms glorify their Maker; but the praise they offer is the music

of the unconscious instrument that is made to play a given number of tunes of limited power and compass. It is well, yea, beautiful, as far as it goes, but the music is after all involuntary and automatic. But the glory given to God by intelligent beings is the music of an exquisite instrument endowed with voluntary power to offer praise. The most exquisite workmanship speaks the greater skill of its Author, and the voluntary offering gives to Him the greater glory.

But when man sinned, the case was different. It was not that of an unconscious instrument getting out of tune, and thus rendered incapable of giving good music. It was the case of a conscious instrument refusing to make good music, and by refusing to do so, putting itself out of tune, and rendering itself incapable of answering the end of its being. O, the hour when man sinned, was the hour of the power of darkness! Then came the awful eclipse in the moral heavens. Then was made an infinite chasm between man and God, that created power could never bridge. If God had not been on the throne of the universe, that eclipse would have darkened the world forever, and that chasm would have been forever unbridged. But God was there. His presence had anticipated the event, and he was ready for the emergency. From all eternity He had determined to thwart the designs of evil, and seize upon man's necessity as His golden opportunity for displaying His greater wisdom and power, and gaining to Himself the greater glory. To accomplish this end, His own Son must come to this world to suffer and die, and thereby make atonement for sin.

When the fulness of the time had come, the Saviour appeared, heralded by the angels to the shepherds on the plains of Bethlehem. He throttled the serpent, sin. He illumined the moral heavens with a new luster. He bridged the chasm which sin had made, and reconciled man to God.

The star of Bethlehem was brighter than the old luminary. The bridge across the chasm was better and safer than was the connection before the chasm was made. The old instrument that had become impaired, was put in tune so that it was capable of making better music than before. True, a strain of minor appeared in the melody here and there, but the music was all the sweeter and the richer for the change. The vase that had been dashed to pieces was gathered up again and the broken fragments polished and wrought into a beautiful mosaic, capable of holding and reflecting back the sweetest odors heaven could bestow. Man's highest bliss was thus secured, and secured too on better conditions than before, and the Divine glory greatly enhanced by the change that had been made. Such was the Divine method of Gospel grace. It kept constantly in view the enhancement of the glory of God.

But it must be particularly observed that, in order to secure this end, the enhancement of God's glory, "the abundant grace," in all its saving power, must be a matter of personal experience. It enters then, into the Divine method that "the abundant grace," in all its fulness, shall be first received by the individual; secondly, enjoyed; and thirdly, reflected back in songs of thanksgiving to God.

O! if I had a thousand souls, how would I delight to bring them all to Christ and thus give Him an opportunity to glorify Himself in their complete salvation! "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

Sept. 5.—"Speak unto the children of Israel, that they go forward.—Exod. 14: 15.

History repeats itself. Progress in and into the deep things of God is always accompanied with threats from behind and fears in the front. Unmindful of all the miracles God had wrought in opening the way for their departure from Egypt, the children of Israel were terrified with the noise of Pharaoh's pursuing chariots, and were dismayed at the prospect of being "entangled in the land." What a choice for God's elect people to make: "It had been better for us to serve the Egyptians than that we should die in the wilderness." When God ordered them to leave their bondage, His command was a promise they should be protected. What was there to do but to go forward? When God orders that we be holy, He furnishes *pushing* grace: grace that forgets the things that are behind, and reaches and presses forward, taking no time to consider how the sea will be crossed, or how many enemies howl in the rear. There needs to be an immense amount of *I will* in getting on in holy living. God's grace is not a substitute for shiftless sliding on, nor an encouragement to easy-going, forceless religion. There is the tramp of a warrior in the advance of an earnest Christian. "Go forward!" is his order to himself. There are greater heights to mount; there are grander secrets in the unfoldings of God's revelations than you have ever known. Ever more comes the voice to the saintly spirit, "Go forward!" forward into higher plans, deeper consecrations, purer aspirations. If you go alone, go forward, for the sea will divide, and you shall sing your victory on the other shore.

Sept. 12.—"Remember the Sabbath day, to keep it holy.—Exod. 20: 8.

The sanctities of the Sabbath are in the keeping of the Christian public. The Lord's people, the great brotherhood who have entered into the covenants of grace, are the lesser lights through whom His light is to shine upon the children of men. Sabbath desecration ought not to take encouragement from either the apathy or the conduct of Christian people. And yet here is where the lack of deep spiritual religion shows itself. The fear of becoming "puritanic" is banished by a conformity to the common drift of Sabbath worldliness. And thus the dear Master is wounded afresh, as He was at first, by the religionists of the times. One of the very first accompaniments of deep piety is a holy remembrance of the Sabbath. The odium of *puritanism* and of *asceticism* may have to be borne, but the last defences of the sacred day are the holy people of God. The last defences of political purity and strength are the Sabbath keepers. With scrupulous carefulness we should guard every encroachment upon the day. Riding, social visiting, and worldly conversation should be ignored. It is not only a day of not doing some things; it should be filled with holy worship and holy ministration. Spent thus, both soul and body are refreshed, and furnished for the week following. Separation unto God is the law of the day. It is the time to enter into thy closet and shut the door, and hold protracted communion with God. The tempter dreads a saintly Sabbath. He knows the soul is on the mount with the Eternal Father. O, what strength, what beauty of vision, what deep, sweet peace await your coming in the spirit on the Lord's day!

Sept. 19.—"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." —I. Cor. 3: 22.

Paul occasionally calls upon the Christian to take account of stock; and here we have one of his inventories. How vastly he differs from the common thought concerning the possessions of saintship. To many, to be a holy person is to be pressed down under a load of negatives. Self-denial is considered the chief element in life, and only the sinful enjoy the luxuries of life. The Holy Spirit opens up everything desirable as the soul's property. It presses sweetness out of everything. The privileges of holiness are the freedom of the world and of life, and even death puts wings to its darkness and flies up into the light. It is the disappointed, misanthropic one who is ever looking toward a more favorable condition, finding no comfort in the present; but "things present," of whatever kind, are for God's holy ones. And "things to come" are not the baseless structures of a false hope; they are as real as God is real. There is something of royalty about such broad ownership. Even the dukes and lords of titled nobility have their boundaries, and crowned heads have limited dominion, but God's heirs have estates without boundaries. "All are yours" is engraved on all the deeds, because "ye are Christ's." Why, then should the children of a King go mourning all their days? Why should an heir to a throne be cast down because of a lack in some glittering baubles the world calls "property?" Hold up your head and sing with triumph, for what you own in Christ are the only values worth considering. Cease complaining and take an inventory of your mercies, deliverances, joys, and prospects close up to the cross, and you will find you are living in Canaan now.

Sept. 26.—"Thy kingdom come."—Matt. 6: 10.

From childhood to the feebleness of age, in the sanctuary and by the bedside, in unison with the great congregation and in private devotions, this prayer is daily ascending to God. Whether it every time comes from the heart may be doubted. Its frequency creates a familiarity with the words, and it is to be feared it is oftener repeated than prayed. How comprehensive it is. How these words, "Thy kingdom come," crowd the mind with the purposes and plans of God! What a stirring call it is to every power we can bring to bear, to be employed in filling the world with the righteousness which is by faith! But how can we do much toward enlarging the kingdom of God in the world, unless that kingdom is fully within ourselves? "Thy kingdom come in me," is the first-fruit of the prayer. Holy results must come from holy hearts. The prayer for the coming of the kingdom is not available, according to the teaching of Christ, unless our personal instrumentality is involved in the answer. We must help it come. We must cast up the highway. We must gather out the stones. We must prepare the way of the Lord. We can hinder or help: which are you doing? On which side, for God or Satan, does your money preponderate? Whither does your business tend? We are living in an important age; every influence should tell directly for His coming, whose time for the fulfillment of His own prophecy is rapidly approaching. This is the time for heroic doing, for living that counts for righteousness. There was probably never a time when there was as much genuine holiness as now; there never was a time when it was more needed than now. O for a baptism with the Holy Ghost to give a deeper significance to the prayer, "Thy kingdom come."

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

KEYNOTE—"Enoch walked with God," etc.—Gen. 5 : 22.

FIRST WEEK.

There is nothing exactly like these words in the book of God. Of other godly men it is said they walked in the way of God, or followed after God; but of Enoch alone it is said he "walked with God," as dear friends, having one disposition, one aim, one united life—no important secret, of interest to either, withheld. Of course, the end of life had no terrors for Enoch; it only made possible a closer friendship and more frequent communion. There are conditions of a perfect walk with God in our time which, to our thought, are deemed to be indispensable—such as the knowledge of God's book, love for God's sanctuary, delight in the fellowship of God's people. But Enoch had no Bible, probably no sanctuary, few, if any, godly fellowships, for they were evil times in which he lived; yet he walked with God. How God revealed Himself we do not know, but in some way Enoch had obtained a just and loving conception of God, and this determines all the rest. There were facts known to him on which his faith rested, for "by faith Enoch," etc. These facts tested his obedience, and because of this he pleased God.

We are interested to know on what conditions is a perfect walk with God possible to us now. What shall we do? *Know God*—we have His word. *Know Christ*—we have His cross and His kingdom. *Know the Holy Spirit*—we have His presence, His teaching, and His promise. "And this is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent." What else? As the cross is God's protest against our sins, ask His forgiveness. As the work of the Holy Spirit refers to our purifying, ask and be clean. What else? Please God, though you stand alone among men.

SECOND WEEK.

"With long life will I satisfy him," etc.—Psa. 91 : 16.

There is a singular significance and beauty in this promise. Few lives are entirely satisfactory: they end too soon, or they last too long. God is forgotten in their estimate of these extremes of life. The end of life is thought of as an accident that might have been avoided if something had happened differently. But to you and me, who know and love His will, our times are in His hand. Of Abraham, the friend of God, the last record is, "He died an old man, being full of years"; and of Job, "He died being old and full of days." Of no other persons in God's book are words like these written. *Full of life*, or, as in the words used as text, "satisfied with long life." In each of these records, and in the corresponding promise, it is suggested that life has been, or shall be, a banquet, a feast of delight, an event to be remembered with pleasure. *Full of days, satisfied* with life, as if rising from a feast sated and filled, all hunger gone, all desires met, nothing left to wish for, nothing to regret. The feast of life was a brimming bliss; the end came just at the right time, and in just the right way, for God appointed all its conditions and its end, so that life has been a success. Alas, how few gratefully acknowledge the success of their life! By this question I have tested many persons—"Has your life been a success?" A sad denial or a sullen silence has been almost the invariable answer. Why?

THIRD WEEK.

"By faith, when he was come to years," etc. —Heb. 11 : 24–26.

The life of Moses was divided into three forties—forty years in Egypt, forty in his shepherd life on the plains of Midian, and forty as chosen leader and legislator of Israel. During the first of these periods, in mature years, he *refused* the honor, prospects and wealth of being known as the adopted son of Pharaoh's daughter. Where else in human history is there such a record? How much of self-denial, separation, perhaps persecution and comparative poverty, it involved! He has seen and tasted, during his younger days, all that the luxury of court life could give—has received the flattering attentions, the fawn, the favor, and envy, of the youth of Egypt. But he has seen also the slavery and poverty of his own people, and the luxurious idolatry of king, court, and nation. The hour of decision was reached. It was to him the beginning of destiny. But faith in the revelation God had made to his nation made his choice final. The faith which saves has always, first, to *refuse*. After the "No," the "Yes" comes easy. Next, *he chose* to suffer, if need be, with God's people for a short time, that he might share God's permanent compensations. He is sharing them now. No one cares to ask the names of the king or his counsellors; their record is all wiped out. They had the pleasures of sin for a season. Alas! the season ended, then what? We know where Moses is, but where are they whose fellowship in idolatry and sin he refused? The reproaches of Christ were esteemed by him as greater riches than all the treasures of Egypt. He balanced the best of the world with the worst of God's religion, and took sides with the latter. He turned his eyes away from the glare of the greatest present, and invested all he had, or hoped for, in things eternal. Was he wise?

FOURTH WEEK.

"I had fainted, unless I had believed to see the goodness of the Lord," etc.—Psa. 27 : 13–14.

Put in simpler form of speech, these words mean: "I should have been utterly cast down had I not expected to see the Divine goodness in my daily life of trial and trust. I expected His thoughtful care, and my expectation was not cut off. Against the flinty paths of my pilgrimage my feet were shod as with iron and brass; as my day, so was my strength. I had expected God's compensations for all my trials, and so my harp was not hung in silence on the willows. I sang the Lord's song even in a strange land; so that He giveth grace for testings as well as for triumphs." Not so is it with the unbelieving. If no faith—no expectation, no Divine deliverance, and no songs in the night, but day after day come the vexations of a disappointed life. Hence the sad wail, "Who will show us any good?" That is, "Is life to any one desirable?" Then comes doubt, then despair; no light, no love, no hope; then suicide. "But as for me, I will behold his face, because of righteousness: I will go in the strength of the Lord God"—and at eventide there shall be light.

Whence this confidence in His goodness to me? From His Fatherhood, His promises, His Providence. For these are mine, with all the inheritance of the uncounted wealth they enfold. He is, I am, He loves; I trust, and find assurance, soul rest, and confidence. This is our blessed Christian heritance, to be claimed by faith; a rich inheritance, indeed.

Believing all He promised me,
How can I faint while this I see?—
That o'er me waits His sheltering hand,
And guides me through this pilgrim land,
To bring me home.

HOLINESS IN THE INTERIOR LIFE.

BY REV. CHARLES W. L. CHRISTIEN.

III. HOLINESS IN THE WILL.

Man must have a will. Without it he would not be a man, but a totally different being, little else than a curious piece of mechanism, the sport of uncontrollable forces around him. And in that case he would be one of the most unfinished and mysterious creatures conceivable.

And the Gospel does not aim at destroying men's will, but rectifying it. There is no inherent sin in any of the faculties with which God has endowed us. Understanding, reason, judgment, affection, imagination, memory, and all the rest, will included, are simply certain powers which we have to use in the conduct of life, and which can be employed either on the side of good or evil. So Redemption does not come to the sinner either to destroy or weaken his will-power, but to put and keep it right, and, while doing so, to make it a stronger force for good than it ever has been for ill.

Now, the very essence of man's sin is in the opposition of his will to God's will. It may be seen in a little child just knowing the difference between right and wrong, or in the cultured man fully acquainted with the revelation that God has made of Himself; but in either case, the moment that the human will opposes the divine, there is sin. And in that resistance of the will is the germ of all possible wickedness, the seed of every fruit of evil.

From this sinful condition Christ comes to save us, and, among other things, holiness is the full salvation of the will.

This is clear from the fact that the will always follows the affections, and holiness, being perfect love, is of necessity the harmony of the will with God. I can never will that which I hate: I must always will that which I love. If the heart is in love with evil, the will can never choose the good; but if the heart delights in good, the will can never turn to evil. If I love God perfectly I must, by the very law of my nature, "abhor that which is evil;" and how, then, can I will that which is opposed to all I love the most, and is really the very thing that I most detest? The rebellious will is slain by perfect love, self-will is destroyed, and the human will becomes blended with the divine.

This being so, holiness is salvation from a divided will. It is said of Amaziah, "He did that which was right in the sight of the Lord, but not with a perfect heart;" and many a believer leads a similar life. He loves God, but not perfectly. He surrenders himself, but not completely. He is devoted, but not fully. And in harmony with this, his will is a disunited will. He would serve God, but he would serve himself at the same time. Moses fell into this state when God's will took him to the rock, and self-will made him "speak unadvisedly with his lips." And so did Saul when God's will sent him on his journey to the Amalekites, but self-will led him to disobey a part of the Lord's commands. Too often the brightness goes out of a Christian's life because the intrusions of self-will are continually permitted. But we are "called to be saints," and saintship is not partial, but full, salvation.

And holiness goes beyond simple resignation. By resignation we understand a state in which the heart ceases to murmur, and quietly bears. But this is more negative than positive, a passive grace rather than an active.

That which God desires is the human will blended with His own. Not

a will stolidly submitting to the inevitable, not a will divided, nor a will "broken," as it is often termed, nor a will annihilated, nor a will merely resigned: but a will sound, strong, united, active, taking God's will for its guide and portion. In other words the holy man chooses God's choice, and is so harmonized with the Father's will as to have no will apart from it. If we may be allowed the sentence, the holy man with the fulness of his will-power wills the will of God.

For this full salvation of the will there is ample provision in the Gospel. In the first place, it is the design of Christ to bring every man to this state, for this only is being cleansed from all sin; and secondly, the Holy Spirit, as "The Executive of the Godhead," is given to man to accomplish in human souls all the purposes of Christ. And He is almighty to fulfill His gracious office.

We often sing, "Renew My Will from Day to Day," and the prayer is answered in the experience of every believer who is doing two things—consecrating his all to God, that the will divine may be accomplished in him, and then definitely trusting, from hour to hour, for full deliverance from sin. Of that man it may be said, God has him to Himself. Every time he utters the prayer, "Thy will be done on earth as it is in heaven," he is really expressing the deepest desire of his being. His dominant wish about himself, his present and future, his family, the Church, and the big world, is that the designs of the Saviour's heart may be everywhere fulfilled. He desires nothing else and nothing less.

DR. PAYSON'S LAST TRIUMPH: "The battle's fought,—the battle's fought; and the victory is won,—the victory is won, for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness, to all eternity."

ENTIRE SANCTIFICATION—FRUITS.

TESTIMONY.

BY REV. S. P. JACOBS.

In a former article, I told how and when I was *first* entirely sanctified. First implies one or more to follow. Yes; my first entire sanctification was forfeited. My regaining this state was attended by different manifestations; therefore I speak of it.

The phenomena accompanying the first entrance into perfect holiness (II. Cor. 7: 1) were indeed glorious; but they were not essential to complete purity of heart, else they would characterize every case of entire sanctification. Questions open up here which cannot now be considered. The present aim is to note some experimental fruits of the Divine act and state of sanctification. All this applies to my first experience.

1. *A deep sense of inward purity.*

This was constant. It was not the result of special seasons of worship. These may have increased its intensity, but did not create it.

Its completeness and its constancy came from the removal of all inward hindrance, leaving the spirit keenly receptive to the Divine presenting.

Having become partaker of the Divine holiness, I was on the plane of Divine presence. The Divine holiness being unmixed with sin of either act or state (I. John 1: 5), the sense of purity was very clear; and being exalted to the plane of the Divine presence, this sense of purity was of necessity constant, for God is constant.

By Divine presence I do not mean special blessings in which one is impressed with the Divine nearness. Visitations are one thing; the Divine presence another thing. Of Solomon it is said, "The Lord God of Israel had ap-

peared unto him twice" (I. Kings 11: 9). But of the fully-saved Christian, Christ says, "My Father will love him, and we will come to him and make our abode [home] with him" (John 14: 23). This is uninterrupted presence. This is not a high state of grace. Its condition is, "If a man love me he will keep my words" (John 14: 23). Anything short of this is sinning and servitude to Satan. The sainted John Fletcher, of Madely, rightly says, "So to hang upon God as never to feel any departure from Him, is a very little thing."

2. *The constant peace of God.*

But has not every Christian, altho' not fully sanctified, peace with God? True. But peace *with* God is not the point in consideration. "Therefore, being justified by faith, we have peace *with* God" (Rom. 5: 1). This is initial Christian experience. It is conditioned on repentance. It is interrupted at times by the risings of temper, etc., from indwelling sin (I. Cor. 1: 2; 3: 1-3). This is general Christian expe-rience.

But the "peace of God" is not interrupted. The Divine heart is never distracted or off balance by anything external or internal. So the fully sanctified heart. The disturbing, interrupting element, indwelling sin, has been removed from his heart by the sanctifying act of God (1 Thess. 5: 23).

This is given to saints, while peace *with* God is given to repentant sinners. Peace *with* God is conditioned on faith for pardon. The peace of God is conditioned on reciprocal, trusting obedience in the Holy Spirit. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the *peace of God*, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philip. 4: 6, 7).

This was my daily experience by the month. At times sharp and very sudden assaults came from Satan; but they were from a foe entirely outside, and never disturbed the conscious flow of Divine peace within. But in the very instant of Satan's onset, peace and joy in the Holy Ghost would be intensified often into a hallowed flame. At these sudden assaults of Satan, Scripture would often instantly flash into mind when I was not trying to think of Scripture. I was sometimes astonished at this. I was just beginning holy living, and knew but little of God's infinite watch-care so often declared in the Bible.

Here is the secret: A tender, quick, full obedience to the commandments of God spoken within by the Holy Spirit.

Let me explain. The Holy Spirit would often ask special communion with me; at once I was on my knees. And O what hallowed interchange of love! How the light in my heart would flame into fervent heat! Sometimes right in the middle of a sentence in my studying, the Holy Spirit would request my adoring love; at that instant I responded. Here is the secret of sacred, constant sense of the Divine indwelling. The main object of prayer, then, is not to ask for some gift or blessing, but to fellowship God—to be spiritualized into deeper union with God. The Rev. William Bramwell rightly says, "Satan can continue his authority with all persons who do not give themselves to prayer." Again, "Very often retire from company to pray." More, "Retire from every company, however friendly, a number of times in the day. Mind not what looks or words you receive; stay in no place where you cannot do this."—*Memoir*, pp. 243, 251, 258.

"My death will be no more regarded by the world than that of a worm or a fly; but it will be of infinite consequence to me."—*Sel.*

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain,
Unite our hearts in love to Thee,
And love to all will reign."

THE REDEEMED IN HEAVENLY PLACES.

BY MRS. HANNAH WHITALL SMITH.

Keynote—Rom. 8: 1-4.

[NOTE.—Rev. L. H. Baker, on account of temporary illness, is not able to provide for his department this month; so we supply the pages as best we can. Our readers will pray for our brother's speedy recovery.—EDITOR.]

The Book of Joshua gives us the redeemed in heavenly places. It is the story of the entrance of God's chosen people into the land of their possession, and their victories and rest there. It answers to the Book of Ephesians, where we are shown the believer as "blessed with all spiritual blessings in heavenly places," made to "sit together in heavenly places in Christ Jesus," and wrestling there against spiritual wickedness, or, as the margin has it, "against wicked spirits in heavenly places." (Eph. 1: 3; 2: 6; 6: 12.)

God's redeemed people, in this book, come out of the wilderness, and enter at last into possession of the land which He had promised them, the land from which they had been turned back forty years before by their unbelief. They conquer the very cities, great and walled up to heaven, which had frightened them so then, and overcome the giants of whom they had said, "We were in our own sight as grasshoppers, and so we were in their sight." In this book the Christian, in type, comes out of the wilderness of the seventh chapter of Romans, where his language is, "O wretched man that I am! who shall deliver me from the body of this death?" into the promised land of the eighth chapter, where he can triumphantly exclaim, "Nay, in all these things we are more than conquerors through him that loved us."

The land of Canaan is often taken as being intended for a type of heaven, and crossing the Jordan as a type of death. But this can hardly be, since in heaven we shall have no foes to conquer, and there will be no danger of failure there, while in Canaan there were enemies on every hand, and many instances of grievous defeat. In Hebrews third and fourth the Holy Ghost takes up the story of Israel's failure to enter into the land of Canaan, and applies it to the consciences of Christians, as a warning to them not to make a similar failure. "Let us therefore fear," he says, "lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest." This rest is plainly a present possession of the trusting soul—something that can be enjoyed in this life; for we are told that those who believe do now and here "enter into rest." And I think, therefore, that we must look upon the land of promise then, as a type of the land of promise now; and the victories and rest there, as pictures of the victories and rest the soul finds in the present day, when it has fully taken possession of God's promises, and is dwelling in the enjoyment of them.

I was once taught a very striking lesson on this point by a dear old colored saint who was attending a Bible class of which I was the teacher. The portion of Scripture we were considering was the Book of Romans, and I was expounding especially the seventh and eighth chapters. I thought the dear old sister seemed rather puzzled by my ex-

planations, but put this down to her want of intelligence, when suddenly she burst out with—"Why, honey, it 'pears like you don't understand dem chapters! You talk just as if you thought we was to live all de time in de seventh of Romans, and only pay little visits now and den to de eighth!" "Certainly," I replied; "that is just what I do think; do not you?" "O honey," she said, with infinite pity and surprise in her tone, "I'se afeard you don't know much. Why, I *lives* in de eighth!" And the old face shone through all its blackness with what Joseph Cook calls "the solar light," as she said the words. And I felt that they were true; but I was actually so ignorant as to think that it must be because she was colored and poor that God had given her such peculiar blessings, in order to make up to her for these misfortunes! And I almost wished I too was colored and poor, that I might have a chance for similar blessing! But I could never forget the impression made upon me, and from that time onward sought continually for the secret of her joy, until, at last, the path across from the seventh to the eighth of Romans was revealed to me, and I saw that people who were not old, nor poor, nor colored, might yet also take up their abode in the blessed land of promise there revealed.

"TEMPTATION.—Heb. 4 : 15.—Here the Holy Ghost certifies, for our comfort, that Jesus was tempted in all points like as we are, but without sin. Satan with his utmost capacity tempted Jesus, physically, to satisfy His hunger; intellectually, to possess the whole world; and spiritually, to vitiate His faith by presumption, in the leap from the pinnacle of the temple. So the devil will do his utmost to throw the lasso of his temptations around our physical appetites, and make us brutish; or our intellectual faculties, and make us worldly; or our spiritual experiences, and make us devilish. In all these assaults we have nothing to do but to answer Satan in the language of Jesus when under the same temptation, and the victory comes."—*Dr. Godbey's Commentary.*

THE PSALMIST says: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have any being." A good resolution. Let every one live in the spirit of praise and keep on singing.

OUR BOYS AND GIRLS.

DEAR YOUNG FRIENDS:

Sept. 5.—Christ has proved himself death's conqueror, and made the grave to be the gate of life for us.

Sept. 12.—

Tender and kind be all our thoughts;
Through all our lives let mercy run;
So God forgives our numerous faults
For the dear sake of Christ His Son.

Sept. 19.—Every day brings its own opportunity for doing good that could never have been done before and can never be done again. It must be improved now or never.

Sept. 26.—

Though thy foes be strong and tried,
The angels of heaven are on thy side,
And God is over all!

A STREAK OF SUNSHINE.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed arm-chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma, cheerily; "I have read a little and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny-brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"*That* girl with the brown apron on?" he cried. "Why, I know that girl! That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly; and to grandma's surprise, he raised the window and called, "Susie! O Susie! come up here a minute! grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time!"

"Why, I *have* to!" said Susie. "You see, papa's been sick a long while, mamma is tired out with nursing, and baby's cross with her teeth; and if *I* didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on! little sun; there couldn't be a better reason for shining than because it is dark at home."—*Sel.*

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27: 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

HANNAH AND RIZPAH.

BY MRS. J. FOWLER WILLING.

Hannah's name was of Phœnician origin, meaning "graciousness." She was kindly, devout, oppressed, and sorrowful; her life was gloomed by polygamy.

The Hebrews had been educated almost out of the polygamy which was permitted on account of the hardness of their hearts. After the wreck of the brilliant Solomon they seem to have discovered its intrinsic and abundant badness.

Hannah's sorrow that she had no children made her countenance sad, and took away her appetite for food. Her husband, who loved her, tried to cheer her up, asking if he were not more to her than ten sons.

While the Hebrew woman prayed in the place of worship she met a prime condition of prevalent prayer: she was definite; she asked for a son; and that, not that she might know the joy of motherhood, but that God might be glorified. She promised that she would "give him unto the Lord all the days of his life."

Eli was so used to rebuking drunken women that he gave her a sharp temperance lecture because she stood with her lips moving though they made no sound. She was dignified, yet patient, and in defense she said she was a "woman of a sorrowful spirit." She had drunk neither wine nor strong drink, but had poured out her soul before the Lord.

The spirit of prophecy came upon the good old man, and though he knew nothing of the nature of her prayer, he promised its fulfillment. "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." Hannah believed, and she "went her way, and did eat, and her countenance was no more sad."

When her beautiful boy began to show his charming baby ways, she trembled under his dainty caresses, and the kisses of his pure, sweet mouth, for she remembered her vow; but she was leal and true.

It is a brave, strong, submissive mother who can give up without a murmur the child that God takes to His heaven; but to know that he is alive somewhere, and at that very hour may be grieving for lack of the love and care that only a mother can give—O how that ordeal must rend the heart! Just that was the test of Hannah's loyalty. In just that severe balance of obedience and trust was she weighed, and she was not found wanting.

Under God's direct government women were freer than they are under our man-made laws. The mother was allowed the custody of her own child. Elkanah seems not to have had anything to do with disposing of the little Samuel. Hannah said: "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

When Hannah had triumphed over her own heart, and her boy was safely under the care and instruction of Eli, to be used to the utmost in the Lord's service, she sung her song of thanksgiving.

It was the model of the Magnificat, and an exquisite piece of composition, though written in the days of scant literary work. It was full of keen insight and superb power. Besides what was written by Moses, men wrote but little poetry in that early time. The hymns of Miriam, Deborah and Hannah have rare beauty. It was

the daughters rather than the sons who prophesied in song.

The Bible never fails to chronicle the small domestic events that show character. So it tells us of the little coat into which Hannah stitched her loving thoughts year after year. We are inclined to believe that she made plain, serviceable garments, quite unlike the gay tunic in which the patriarch decked out his favorite, exciting the jealousy of the others, and possibly helping Joseph to the arrogance that made him tell his dreams of superiority, ending in the dungeon discipline after the showy coat had been brought home blood-dabbled, to his heart-broken father. Hannah's loyalty and good sense had ample reward —a fine family of children and the great joy of seeing her Samuel become the theocratic ruler of the nation.

From the story of "The Mother of the Beautiful Boy," we may learn two excellent lessons, embodying the greatest principles that underlie the human side of the redemption of the race: First, the mother's power; and, Second, the child's ability to know God. Solomon formulated the first when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Our Lord gave us the other in one of his recorded prayers, in which He thanked God that these things were revealed unto babes. Hannah trained her boy so that he held true to God in the degeneracy of Eli's judgeship and the slackness of the good old prophet with his own sons.

The training would have gone for but little if it had not been made permanent and powerful by the revelation of God in the child's soul.

Let all who wear the noble crown of motherhood be as self-giving, loyal and trustful as Hannah was, and let all little children be brought to know and obey the voice of the Lord, and the next generation will win the world for Christ.

No picture at the World's Exposition of 1876 attracted more attention than that of Rizpah guarding her dead kinsmen. And who was Rizpah? That wild, passionate Canaanitish concubine of King Saul, with her horrible vigils,—the "*Mater Dolorosa*" of the Old Testament,—may serve as a foil for the gentle, believing Hannah, the honored mother of Israel's best Judge.

Rizpah's name means "coal." That may have prefigured the dark beauty and fiery spirit that captured the fancy of the handsome, statuesque Saul.

After Saul's death the trans-Jordanic people rallied at Mahanaim, and proclaimed his son Ishbosheth their king. Saul's uncle, the brave Abner, managed the affair. Rizpah was there, and Abner's frequent consultations with her excited Ishbosheth's jealousy. Among those primitive people, to take the widow or concubine of a deceased king was to aspire to the throne. Ishbosheth accused Abner of that ambitious design, and the captain, in his resentment, left Ishbosheth and went over to David.

We hear nothing more of Rizpah till the three years' famine made it necessary to settle an old score against the house of Saul for that king's wicked dealings with the Gibeonites. According to the crude, rough justice of the times, they demanded the death of seven of Saul's descendants. The two sons of Rizpah and five of Saul's grandsons were handed over to them for crucifixion. That was in March. Their corpses hung on the cross till the next October. All those months Rizpah kept watch over them night and day, with no shelter from the burning sun or drenching dew, and with only her sackcloth garment for a bed. She kept off bird and beast till their bodies could have honorable burial. At last David, with his usual kindness, had Saul and Jonathan removed to their tribal burial place, and the seven were taken from the cross and laid in the family tomb.

Hannah and Rizpah each accomplished the task she set herself, as women are apt to do, though at extreme personal cost. Hannah lent her son to the Lord, and he became the model child, man, prophet, and supreme ruler. Rizpah trained her sons for the splendors of a court. They were cut off in their prime, and her desolate heart had only its pride to sustain her during her superhuman anguish and endurance. If she had known God, her passionate nature might have given Israel a Cæsar or Napoleon for the Lord's work.

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

THE LATE CONVENTION AT KESWICK, ENGLAND.

BY REV. ARTHUR T. PIERSON, D.D.

I have just had the rare privilege of personal attendance at this Conference. To see Keswick, at Keswick, is to see a plant in its native soil, where it is in the midst of natural, congenial surroundings, and not in an artificial and foreign environment, where it lives but does not flourish, where it lacks freedom and open-air exposure.

No one can judge a Keswick Convention from afar, even with the help of the presence and teaching of Keswick leaders: he is looking at best upon an exotic which needs to be judged in its own tropical clime and with its companion growths about it. Vegetable life has its commentaries, and must be studied with their aid. After studying this movement for years from outside, the opportunity for observing it from within was valued, and has been fruitful of satisfactory results.

The conviction grows that Keswick Conventions are altogether unique. In the first place, the *tent* in which the central meetings are held is, we believe, unexcelled for all the qualities which are desirable in a tent; it is spacious, but not too large; it is thronged, but perfectly quiet; it is perfect, as a place for speaking and hearing, and convenient of access and egress. And then, where is another Keswick to be found?—within reach of such a vast stretch of densely-populated country, so picturesque, so beautiful for situation, in the midst of a lake district that has such mountain heights, such atmospheric effects, such cloud panoramas, such variety of aspect, such historic associations? For any one of a score of reasons, Keswick might attract; how much more when all these attractions combine, crowned with a Convention unsurpassed for its spiritual advantages!

We left this charming scene impressed that, aside from all the material charms, Keswick Conventions have no rival, and, as gatherings for the promotion of holy living and holy serving, are without any proper parallel. There are plenty of conventions, but they differ from these more or less, and most of them radically. And it may be well to ask in what the peculiarity of these consists.

First, we know of no convention, anywhere, that has gathered about it such a *group of leaders and teachers*. Mr. Moody's Conferences at Northfield, for example, often compared with those at Keswick, are totally unlike them in this as in other respects: the same body of men never appears two years in succession. A few have been generally there, like Mr. Moody himself, with two or three others—notably, while he lived, Dr. A. J. Gordon, and Major Whittle, and in former years Dr. G. F. Pentecost. But with Mr. Moody it is considered an advantage *not* to have the same list of speakers. Northfield Conventions do not stand for any particular and definite teaching, and hence have no corps of teachers who are inseparable from the great type of truth there represented. Every year there is a somewhat different keynote; and all that can be said is that the general purpose is always the same—to stimulate the study of the Word, the consecration of believers, and the love of Christian work. Northfield Conferences suggest a sacred musical festival, where the performers and the instruments and the melodies and harmonies are constantly chang-

ing. Keswick suggests a solar system, where there are the same planets, and satellites too, which revolve about the same sun, their positions varying, but there is one prominently central theme, and a group of subordinate spheres, reflecting the great light which is their common orb of revolution.

Keswick is unique for its spiritual *atmosphere*. We know nothing like it elsewhere. It is, first of all, and all the time, an atmosphere of *prayer*, to an extent we have never seen surpassed. Prayer is here the law of preparation, of continuance, of consummation; quiet waiting before the Lord, and patient waiting on the Lord, and for the Lord, is the habit. The singing is a feature, but not *the* feature, and the prayer gives even the praise a new quality. The consequence is that the atmosphere is fragrant with the Holy Spirit's presence. The presence of God may at times be *felt*. If any speaker indulges in a rhetorical, ambitious flourish of words, in some elaborately prepared speech, intended for effect, it is like a loud, discordant note in a generally subdued and quiet harmony. The men who are prominent in Keswick are men who, whatever their intellectual gifts and graces, are men of prayer and the Holy Ghost, and who obviously seek to be His chosen vessels. This impression reaches out into the homes where visitors are entertained, and in a large number of cases it will be found that this atmosphere of devoutness pervades the little circles of friends who are here attending the meetings.

There is also a marked *attitude* in the Keswick meetings—a posture of soul which can only be described as one of submission and self-surrender. There is a constant persistence and insistence on instant, visible, decisive action in the hearer, claiming the blessings which are there so luminously set before us as the gifts of God and the privileges of the believer. The after meetings are a very unique and peculiar Keswick feature, and all through the meetings there is one aim to which everything else is subordinated—to bring men and women *upon a higher plane* of practical holiness. The music is simply subordinate to the truth. Not a hymn is sung, however beautiful or devotional, without supreme regard to the subject presented. And never have I seen such entire and engrossing pursuit of one thing, and such adaptation of all minor matters to the major purpose. Hundreds of people do every year there learn what it is to surrender wholly to God. There is no published programme of subjects or of speakers, but a definite order is pursued; and if a Keswick speaker drops in the third day, he knows what is the point in the progressive unfolding of truth where he is to fit into the general impression, and promote it. But above all else was I impressed with the Holy Spirit's pervasive presence. To see 3,000 people quietly waiting before God in silent prayer, and expectant of blessing—singing, praying, praising, hearing, simply as those whose attitude is that of expectation—was a new experience. And in this experience of blessing there has been for nearly twenty-five years no interruption. We yearn to see Keswick practically reproduced in this country. With all the conventions now existing, there is not one that makes such a convention unnecessary.

FULNESS OF JOY.

In the first epistle of John, first chapter, he says, "And these things write we unto you, that your joy may be full." It is our privilege as Christians to possess fulness of joy. Christianity has plenty of sunshine to distribute over this dark and gloomy world. And Christians walking in the light of God's countenance should carry sunshine with them in all the circles in which they move. There is no place in Zion for "the blues," or for downcast countenances. To obtain fulness of joy is to be conversant with the great Gospel verities revealed by the Apostle in the opening of this chapter, and to make a personal appropriation of them by faith, and then there will be fulness of joy pervading the heart. Let your faith say, "All these glorious things are *mine*," and see if your joy is not full, and flowing like a river!

And the outflowings of a heart full of holy joy will be a blessing to many. Dr. Walter C. Palmer used to say, "It was the overflow that was to save the world." If this be so—and we think it is,—we should have a heart overflowing with the joy of the Lord.

Gloom and despondency have no place in the kingdom. Light and blessedness are the portion of the saints.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse in charge. After the doxology, "Praise God, from whom all blessings flow," hymn No. 521—

"O for a heart to praise my God," etc.—

was sung.

Requests for prayer were presented—a number of names in a communication for the Prayer Roll, and others, by persons present. Sister Searles led in prayer.

Singing—"How firm a foundation," etc.

Rev. George Hughes read the Scriptures, taken from I. John, third chapter:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." God did not love us because Christ came in the flesh and died for us; Christ came in the flesh and died for us because God loved us—loved us from eternity. And we become His adopted sons, and have hope of being like Christ at His appearing. And this hope leads us to purify ourselves as He is pure. His purity is the measure of our purity here on earth.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Sin is the wilful violation of the law, and is inconsistent with the character and calling of God's people.

"And ye know that he was manifested to take away our sins, and in him is no sin." Manifested to take away our sins—not to suppress or to hold in check, but to take them away.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." Coming into union with Him and abiding in Him, we shall not sin.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Plain language. Sin "is" of the devil. Christ was manifested to destroy the works of the devil—to destroy them utterly. How say some, then, that the children of God must live in sin!

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

He is a new creature—even the newly-born child of God; he has a nature that is averse to sin.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

Here is the plain line dividing the two characters—the children of God and the children of the devil. The children of God are righteous, or holy, and love their brother; the children of the devil are unrighteous, or unholy, and hate their brother.

These Scriptures plainly teach us that Christians are to be separate from sin—holy in heart and life—and that sin shall not have dominion over them.

Bro. Morehouse.—I thank God for the lesson. I used to be puzzled with the declaration in the first chapter of this epistle

—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." But he had learned that it was, "If we say we have no sin" to be cleansed from, "we deceive ourselves." And the connecting verse shows clearly how we may be rid of sin: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In Christ's first sermon He preached perfection. And when the young lawyer came to Him, He showed him the perfect law—supreme love to God and to our neighbor. I praise Him that His name is Jesus because He saves His people from their sins, and He proposes to have a people without spot, or wrinkle, or any such thing. I stand to declare that His blood cleanseth me from all sin, and that by His blood we are constituted kings and priests unto God.

Singing—"His name yields the richest perfume," etc.

Joy of Salvation.

A Brother (Presbyterian).—The Lord is good to me; the joy of His salvation is in my soul. There are great promises to overcomers. Yesterday was my spiritual birthday. When a young man God saved me, forty-six years ago. My dear mother rejoiced greatly over her saved boy. I met with Dr. Jesse T. Peck (afterward Bishop) in California, and I heard in an experience meeting testimonies of heart purity, and was happily led into a personal realization of the great salvation. For three days and nights I could not eat nor sleep. God gave me the joy of salvation in my soul.

Singing—"The Comforter has come."

Purified and Tried.

A Brother.—It is written, "Many shall be purified, and made white and tried." Those who are purified will be tried, but the trials will tend to develop their character, and bring them forth as gold purified in the fire. I am glad I am saved, all the way along. I am fully trusting the Lord.

Tender Mercy of God.

Sister Searles (Evangelist).—My experience comes from the consciousness of the tender mercy of God. Nearly sixty years ago, the Spirit rested upon me, when I was a child. But I was wicked. I rebelled against God. I could not see how He could be good and allow our family to be all broken up. This continued until I was arrested by the Holy Spirit. I was awakened when a little child, not in my teens. I could not eat nor sleep. I had a conscious sense of guilt. I was joyously converted, and I can never forget it. In looking back, however, I can see many shortcomings. I did not hear, after my conversion, very much on holiness. But I was looking at the lives of those around me. My grandmother was never angry, and I said, "What is this?" Well, out of that broken, fragmentary sort of life the Lord led me. I owe all to grace. I am a monument of God's mercy. I never get lonely or dreary, even in the night season. I am in a land of flowers, and the sun is there. And "at evening time it shall be light."

Singing—"Every day, every hour."

Trusting Jesus.

Sister Smith (Evangelist).—I can trust Jesus through all. He lights my pathway and leads me by a way that I know not. I am trusting Him for all, never fearing or doubting. He puts underneath and around me the everlasting arms. I praise Him for all. God is in us, and He will never leave nor forsake us. The way is open for God's people to "walk at liberty." I rejoice in the unity of God's people.

Love for Holiness.

A Brother.—I can testify that I have a love for holiness meetings. I rejoice in the second work of grace—it is not by works, but by faith. I like the John Wesley type of holiness. I found it by reading the Bible, that we are sanctified after being justified. Three years ago I received the Holy Ghost, and He came in to abide with me. I get new light and sweet experiences every day. I came to see, yesterday, that we overcome by love, even our enemies. He saves to the uttermost. I sing all the time—in my heart, at least.

Singing—"Blessed assurance," etc.

A young man said he was having a vacation, and he was led to come to this

meeting, and had received instruction and help by the testimonies.

Rev. Bro. Wilson, Pastor of Seventeenth Street Church, said he was impressed by the providence of God, shown in his leading the brother who had met with Dr. Peck (afterward Bishop), and being led into the light. And then the case of this young man interested him. And he realized the presence and power of the Lord with him.

The meeting closed in the usual way, by singing the consecration hymn, "Lord, in the strength of grace," etc.; prayer, the singing of the doxology, and giving of the benediction.

EXPERIENCE OF AN OLD PILGRIM.

BY MRS. ELIZA M'CULLOUGH,

(St. Catherine's, Canada.)

During the last two years I have had seasons of affliction and trial, being an invalid, and now in my eighty-fifth year. But the abundant blessings received from my Heavenly Father have far surpassed all the pain and suffering which He called me to endure. The more I suffered, the greater was my joy in the Holy Spirit, as I proved the fulfillment of the promise, "He giveth more grace." O yes, glory to His holy name, the great Healer was with me all the time, ever saying, "Fear not; for I am with thee!" O how comforting to feel that, in a critical moment, as I felt it sometimes to be, underneath and around me were the everlasting arms of my Heavenly Father, and realizing a perfect rest in His care! Whether to die or live, my will was entirely lost in His will. I was enabled to rejoice in being permitted to share in the sufferings of Christ my Lord. At times my soul was so filled with love Divine, it seemed as if heaven were present. The presence of my Saviour was so precious, as He revealed Himself to my longing heart, granting me victory over the flesh by His more abundant life, which He gave up for me on the cross, crying, "It is finished"—I could claim it as my victory through "the blood." Glory, glory be to His holy name evermore! O, what a friend we have in Jesus now, to-day, the 10th day of April! I do praise His holy name, for He has restored my frail body and answered many prayers; and I rejoice in having learned many important lessons of my Father's love and care during my severe illness. I feel I am in the school of Christ. I am taking degrees, aiming for the first prize. I want to have an abundant entrance into the everlasting kingdom. I regret that now I can do so little to help others in the highway of holiness; but the Lord hears my prayers, and I feel assured that the prayer of faith from a consecrated heart will be answered. Praise God for a full salvation!

The GUIDE TO HOLINESS has been a great help to me; and while reading the experiences of those children of God who are walking in the highway of holiness, it has greatly cheered my soul. And as they have overcome, so shall I; for Jesus hath said, "Where I am, there shall ye be also." For forty years I have enjoyed a clear witness of the Holy Spirit with mine that I am all the Lord's. His blood cleanseth me from all sin. In Him I live and move and have my being. I live by faith in Christ, and He lives in my heart, and abides there without a rival. He is all my hope. My all is on the altar, Christ, and He accepts the sacrifice. I daily renew my consecration vow, and so keep the fire burning day and night. Perfect love casteth out all fear, and I expect to shout victory at last, through the blood of the Lamb.

I find the way grows brighter day by day. I can, I do hold sweet fellowship and communion with a triune God—Father, Son, and Holy Ghost—a trinity in unity—and know that heaven is my home. It is heaven below my Jesus to know; and I know my name is written there. Praise the Lord! I am on my journey home, and nearing the heavenly port. All glory to the Lamb! I have a glorious hope of immortality. Amen.

PERHAPS the most noticeable form of the evil principle is talking about oneself. I, I, I—this is the fly in the ointment of many a useful life. It would be a worthy experiment to endeavor how far in prayer, speech and correspondence one could obliterate that obtrusive letter, the capital I.

INDIA STILL BLEEDING.

In a letter recently received from our son-in-law, Rev. D. O. Ernsberger, missionary at Gulbarga, we have sorrowful intelligence. He says:

"The contributions sent by you are giving much needed help. The adults are still on Government relief works, but do not know how long this will last. They earn only five cents per man and three cents per woman per day, and this, too, when grain and other provisions, such as they are used to eating, are three times, and in some cases four times, their usual price. Of course, on such a pittance as this, they could not be expected to support their dependent children. So I am supporting about fifty children, and keeping those that are old enough in school.

"Only about one-fourth of the Nizan's dominions is famine-stricken, but about 10,000 people are reported on relief works. The numbers must increase for some months. The first possible crop cannot give relief before October or November. This first crop is very light through this section. The one the masses depend upon is the second crop, which is not sown till September and October, and not harvested till February and March. So our prospects are not bright yet.

"I was in a village the other day, some distance from here, and had my attention called to some grain which the people had just taken out of one of the pits such as grain is stored in in this country. A man standing by said, 'Since this grain was put into this pit, I have married, and now have a family of seven children.' An old man declared the grain had been put there soon after the great famine of 1876 and 1877. I had not the slightest doubt of the truth of the statement, for the grain is absolutely *rotten*. The smell of some of it was fearful. A lump as big as my fist, which was cemented together with mold, was handed me. This they said was good; and, compared with other grain lying by, it was really good. And on what conditions do you suppose the people were allowed to have this rotten grain? It belonged to a rich man in the town, about five miles away. He generously allowed the poor people to have it on condition that when the new crop is harvested they shall give him back the same quantity of good grain! The most astonishing part of the story is that the people seemed glad to get such grain on such conditions, and their only concern was that there was so little of it.

"Well, so it goes. We have had some good rains; but grain is going up in spite of the rain."

Let us have more donations for this suffering people. Let them come quickly.—[ED.

CAMP MEETING TIDINGS.

CINCINNATI.—The Cincinnati Pentecostal Holiness Union and Prayer League were favored with three services by Rev. C. J. Fowler, President of the National Holiness Association, which he gave them between the Silver Heights and Des Plaines Camp Meeting.

God was present in power and blessed his ministrations in a wonderful way to the hearts of the people. Souls were at the altar at every service, and the closing one, especially, was a season of rejoicing in the Lord.

Holiness is spreading in Cincinnati.

"When the old man is dead,
Then the fire begins to spread."

To God be the glory. M. W. KNAPP.

DOUGLAS CAMP MEETING.—Rev. E. Davies writes: "The glory of God has covered this camp for ten days. We have had three solid sermons a day, besides many addresses at the side meetings; so that it has been one of the very best schools of practical and experimental theology—just what the theological students of our universities ought to enjoy. The sentiment of the sermons was that we should not only be pure in heart, but should be filled with all the fulness of the mind that is in Christ; so that we should reflect the image of Christ among men continually.

"Rev. G. W. Wilson and Rev. E. L. Walker were the leading ministers, and right gloriously did they present the benefits and privileges of the Gospel.

"Rev. J. N. Short preached two excellent sermons.

"Mrs. W. J. Moran preached, at several of the side meetings, sermons of great spiritual value. So did Miss Cassie Smith and Miss Stewart, of Philadelphia.

"Deacon George M. Morse presided, with Rev. Dr. Levy and others.

"The last service closed after 11 o'clock P.M., in a gale of celestial glory, after a two hours' sermon upon 'The Kingdom of Christ' by Rev. G. W. Wilson.

"This historic Holiness Camp has lost none of its pristine glory. Hallelujah!"

MOUNTAIN LAKE PARK, MD.—This meeting, from accounts, has again been truly Pentecostal in character—the fruitage in sanctifications and conversions abundant. There was a large number of evangelists and other Gospel workers in attendance, and they had times of abundant refreshing from the presence of the Lord. To God be the praise. But the harvesting is not all on the ground, but in many home fields, with joy.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

"Saying, surely blessing I will bless thee, and multiplying I will multiply thee."—Heb. 6: 14.

'THE SUMMER IS ENDED."

Yes, so it is, *ended!* No more summer suns, no more summer flowers, no more summer fruits, until the revolution of the seasons brings us again to the summer period. *Ended!* There is something of sadness and mournfulness in the announcement. It declares the termination of summer brightness, attractions, recreations, and peculiar spiritual privileges.

But there are some things belonging to the summer, that are not ended and which have an important bearing upon human life and destiny, especially in regard to Christian life. All seasons to the Christian are bright and productive, healthful and contributive to spiritual development. So there is a vital connection of the seasons, and the attainments of the present are projected into the future, strengthening nerve and muscle, intellectual force, and soul energy.

"Ended," say we,—how has it ended? Reader, you have had great privileges during the summer—especially if you have attended the Camp Meeting—how have they been improved? Great privileges call for great advancement, in the knowledge and love of God, and in all the lofty characteristics of Christian character and the resources of the Christian life.

But, we say, there are certain respects in which the summer is not ended. What are some of them? *First: there are summer responsibilities* not ended. We have said that great privileges call for great advancement. These privileges have respect to ourselves and others, affording opportunities for usefulness. How about ourselves? Have we had conscious intercourse with heaven, unclouded and free, bringing us nigh to God, and He nigh to us? Have there been signal outgoings of soul in grasping the "exceeding great and precious promises?" Have there been blissful revelations of the indwelling of the blessed Holy Spirit, leading into the truth, quickening the intellectual and spiritual faculties, melting us down into the mold of love so as to bear more than ever the lovely image of Jesus? In a word, are the tokens around us palpable that there has been a decided growth in grace, in the life of faith, and in Pentecostal potencies? How is it?

Then as to others. Have the opportunities for doing to others been numerous and promising? Has it come up again and again in favored hours, "*There is a soul that you may put a grip upon?*" Has the voice been heard and heeded? Did you put on the grip, the grip of the kingdom? Did you seize that straggling soul with holy tenacity, determined to intercept it in its downward plunges to perdition? Or, did you let the opportunity slip?—once, twice, *thrice*, it may be. O! for a Christian soul to let such opportunity slip—marvelous, awful, such a *slip!*

Ended! No, secondly, as to *subsequent life and action.* The summer gatherings should be a preparation for autumnal life and activities. For closer communion with God—for fuller testimony for Christ—for walks of usefulness—for more ardent quest of souls—for the reclamation of wanderers—for more abundant contributions to the upbuilding of Christ's kingdom. So the summer will not be ended, but its gracious accumulations and harvesting will be carried forward to the autumnal account, so that this new period may be invested with light and fertility, and abundant harvesting, and He whom we serve give us the welcome plaudit, "*Well done!*"

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I. Thess. 4 : 15.

EIGHTY-TWO YEARS!

So tolled out the bell of the great auditorium, at Ocean Grove, on Monday afternoon, July 19th. A procession was moving solemnly toward the place of holy convocation. It was an extraordinary occasion. A great warrior in Israel had fallen, the honored President of the Ocean Grove Association, Rev. Dr. E. H. Stokes. The avenues on either side were lined with weeping and sorrowing spectators. Tenderly the bearers carried the stricken form to its assigned place. Ten thousand people in the auditorium awaited the coming of the procession, with hearts surcharged with grief. As the procession proceeded, we could almost hear the voice of the aged man on the porch of his cottage home, saying to those grouped around him, in solemn tones, "*Eighty-two years!*" And then the voice of middle age, in strength and fulness of life, in another direction said, "*Eighty-two years!*" Young men and maidens, and sweet little children, with eyes dimmed with tears, softly whispered to each other, "*Eighty-two years!*"

The march was ended. One circuit was made around the auditorium, and down one of the main aisles the casket was borne to the front of the altar—the altar where this man of God had moved around so often among penitents seeking pardon, and believers who were pressing into the inner kingdom. The services were appropriate and impressive. Hymns, mostly composed by the departed servant of Christ, were sung. Two bishops, Fitzgerald and Newman, gave addresses suited to the hour, presenting faithful portrayals of highly developed character, of noble life-work, and of splendid destiny achieved. Then the multitudes had the privilege of taking the last look, and of breathing the last farewell. The ceremonies ended, the precious body lay all night long in state, under the guard of patient watchers, and in the morning it was borne by friendly hands to its entombment, in the quiet town of Haddonfield, until Christ shall bid it rise again on the glorious resurrection morn.

Eighty-two years! The toll of the bell was exactly true—the record is made—and it is a sublime record. *Eighty-two years*, happily spent, well rounded, mostly in the service of THE KING—bright, joyous, active, victorious years—all the faculties—body, soul, and spirit, wheeled into harmony with the will of the Lord Jehovah. Ellwood H. Stokes was *well-born*. It is a great thing for a man to be well-born. And such was the auspicious allotment of *this man*. He was born in Medford, N. J.—of parents who were members of The Society of Friends; his father was a quiet man, his mother a woman of excellent qualities, of positive character, and of a pure and elevated life. And these exalted characteristics were inherited by her noble son.

Our ascended brother was *well-converted*. It is a great thing to be *well-born*, we have said, but it is an infinitely greater thing to be *well converted*—born from above, born of the Spirit, "born with a new celestial birth." And such was the blissful experience of our glorified friend. The spark of eternal life entered his soul and set it on fire with Divine love, giving all his faculties a trend Godward and heavenward. He was a new man in Christ Jesus, and he knew it by the voice of the Holy Ghost, inly spoken.

> The Spirit answered to the blood,
> And told him he was born of God.

Then commenced a career of light and life and love, of such marvelous continuance and so resplendent in its consummation.

Ellwood H. Stokes, too, was *well-sanctified*. He was a believer in the old Bible doctrine of a clean heart filled with the Holy Ghost. Conviction for purity fastened upon him. The grip omnific seized his soul. He groaned to be set free. He cried out against the spirit unclean. He besought the mighty Son of God to make him free *indeed*—to break every chain and bring him out into the "glorious liberty of the sons of God." The struggle with "old carnality" and with Satan, who strenuously opposed his entrance into the inner kingdom, was in the upper room of the parsonage in Camden, N. J., wher he was pastor. And the battle was won. It was severe, but decisive. His whole soul leaped forth exultantly with the shout of victory, in strains like these:

"'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

He often told the story with most thrilling effect. That was the turning-point of Ellwood Stokes' life, which set him on the march to an illustrious destiny. He was thenceforward a *holy* man; the voice of the Spirit had spoken a second time, "*Be clean!*" The King's signature was upon his brow, luminously. The King's love and joy permeated his whole being. The King's glory became his sole life-aim. Had it not been for that upper room empowerment, we believe he would never have been half the man that he was. His sp ritual capacities were so enlarged by the great enduement as to enable him to receive the richest and grandest communications from heaven; and, under the tuition and transforming potency of the Holy Ghost abiding within him, he was a mighty man of God.

Our acquaintance with this dear brother dates back to 1844, when, with seventeen others, he was admitted to the New Jersey Conference on trial. As he came into the class, we recognized the tread of a *man*—his noble physique, the indications of a bright intellect, and a heart all aglow with enthusiasm for enlistment in the Methodist itinerancy, all betokened the coming in among us of a *manly man* who would make his mark in coming years. And these expectations were well founded—as is declared by his eminent devotion and successful ministry.

Eighty-two years! Yes, and twenty-eight of them in the Presidency of the Ocean Grove Association! Is there a parallel to this? If so, where? We have sat in the Council Room and heard the invariable announcement for all these years: "Ellwood H. Stokes unanimously re-elected." In most institutions the serpent of envy, or some other serpent, has insinuated itself into the company, and a call has been made for a new incumbent, after a few years or more, and disturbed the harmony. Not so here. The right man was in the right place, and the Association wisely recognized it.

And such an administration! Wise, deliberate, diligent, persevering, and *divinely inflexible*. And the divine inflexibility has been the salvation of the institution. He grasped the reins with a strong hand, held them firmly and drove his triumphal chariot along his providential course. We have heard him say from the platform, "Before the restrictions are broken down, you will have to tread over my dead body!" Will it be done now? God forbid! We were with him in the incipiency of this great enterprise, when scrub-oaks, blackberry bushes and sand-mounds had the ground. We were with him at the first little meeting in the cottage of Joseph H. Thornley when he proposed as the motto the sublime opening sentence of Genesis, "*In the beginning, God!*" And it was so—God in the beginning, and it has continued throughout the roll of years. May it be so to the end!

Our last interview was about two weeks before his departure. We went to see him expressly on important business. As we reached his home he was going to take a ride. He took us into the buggy with him, and drove us around the ground and showed us late improvements with evident satisfaction. Our converse was pleasant and peculiarly fraternal. Tender, loving words, were spoken, words to be ever cherished in remembrance. We saw no sign that he had premonition of a speedy end; and for aught that appeared to the contrary, it seemed as though he might live to be ninety. As we parted he said if we had not engaged the omnibus he would have driven us to the depot—and it was so kind we were melted to tears. We grasped each other's hand, with no thought but that the real brotherly grip would be repeated again and again.

But the clock of destiny had struck the hour of departure! Four-score and two years were numbered. The warrior's discharge was signed. The angelic convoy was commissioned. The disrobal was soon accomplished. At the last he was unconscious. We stood by his bedside two hours before he spread his pinions for the heavenward flight. Once he opened his eyes and looked earnestly into our face as though we were slightly recognized. Two hours later he made the swift transit from the terrestrial to the celestial, from earth to heaven! The days

of the years of his pilgrimage are ended—eighty and two years! Nay, verily; not *ended*—they will repeat themselves over and over, in human hearts and lives, with an ever-swelling tide of influence that will sweep on in deep and broad channels, until the sublime aggregate of results is rolled up to the King's throne. The Bishops at the memorial services uttered beautiful and inspiring things, but they told us nothing of the day before, the first Sabbath in the great beyond—no, not the first Sabbath, for there is no numbering of Sabbaths there—it is one great, eternal Sabbath—covering the measureless cycles. But his eye had caught the first visions—his ear of acute perception had drank in some of the music—*the oratorio of immortality!* And so, the eighty-two years are merged into eternity. Farewell! brother beloved; we hope to meet thee in that world of joy, when our life's battle is o'er.

URGENT CALLS.

We entreat our readers to note carefully the extracts from the letter of Rev. D. O. Ernsberger, the India Missionary, on page 103. What is there stated is exactly true, to the letter, and the *rotten wheat* story is positively astounding. Will not our readers do something to help these people in their suffering? Send us a contribution, small or large. Practice a little self-denial, this month, to do it, if necessary. The case of the little boy whose heart was touched for India, given in the column headed, "*With our Correspondents*," should be noted.

Another case.—Rev. L. B. Kent, of Illinois, who has been a noble worker on the line of holiness, as an evangelist, has recently been called to a sore trial. His house has been burned and his dear wife seriously injured. His friends have set themselves to work to repair his loss, so far as may be. We know this dear brother as an able exponent of Bible Holiness, loyal to the core. We would like the GUIDE to have a part in helping to bear our brother's burdens. Who will kindly send us a donation? In so doing we shall fulfill the law of Christ. We hope we shall receive, quickly, some good, hearty responses, and thereby our brother's heart will be cheered.

THE TWO-EDGED SWORD.

Dr. Godbey, in his Commentary on the New Testament, Vol. II., just issued, has the following:

"*The word of God is living and powerful, even sharper than any two-edged sword.*" . . . How pertinently this declaration follows the importunate appeal of the Holy Ghost for our complete and eternal abandonment of all labor and burden to God! The Omnipotent Saviour wields this wonderful two-edged sword, which is none other than the inspired Word of the Infallible God. Long and hard has been the battle between your poor soul and Adam the First. Terribly have you suffered in this devastating war. Fast are you wearing out, while the trend of conflict is decisively against you. What a glorious privilege to turn over your incorrigible enemy to another. Adam the Second, in His heroic majesty, is smiling on you, anxious to take the fight off your hands. The moment you turn over to Him the Old Man of inbred sin, He draws His glittering sword and hews him all to pieces, like Samuel hewed Agag before the Lord. O reader, beware of this wonderful two-edged sword! which is none other than the blessed Bible. But do not forget it has two edges, both sharp as lightning. If you receive the salvation edge, it will cut out all your sins. If you reject the salvation edge, you are bound to receive the damnation edge, which will cut out all your hopes of heaven."

These are plain and strong words; just such words as need to be spoken in regard to the Spirit's two-edged sword, the WORD OF GOD. It is indeed quick and powerful, and a discerner of the thoughts and intents of the heart. It will cut away the flimsy covering of our carnality, exposing it to our view in its vileness and hideousness so that we shall cry out against the spirit unclean. The great trouble is, there are so many who will not submit to this inward exposure. They are disposed to be tolerant of the inward foe—they plead for delay at least. They have not a proper view of themselves; they do not take an accurate view of themselves and the solemnity of their relations to the Holy One. If these things blazed out before them they would give no sleep to their eyes until "Old Carnality," as the Doctor says, were hewn to pieces before the Lord. Yea, they would cry, "Strike with Thy Spirit's conquering Sword, O mighty Son of God, and let the rebel die!" Nothing will do to bring peace to the soul but an utter destruction of inward carnality, and that in all things Christ has the preeminence. And this is proven by the restlessness of thousands of people, who are disquieted within them and know not how to find rest.

"For whatsoever a man soweth, that shall he also reap."—Gal. 6 : 7.

We need, then, to be careful about our sowing —the kind of seed sown, and the ground in which it is sown.

THE DEVOTIONAL HOUR.

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2:12; Prov. 28 : 20; Psa. 119:45; Isa. 63 : 16.
2. Deut. 3 : 39; Num. 14 : 24; Psa. 141 : 2; Psa. 146 : 2.
3. I. Pet. 3 : 8; II. Pet. 1 : 8; Psa. 119 : 41; Psa. 66 : 4.
4. Josh. 24 : 14; Isa. 43 : 2; Psa. 70 : 3; Psa. 44 : 8.
5. Rom. 13 : 8; II. Cor. 9 : 6; Psa. 4 : 1; Psa. 119 : 164.
6. Rom. 12 : 9; I. John 3 : 2; Psa. 17 : 15; Psa. 67 : 6.
7. Rom. 14 : 19; John 6 : 51; John 6 : 34; Rev. 7 : 10.
8. I. Pet 2 : 13; Rev. 22:14; Rev. 23 : 20; Rev. 7 : 12.
9. Rev. 3 : 11; Rev. 3 : 10; Rev. 6 : 10; Rev. 15 : 3.
10. Rev. 2 : 25; Rev. 3 : 12; Psa. 31 : 5; Rev. 12 : 10.
11. I. Tim. 6 : 8; Rev. 21 : 3, 4; I. Pet. 5 : 10; Rev. 4 : 8.
12. Rev. 3 : 3; Rev. 21 : 6; II. Cor. 9 : 10; Rev. 20 : 6.
13. Ephes. 4 : 24; Ephes. 2 : 21, 22; Psa. 90 : 1; Acts 4 : 24.
14. Zech. 7 : 9; Zech. 8 : 3; John 17 : 26; Psa. 84 : 4.
15. Psa. 100 : 1; I. Cor. 15 : 26; Psa. 31 : 9; Psa. 69 : 30.
16. Psa. 2 : 11; Psa. 115 : 13; Psa. 119 : 166; Exod. 15 : 1.
17. I. Pet. 5 : 5; Jonah 2 : 7; Psa. 116 : 17.
18. John 15 : 12; Psa. 91 : 14; Psa. 5 : 11; Psa. 145 : 7.
19. I. Cor. 14: 26; I. Cor. 1 : 9; Psa. 36 : 11; Psa. 22 : 26.
20. Psa. 37 : 4; Psa. 33 : 12; Psa. 39 : 8; I. Tim. 1 : 17.
21. Num. 15 : 39; Num. 15 : 41; Psa. 137 : 5; Rev. 17 : 14.
22. Rom. 15 : 2; I. Cor. 6 : 14; Psa. 142 : 6; Psa. 142 : 5.
23. Psa. 34 : 14; Matt. 13 : 43; Zech. 13 : 9; Jer. 20 : 13.
24. Heb. 3 : 7, 8; I. John 3 : 5; II. Chron. 20 : 6; Psa. 118 : 16.
25. Rom. 13 : 13; Ezra 8 : 22; Mark 14 : 36; Rev. 16 : 17.
26. Matt. 6 : 26; Joel 2 : 27; Psa. 40 : 13; Dan. 4 : 37.
27. Ephes. 6 : 14; Isa. 54 : 17; Hag. 2 : 9; Psa. 57 : 8.
28. Matt. 6 : 20; Rev. 19 : 9; Rev. 22 : 20; II. Pet. 3 : 18.
29. Ephes. 5 : 6; Isa. 40 : 5; Ephes. 6 : 23; Psa. 119 : 14.
30. Ephes. 5 : 16; II. Thess. 5 : 9; Hos. 12 : 4; II. Cor. 11 : 31.

"International and Interdenominational Prayer and Tract Union."

Do not fail to be in prayer about nine o'clock each morning for all the cases on the PRAYER ROLL. Let this be a matter of holy earnestness and believing expectancy.

The day of special prayer this month is

TUESDAY, SEPTEMBER 14TH.

The Scripture for the day is I. John, fourth chapter, and the hymn to be read or sung is No. 770 in the Methodist Hymnal. Let all who are engaged in the work of holiness be remembered, especially the publishers of holy literature and the Editors.

"A faithful man shall abound with blessings."—Prov. 28 : 20.

A faithful man—who keeps his word, at all times—and pays his *vows*—he shall abound with blessings.

THE CLOSET LESSON.

"*For our conversation is in heaven.*"—Phil. 3 : 20.

That is, "our state," or "country": our citizenship—our life as a citizen. We are strangers and pilgrims on the earth. We seek a city, even an heavenly. Our affections should be set on things above. Our aspirations should be heavenward.

"*From whence also we look for the Saviour.*"

As a certain writer says: "We wait for (so the same Greek is translated, Rom. 8 : 19) the Lord Jesus as a (i.e., in the capacity of a) Saviour (Heb. 9 : 28). That He is 'the Lord,' now exalted above every name, assures our expectation (chap. 2 : 9-11). Our High Priest is gone up into the Holy of Holies, not made with hands, there to atone for us; and as the Israelites stood outside the tabernacle, expecting Aaron's return (cf. Luke 1 : 21), so must we look unto the heavens, expecting Christ thence."

"*Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*"

The same writer says: "*Greek.* Who shall *transfigure* the body of *our humiliation* (viz., in which our humiliation has place, II. Cor. 4 : 10; Ephes. 2 : 19; II. Tim. 2 : 12), that it may be *conformed* unto the body of *His glory* (viz., in which His glory is manifested), according to the *effectual working* whereby, etc. Not only shall He come as our Saviour, but also as our *Glorifier*. **Even**—Not only to make the body like His own, but to subdue *all things*, even death itself, as well as Satan and sin. Our spiritual resurrection now is the pledge of our bodily resurrection to glory hereafter (5 : 20; Rom. 8 : 11). As Christ's glorified body was essentially identical with His body of humiliation, so our resurrection bodies as believers, since they shall be like His, shall be identical essentially with our present bodies, and yet be 'spiritual bodies' (I. Cor. 15 : 42, 44). Our 'hope' is, that Christ, by His rising from the dead, hath obtained the power, and is become the pattern, of our resurrection." (Micah 2 : 13.)

These are blessed truths, heart-cheering and truly inspiring. The great thing is to let our faith grasp them, and feed upon them to our soul's nourishment.

CAMP MEETING BULLETIN.

September 3-12.—National, at Greenville, Ill.
" *1-12.*—Arkansas, (Holiness Association).
" *2-12.*—Longtown, Miss. (L. L. Pickett, Leader.)
" *3-13.*—Hermitage. (M. J. N. Whitehead in charge.)

WITH OUR CORRESPONDENTS.

THE BLESSING RECEIVED.—Sister A. A. P. writes:

"Long have I prayed for this blessing; and to-day, while sitting in my chair, something, or somebody, seemed to come from above, and spoke thus to me: 'My will is thy sanctification.' I looked up, and gladly said, 'Is it? Then it is my will also. Thy will be done!' I once had this blessing, but lost it, and it has seemed so hard to get it back. Pray that I may hold on now by faith."

That is just like the Lord. He has promised to fill those who hunger and thirst after righteousness, and He always keeps His word.

A VOICE FROM CANADA.—Rev. J. W. Totten writes:

"'Lift up the standard!' is the command of our great Captain. Our great Leader has given us a banner, and on it is inscribed 'Holiness unto the Lord.' Shall we not lift it up in the sight of all the people? Instead of hiding away amidst theological definitions or early prejudices, shall we not, as faithful followers of the meek and lowly Jesus, lift the banner in the sight of all the people, and call all men to bow to the great Captain of our salvation?"

To this earnest inquiry we utter a most emphatic YES! Let the banner of Holiness be lifted high, everywhere, so that the people may rally to it and be saved. Yes, lift it up.

A GOOD BOY.—Clarke W. Winter, of Rockburn, Que., writes:

"I am a little boy, eight years old. I live in Canada. Papa gave me twenty-five cents to buy candy and nuts. I saw your piece in the GUIDE, telling about the poor people of India, and I thought I would send it to you, to help a little. I hope some other little boys will do the same. Pray for me, that I may be converted. Please put my name on the 'Prayer Roll.'"

GENESEO, N. Y.—Rev. John Irons writes:

"While I was preaching, last Sabbath, on the words, 'Be filled with the Spirit,' a deep feeling pervaded the assembly, and about half of them raised hands as desiring to receive that blessing."

A ministry that honors the Holy Ghost will have fruit. No doubt our brother has led them on from the *hand-lifting* to the *knee-work*. We know he believes in radical work.

NOTE THIS!—*In arranging for our Pentecostal History, we sent out many letters, and made public calls for personal testimonies. The responses have been very numerous, and very rich. This has delayed the work; but we do not object. Those who have not responded, we take it, do not care to be in this Holiness Family Gathering.*

THE HISTORICAL WORK,

PRESENTING A VIEW OF THE GREAT HOLINESS REVIVAL, IN ITS WORLD ASPECTS.

We are devoting ourselves earnestly to the completion of it, and expect to have it ready for the press before long. It is a huge undertaking, covering more ground, we think, than any work that has ever been published on this line, for the very reason that there never was such a multitude of facts all ablaze with Pentecostal light and fire as in this year of our Lord, 1897! We again say, Pray for us, that we may have grace and wisdom and strength to finish what we have begun, for God's glory.

PASSING NOTES.

A SEPTEMBER CALL.—Make it a soul-saving month. Win some souls for Christ. Begin at once—persevere—win souls, we say.

A FEW HOLY PROVERBS.

—"*Keep my commandments.*"—Prov. 7 : 2.
That is, God's commandments. Keep them lovingly, loyally, lastingly.

—"*All the words of my mouth are in righteousness.*"—Prov. 8 : 8.
Are your words in righteousness—holiness?

—"*For wisdom is better than rubies.*"—Prov. 8 : 11.
That is certain. Wisdom that cometh from above—better than rubies, however precious and costly.

—"*Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*"—Prov. 8 : 34.
Wisdom wants an attentive ear and a patient waiting. Then she will reveal her treasures.

—When you pray, do you pray up against anything? If so, get it out of the way, no matter how small a thing.

—ARE THEY COMING?—That is, the Christian Endeavorers, Epworth Leaguers, and members of the other Young People's Societies, into harmony with HOLINESS WORK? Are they?

—REV. M. NARDI, the Italian missionary to whom Mrs Palmer was a "nursing mother," and whom God has blessed in establishing missions among his countrymen, is visiting his friends in the East, and gave an interesting testimony in the Tuesday meeting.

—**$65,000** raised for missions at the Convention of the Christian and Missionary Alliance at *Old Orchard*, Me.! That is noble. Praise the Lord!

—Do not use pop-guns, but "SWAMP-ANGELS," in fighting the devil.

—REPENT YE!—How many are sounding out the Master's imperative call? How many? Look out, ye preachers, lest ye cease to know how to spell "REPENTANCE"! It is spelled with a big R!

—SKIES ARE BRIGHTENING for business, they say. We hope it is true. If so, God be praised! And if it be so, seize upon the opportunity to get new subscribers for the GUIDE. Take them for *six months*, if it will accommodate.

—Which way is your musket pointing to-day, brother? which way?

—REPLENISH "*The Guide Benevolent Fund*," that we may send the magazine to the worthy poor—preachers on the frontier on short pay, widows, and others, who will be helped by it, but who cannot pay for it. Pray about this.

—CONGRATULATIONS.—Our friends of *The Methodist*, Louisville, Ky., are enlarging their coasts. They get up a *live*, thorough-going paper. They have been securing quite a full *Printing outfit*, and will send out plenty of leaves for the healing of the nation. Success to you, brothers!

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—Dr. James M. King has become permanent Secretary of the National League for the Protection of American Institutions.

—It turns out that Presbyterians own more church property in New York City than the Roman Catholics. The former own $9,354,000 worth, while the latter own $8,124,000.

—Hon. H. M. Loud, of Au Sable, Mich., has given $15,000 for the endowment of a lectureship in the Western Guild at Ann Arbor, Mich., the lectures to be given every year, on "Evidences and Reasonableness of Christianity."

—Rev. Dr. Baldwin, Recording Secretary of the M. E. Missionary Society, is to attend the semi-centennial of the Foochow Mission in China. He will also attend the Foochow and North China Conferences, and also visit Corea and Japan.

—Bishop Fitzgerald conducted a love feast in the big tabernacle, in Atlanta, in April. The Bishop said "there were 7,000 present, and all seemed anxious to talk at once." The "people called Methodists" have not yet lost the desire or the courage to testify. They still have experience in grace.

—The Christian Church, or Disciples of Christ, organized a Foreign Missionary Society in 1875, and now have missions in Japan, China, India, Turkey, Scandinavia and England, and hope soon to have one in Africa. This Church has increased in the U.S. 44 per cent. from 1890 to 1895. They now number 1,003,672 members.

—A public meeting was held at Providence at which Bishop McCabe said there are more Methodists than Roman Catholics in the United States. More than one million of members have been gained in twelve years. In the same space of time 162,000 Sunday-school teachers have been added, and 6,500 churches have been built, accommodating over a million worshipers.

—A young Japanese, in giving his testimony at California Conference, said: "My heart is black, my eyes are black, but my heart has been made white by the blood of Christ. I was a poor heathen boy, and troubled and sin-sick. I went to Shinto and cried, 'O, save my poor, sin-sick soul!' but no help me. I went to Confucius and read his words, but my sin-sick soul not cured. I went to Buddha and waited long, but he did not help. I went to Jesus. He cure me. Hallelujah!"

IN FOREIGN LANDS.

—The China Mission of the Southern Presbyterian Church calls for twenty-one new missionaries.

—It is believed that the Turks, since 1822, have slaughtered not less than 152,000 Christians among the Greeks, Nestorians, Maronites, Syrians, Bulgarians, and Armenians.

—The increase of members in the Wesleyan Church, England, is 3,520, making a total of Church members 438,940. There are also 31,923 on trial, and 73,500 young persons in junior classes.

—The union of Wesleyans, Free Methodists, and Bible Christians, in New Zealand which took place a year ago, works harmoniously. The Conference just held reports an increase of 1,484 members.

—Mr. James Murray, a Glasgow gentleman, has, for the past eight years, been in the service of the National Bible Society of Scotland as one of its superintendents of colportage in China. He takes no salary for his work.

—Of a Baptist Mission in Assam it is reported that, in all the evening meetings, nearly every one has a passage of God's Word to repeat, while a good number rehearse the whole Sunday-school lesson over together every Sunday.

—In San Fernando alone, Trinidad mission (Presbyterian), there are 20 Sabbath Schools, 79 teachers and 949 pupils, with an average of 749 scholars. But for that mission most of the teachers and pupils would have been to-day in heathenism.

—During forty-eight years the Presbyterian Foreign Board has supported 453 missionaries of all classes among twenty-one tribes of our Indians, at an expense of $525,600, given by the Churches, and of $520,000 entrusted by the Government for educational work.

—Missions commenced in Lower Egypt in 1892. Ten missionaries are there. The population is 7,000,000, the great majority being Mohammedans. The American Presbyterians and the Church Missionary Society are both laboring there. The Moslems are most difficult to reach.

—Reliable estimates show that during the present century four millions of people have been baptized from among the heathen; but, during that time, the heathen peoples have increased two hundred millions. There are eight hundred millions on earth to-day who have never heard of Christ. Thirty-five millions pass annually into Christless graves. In China alone 1,400 die every hour and 33,000 every day.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4: 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4.

LITERARY REVIEW.

AUTUMN WORK.—The first autumnal month is here. After the summer outings and the Camp Meeting refreshings, our friends should be ready for fresh activities in the service of the Lord. We therefore put in a plea in behalf of the circulation of the *Literature of Holiness*. We make the suggestion early, so that it shall have the right of way.

First. Work for new subscribers to the "GUIDE TO HOLINESS AND PENTECOSTAL LIFE."

Second. Circulate books on the line of holiness. To this end, read the cover pages this month and see what attractive offers they make for the present month.

Dr. Keen's Last Book Given Away.—The publisher of Dr. Keen's PENTECOSTAL LIBRARY offers to send one copy of his last book, "PENTECOSTAL SANCTIFICATION," FREE to any person who is earnestly seeking pardon or purity, or to any one who will place it in the hands of such a person, sending name and address, and mentioning this magazine.

Dr. Keen's books are having a large sale, their circulation having reached over 80,000 copies; and through them, "he, being dead, yet speaketh."

Address M. W. Knapp, Publisher of Pentecostal Library, Y. M. C. A. Building, Cincinnati, O.

The Holiness Commentary.—Dr. W. B. Godbey's Commentary on the New Testament, Vol. II., is now ready, on Hebrews to Jude. $1.25.

It is high time that we had a commentary which specially emphasizes the great cardinal doctrine of Holiness. Dr. Godbey, in response to many invitations, has set himself to work to the supply of this lack. He is a scholar, and a unique, vigorous thinker and writer. It has stirred our soul to read it.

God's Financial Plan. By Rev. S. B. Shaw. In boards, 50 cents; paper covers, 25 cents.

This is a book of Bible principles set forth for the government of Christian lives, and it has numerous illustrations of the principles in action, gathered from the sacred annals and from practical Christian lives along the centuries, shining in wonted brilliance. We counsel every one of our readers, who can possibly afford the money, to procure a copy, *soon*. It will instruct, elevate and inspire the reader.

ONE MORE MONTH.

We extend the time for receiving advance orders for the grand work,

MRS. PALMER'S LIFE,

by Rev. Dr. J. A. Roche, who was her pastor twice, and for many years had an intimate acquaintance with her. The price, when issued, will be $1.50, positively; but until September 30th, we will receive advance orders at *One Dollar*, accompanied by the cash. Remember, we do not know that we can extend this offer beyond the end of this month.

Pastoral Sketches. By Rev. B. Carradine, D.D. Price, $1.00.

The book is a transcript of human character, a description of a part of the life procession that is seen moving in the ecclesiastical world, or that is beheld from the Church by the ministerial eye—thrilling life-sketches, gathered by the author in his ministry. Order it.

BRIEF COUNSELS.

—FOUR PEARLS. Let every reader of the GUIDE be supplied with a copy of this daily companion. Bible precept, prayer, promise and praise for each day. 15 cents.

—"THE OLD MAN." Dr. Carradine's latest work. Pointed, pungent, powerful. Price, $1.00.

—DEFENSE OF CHRISTIAN PERFECTION. By Daniel Steele, D.D. Price, 50 cents.

A treatise of exceeding value.

—EVERYDAY RELIGION. By Mrs. Hannah Whitall Smith. Price, $1.00.

A presentation of great truths in a practical, common-sense way.

—BLESS YOUR HOME—by hanging on the wall in some room "THE BIBLE HOLINESS CHART," by Mrs. James. Price, 75 cents.

THE TRACT DEPARTMENT.

Do some earnest work this fall—house to house visiting—talking with the people about their souls, and leave a tract with them.

WRITE LETTERS to some of your friends, this month, who are unsaved, and tenderly and lovingly present the way to Jesus, and insert a leaflet tract.

Write also to some member of your Church who is not a witness to entire sanctification, and kindly urge the duty and the privilege of being *all the Lord's*. Insert in the letter one of Mrs. Phœbe Palmer's beautiful leaflets. A package of 50 for 10 cents.

Procure a few copies of Wesley's "Plain Account of Christian Perfection." 5 cents each; 50 cents per dozen.

ROBBING GOD.—By Rev. Wallace MacMullen. 3 cents each; 30 cents per dozen.

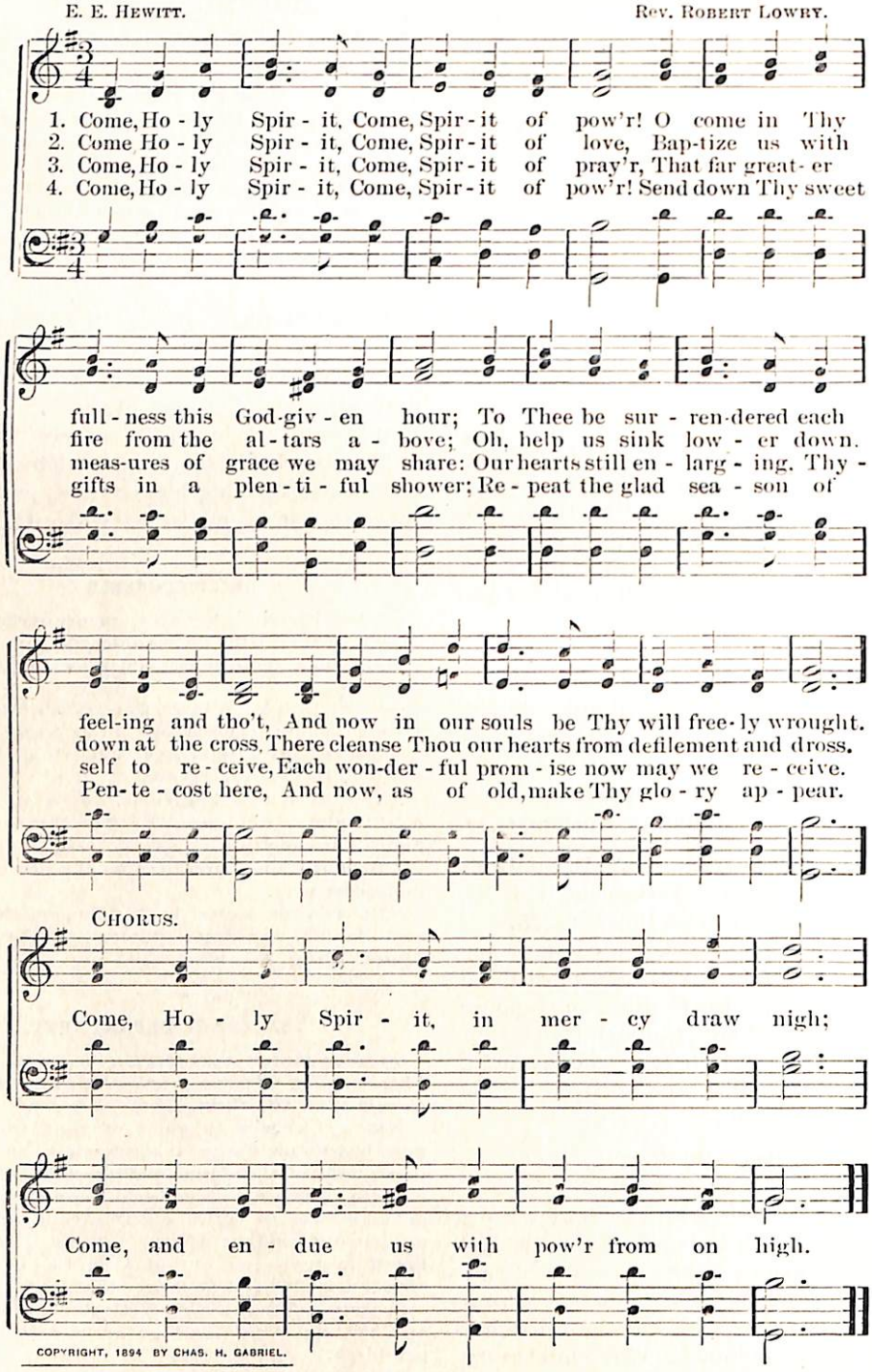
KEY TO THE STOREHOUSE.—By Rev. A. J. Jarrell. 3 cents each; 30 cents per dozen.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 106. COME, HOLY SPIRIT.

E. E. HEWITT. REV. ROBERT LOWRY.



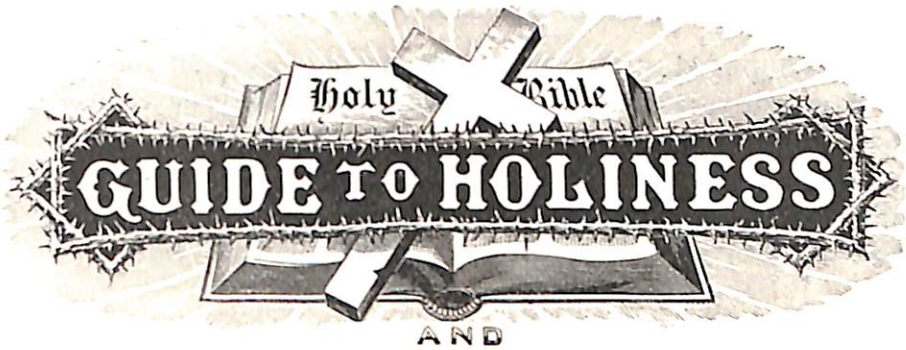
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REV. JOHN SUMMERFIELD.

An eminent Wesleyan Minister of past years. A truly holy man, and an eloquent preacher, proclaiming the Gospel in the unction of the Holy Ghost.



PENTECOSTAL JUBILEE NUMBER.

OCTOBER, 1897.

THE FIRST WORD.—"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou has magnified thy word above all thy name."—Psa. 138: 2.

"Blest hour, when mortal man retires
To hold communion with his God:
To send to heaven his warm desires,
And listen to the sacred Word.

"Blest hour, where the Lord resorts,
Foretastes of future bliss are given:
And mortals find his earthly courts
The house of God, the gate of heaven."

NEW TESTAMENT LIFE-PICTURES.

A HOME PICTURE.

One of the favorite resorts of Jesus was to Bethany, where Martha and Mary and Lazarus resided. On the occasion of one of his visits, Martha came to Him with a complaint about her sister Mary, and she did it in such a way as seemingly to reflect, somewhat, on her Divine Lord. "Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me." She felt that she was too heavily burdened, and did not receive the help from her sister that she thought she ought to receive.

Jesus administered a mild rebuke: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

"CAREFUL AND TROUBLED"—the one word expressing *worrying anxiety*, that her preparations should be worthy of her Lord; the other, the outward *bustle* of those preparations.

"BUT ONE THING IS NEEDFUL: and Mary hath chosen that good part, which shall not be taken away from her." She chose the humble posture of sitting at Jesus' feet, to learn of Him, according to the custom of sitting beneath an instructor. The one represents the *contemplative*, the other, the *active style* of the Christian character. A Church full of Marys would be as great an evil as one full of Marthas. Both are needed.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

THE UTTERMOST SALVATION

BY REV. WILLIAM M'DONALD.

(Preached at the National Camp Meeting, Landisville, Pa.)

TEXT.—"Wherefore he is able also to save them to the uttermost, that come unto God by him."—Heb. 7: 25.

The question is asked, How far can a believer be delivered from the pollution of sin in this life? The text says he can be saved to the uttermost—that is to the furthest extent, to the most remote point within the limit of human endeavor, so far as the Divine ability is concerned; and also so far as the availability of the blood of Christ is concerned. This is confirmed by the Scripture in I. John. If we confess our sins He is faithful and just to forgive us our sins; and the blood of Jesus Christ His Son cleanseth us from all unrighteousness. Then, so far as the Divine agency, willingness or power is concerned, there is no difficulty.

The condition upon which this cleansing is secured is that "we confess our sins." Christians claim to believe that they must be saved to the uttermost, and that salvation to the uttermost must be in this life. There must come a time ere the gates of heaven shut us in, when we must be made holy; for nothing that is unholy or unclean can enter there. This is the faith of the universal Church of God.

There are denials which, while the doctrine is admitted, practically vitiate it. Let us look at some of them.

1. There are those who claim to believe the doctrine of heart purity, but deny its immediateness. They say we are not to look for it now; that it is the work of development, of growth, of progress to be completed, at some point between this and the hour of death by a constant accession of spiritual strength, and soul mortifications, but it is not to be expected as an immediate and instantaneous work.

We claim that the work is instantaneous, and that all the blessings of the gospel are, in their very nature, necessarily instantaneous. We all admit the instantaneousness of the blessing of pardon. God does not gradually bestow His pardoning mercy on a repentant sinner. The Scriptures always proclaim the immediateness of every proffered blessing, saying, *now* is the day of salvation. We preach to sinners, but we do not offer a gradual releasement from sin; we exhort them to believe *now* unto salvation. But if gradualism be God's method, we are compelled to say to Christians groaning for purity of heart—not now; stop where you are; do not let your desires raise you to a condition of expectancy that God will now save you with His uttermost salvation. But if God can pardon a sinner immediately, forgiving this instant all his transgressions, why is it that he cannot do the other? Cannot the same power

that in an instant accomplishes the one, accomplish the other, and that suddenly, with an energy that shall complete the work?

We claim that immediateness is in perfect harmony with the Scriptures. The Saviour says, "What things soever ye desire *when* ye pray believe that ye *receive* them, and ye shall have them," at the very time when ye pray, believe. When? *when* ye pray. If your prayer be for a clean heart, at the time *when ye pray*, believe and ye shall have. The Scriptures do not march us on to wait for any other time than now.

The position of gradualism cannot explain Christian experience. If God does not cleanse now, this moment, from all sin, there is no reason for concluding that He justifies now. But many declare that they have secured both the one and the other instantaneously, while there are no witnesses to be found on the other side of the question. If you deny the immediateness of the Divine blessing, you deny the blessing itself, for it is a fact that the economy of God's administration in salvation clearly establishes that—

What is, of purpose, sought gradually in Christian experience, is not found at all; i. e., if we aim at or intend to receive it gradually. All God's blessings come by faith. Do you know of a single spiritual blessing which is not received instantaneously? Is faith gradual or instantaneous? Is the act of faith by which you touch Jesus, and virtue flows from Him to your soul, gradual or instantaneous? According to your faith, so be it to you. If faith be an instantaneous operation, and every one must admit it, according to that faith, so shall it be unto you. Believing now, you are pardoned now; believing now, you are purified now. No person ever found entire cleansing who sought it gradually. You, as Methodists, believe in the teachings of our great founder, Mr. Wesley. Let us hear his testimony. He says:—

"To expect it at death, or some time hence, is much the same as not expecting it at all." (*Journal. Sept., 1762.*)

"I find by long experience, it comes exactly to the same point, to tell men they shall be saved from all sin when they die; or to tell them it may be a year hence, or a week hence, or any time but now. Our word does not profit, either as to justification, or to sanctification, unless we can bring them to expect the blessing while we speak." (*Works. Vol. VI., page 673.*)

Mr. Wesley is, therefore, in perfect harmony with my statement. And yet there are ministers who, claiming to be wiser than Mr. Wesley, whose long experience is here given, constantly talk about what they are pleased to call the "hot-house" process of salvation. Let us give you another quotation from Mr. Wesley; and mark you, this is uttered after an observation of many years. He says: "In London alone, I found six hundred and fifty-two members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time wherein God has not wrought the same work in others; but sometimes in one part of England, or Ireland, sometimes in another; as *the wind bloweth where it listeth;* and every one of these (after the most careful inquiry, I have not found one exception, either in Great Britain or Ireland,) has declared that his deliverance from sin was *instantaneous*, that the change was wrought in a moment. Had half of these, or one third, or one in twenty declared it was *gradually* wrought in *them*, I should have believed this in regard to *them*, and thought that *some* were gradually sanctified and some instantaneously. But as I have not found in so long a space of time a single person speaking thus; as all

who believe they are sanctified declare with one voice that the change was wrought in a moment; I cannot but believe that sanctification is commonly, if not always, an instantaneous work."

A minister in Iowa who related his experience after he had obtained the blessing of holiness, said, "I always believed this doctrine, and preached it to my congregation, but I always reserved an opportunity to give my hearers who made the open profession a slap, because of what I regarded their imperfections." So it is with many who affect to believe with the founder of Methodism in doctrine and experience. It has been said Mr. Wesley taught gradualism in sanctification; but mark you, Mr. Wesley's belief in the possibility of gradual sanctification has not, according to his own confession, a single fact, after an experience of forty-five years, to prove it. During all that time not a single fact came within the range of his knowledge, so that he concludes that gradualism in entire sanctification is a bare abstract possibility. Scores have taken up the dogma of Wesley's doctrine of gradual sanctification, but do not put the doctrine of *instantaneous* sanctification where Wesley put it, in the fore front, thereby misrepresenting that man of God. Whether Mr. Wesley believed in gradual sanctification or not, you have no facts to sustain you in the position assumed by you as to the work itself.

Let me call attention to another form of denial. *While some persons admit the possibility of obtaining this grace in the present life, they deny that the Spirit witnesses to the work wrought in the soul.* This, we claim, is to deny the instantaneousness of the work: for how can we know we are from this moment cleansed from all sin, unless there be testimony of the Spirit to the cleansing by the blood?

If the Spirit be not our witness, we have no witness. It is said, we are to look for the witness in the fruits; but instantaneous fruit-growing is an impossibility. The Bible, it is claimed, does not teach that the Spirit witnesses to the fact of our entire sanctification; but hear what the Scriptures say: "We have not received the spirit of the world; but the Spirit of God, by which we know the things that are freely given us of God."

I can find multitudes who testify that the witness of the Spirit has been given to them, as to the fact of their sanctification, just as definitely and clearly as it was in adoption. This has been the uniform testimony of all who have been sanctified. It is taught as the doctrine of the Church. The testimony is very clear and unequivocal, and we claim that every man who takes the opposite ground is not grounded in Methodist doctrine.

Mr. Wesley, writing to Mrs. Bennes, says: "One of our preachers has lately advocated a *new position* among us, that there is no direct or immediate witness of sanctification, but only a perception or consciousness that we are changed, filled with love, and cleansed from sin. But if I understand you right, you find a direct * * testimony."

This he calls a "*new position among us.*" Not as *new* now as then, but equally absurd. "*Question*—How do you know that you are sanctified? saved from all inbred corruption? *Ans.* I can know it in no other way than I know that I am justified. 'Hereby know we that we are of God' in either sense, 'by the Spirit that he hath given us.'"

Again, while some admit all that is contended for by us, they assert that no public or open confession ought to be made of experience, for the following reasons: "First, we may be mistaken." Is it more likely than in the

instance of justification? Do not persons make profession of having attained that state, of whom you are in doubt, and they themselves, afterward, also doubt? Would you insist that persons must not declare that they are justified because some may be mistaken? Secondly, "It has the appearance of boasting." This is just what the world says of those who profess justification. But is that a valid reason for silence? Third, "It creates caste among us." If this be caste, I go for caste. Is it caste for a man to confess that he is better than he once was? Must we refuse to go forward, fearing, if we get ahead of others, we shall create caste? I go for leveling upward, not downward; why not take hold of the best gift and enter into the purest society? Great God, grant that the movement here may annihilate all distinctions, except that between sin and holiness! Fourthly, "It is discouraging to those who do not profess it." I am sorry for that. If they were deeply in earnest about the matter, it would not be the case. If men by our side amass wealth, does that cause you to repine and be discouraged? Do you not rather take fresh courage? Are you inspired by their successes to labor as you have seen them labor, and to expect the largest success? Rather than take strength from you does it not put strength into you? I'll tell you why it is discouraging. It is *because you want to stay where you are.*

The Scriptures enjoin confession. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." These are they that washed their robes in the blood of the Lamb, overcoming by the word of their testimony.

If the blessings of holiness or purity be not confessed, how is it to be known by the world? If full of salvation; if the soul is entirely free from imperfection; if you are sanctified wholly, it must be confessed. You know when you see a man guilty of a violation of the law of God, that he is not wholly sanctified; for no man can break God's law and be justified. But there may be an increased intensity of this spiritual life, in the sanctified; and there is. But mark you, there are men whose external life is no more faultless than that of the sanctified. There is no way of telling of this state but by telling what God has done for them. Let us come back once more to the Fathers—we would like to entrench ourselves behind them.

Wesley, writing to Mr. Benson, in 1782, now 70 years of age, says, "I doubt we are not explicit enough in speaking of full sanctification, either in public or private."

In 1787, four years before his death, he writes to Mr. King thus: "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you." (*Vol. VII., p. 13.*)

Writing to Miss Briggs, he says: "Undoubtedly, it would be a cross to declare what God has done for your soul; nay, and afterwards Satan would accuse you on the account, telling you, you did it out of pride; yea, and some of your sisters would blame you, and perhaps put the same construction upon it, as many are doing. Nevertheless, if you do it with a single eye, it will be pleasing to God."

"But Mr. Wesley never professed this blessing himself." I can't say he ever did, yet there are a good many things that look like it. Nor do I think the cause itself has suffered in the slightest degree by him not confessing it, if it be so. If, like Bramwell or Fletcher, or Mrs. Rodgers, or a host of others, he had unequivocally left on record the profession, you might say he was a prejudiced witness—but when

we take into account his instructions to others to do it, and his sayings if they did it they would glorify God, it would seem to any mind capable of weighing evidence, that his testimony becomes more important than if he had been a professor of the experience.

1. An uttermost salvation is possible.

He who denies this confronts a great mass of Scriptural evidence in its favor. The commands, the promises, the prayers of God's Word meet him on every side, calling him to holiness, to purity, to perfect love, to entire sanctification. God does not mock us with these, but pledges the merit of Jesus' blood for the completeness of the work. Not only does he confront Scriptural authority, but *human experience*. The testimony of the Church, in her brighter examples of holiness, proves that the blood of Jesus Christ cleanseth from all sin. Will we credit or deny the testimony?

2. An uttermost salvation is attainable now.

The witnesses are here who aver that it can be done. They are multiplying in all parts of the land.

Do you seek uninterrupted communion with God? then seek an uttermost salvation. Do you seek to be useful to men, and an honor to God? this is secured by the possession of an uttermost salvation. Do you wish an abundant entrance into the eternal kingdom? it is given to them whose robes are made white in the blood of of the Lamb.

A SAILOR'S FAITH.—It was the touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim; but he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there." That was true wisdom. Safety, life, salvation are theirs who are in "the hollow of the Father's hand."—*Sel.*

BIBLE EXEGESIS.

THE TEMPTATION OF CHRIST.

BY DR. W. B. GODBEY.

(From his Holiness Commentary, Vol. II., just issued.)

"For in that he himself suffered, being tempted, he is able to succor those who are tempted."—Heb. 2:18.

"For in that he himself suffered, being tempted, he is able to succor those who are tempted." It was absolutely necessary to the perfection of the Mediatorial Christhood that Jesus should pass through the entire curriculum of possible Satanic temptations. For reasons to us inscrutable, Satan was permitted to assault the whole human race in Adam the first, their federal representative. There never was but one creation. When God created Adam, He created the race. Eve was no exception, being an evolution from Adam. When Satan tempted Adam, he tempted the entire human race. When Adam fell, the race fell. God, in his unutterable mercy to fallen humanity, gave them a second chance in Jesus Christ, who for that very reason is designated Adam the Second. Man is a trinity, similitudinous to God, consisting of body, mind and spirit. In Satan's war against Adam the first, he saved two-thirds of his ammunition, triumphantly slaying him on the first round, in which he tempted his body with the beautiful and delicious fruit. If Adam had not yielded to the physical temptation, Satan would have proceeded to the intellectual. If he had not then yielded, the devil would have gone on to the bombardment of the spiritual citadel. When I was in the Holy Land, in 1895, I saw the gloomy mountain overhanging the site of old Jericho, in the

wilderness of Judea, where Jesus was tempted by the devil. Well does the Scripture say, "He suffered, being tempted." Of course, during a fast of forty days, He suffered with hunger. This was an extreme case, and actually takes in all the physical temptations to which we can ever be exposed, as probably none of us will ever do without food so long as forty days. Yet Jesus heroically resisted the devil's offer, and achieved a transcendent triumph. When Satan failed in his assault on His physical being, he proceeded to attack the intellectual. Consequently, he offered Him all the kingdoms of this world if He would simply recognize his Satanic majesty. This was no sham, as some have thought, as Satan had actually captured this world by conquest in his war against Adam the first. God recognizes Satan's earthly sovereignty, II. Cor. 4:4, where He calls him the god of this world. If Christ had yielded to Satan's temptation, the humanity would have been transformed into a great archdemon; meanwhile the Divinity, leaving it, would have gone back to heaven. In that case, the redemptive scheme must have collapsed forever, leaving the last hope of humanity eclipsed in the gloom of an eternal night. After Satan's signal defeat on the battlefield of mentality, he proceeds at once to attack the citadel of His spirituality. As faith is the basis of all spirituality and Divine allegiance, Satan takes Jesus up to the topmost pinnacle of the Temple, suggesting to Him to leap off, as God would surely take care of Him. If Jesus had indulged this experiment, He would have tempted God, thus superseding His faith, which is the bond of Divine loyalty, by presumption, which is the devil's counterfeit for faith. Here Satan signally fails a third time. Having exhausted all of his ammunition, he retreats, crestfallen and humiliated, from the battlefield. Thus humanity, in the victory of Adam the Second, regained the fearful losses sustained in the defeat of Adam the first. If Adam had not fallen under the temptation offered to his body, Satan would have gone on tempting his mind, and finally his soul. Our Saviour passed through these temptations, that we may all walk in His footprints and triumph over the devil throughout. Vainly do sanctified people conclude that they will have no more temptations. Far from it. They have just reached the great temptation line. Satan is not fool enough to waste ammunition on sinners who spontaneously do his will; neither does he turn his heavy artillery against unsanctified Christians, whom he can successfully scare off with pop-gun batteries. When Jesus received the Holy Ghost, immediately after His inauguration into His official Messiahship by John's baptism, this was His sanctification; forthwith the Holy Spirit led Him away into the wilderness to be tempted by the devil. As the infallible Exemplar of universal saintship, it was absolutely necessary for our great Archetype to pass through the summary temptations of Satan. The devil from the beginning has played a most conspicuous part in human probation, for reasons to us unfathomable, but doubtless to be revealed more fully in the coming evolutions of transfigured saintship. Consequently, all sanctified people are assaulted by Satan on the three great embattled lines of triple humanity. When we yield to spiritual temptations—skepticism, infidelity, spiritualism, theosophy, and atheism—we become devilish. Beware of congratulating yourself that you are past the temptation line. When Satan doesn't shoot at you, it is confirmatory proof that you are not worth shooting at.

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

Oct. 3.—"Who is sufficient for these things?"—II. Cor. 2: 16.

The apostle answers his own question in the next chapter, "Our sufficiency is of God." Were it not so, our spirits would faint within us. One glance at the world's state is enough to stagger the strongest soul not held by a mighty faith. Infidelity, atheism, lust, intemperance—debauching millions, desolating homes, prolific in poverty, vice and crime, threatening the destruction of the Christian Sabbath, and all turning multitudes from righteousness into the paths that lead to hell—are only a section of the monstrous evils that are strongly intrenched and defiantly challenge the hosts of God. Counting out God, every other dependence is a wisp of straw against steel-plated armor. It is high time for the Church to enter the field with heroic purpose. But just here is a danger. The Church is but an assembly of individuals. It has to carry a large number who, so far as their relation to the tremendous conflict is concerned, must be counted out. God's dealing with Gideon's army is suggestive. He wants to test the individual man. It is not numbers, but heroes, He wants. The Church may hinder instead of help. It is the consecrated one by one who must be relied upon. Wholesome laws are useful, high-minded political officials desirable, but we need an aroused conscience, heroic Christian activity, and personal devotion to God at whatever cost. O for a larger faith in God! O for another, and another, and another soul, who fears nothing but sin, who can stand ridicule, and be willing to win by losing, as Christ did! If you will be one of these, God is ready for your enrolment. Enlist now on your knees. "Our sufficiency is of God."

Oct. 10.—"Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. 1: 5, 6.

The love of God was the theme of the Apostle John. He caught the spirit of the atonement and wrote, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." From Jesus' lips he heard and wrote, "As the Father hath loved me, so have I loved you; continue ye in my love." After his Lord had gone, he wrote, "God is love, and he that dwelleth in love dwelleth in God and God in him." In his wondering soul he penned, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." One beautiful Lord's day, on Patmos, He opened the heavens to him. Before the trumpets and the seals and all the astonishing revelations that were to be made to him, he heard the rapturous song of the redeemed, "Now unto him that loved us," etc. We may begin that song in this life. He loved us while we were yet sinners. He saved us by His loving sacrifice of Himself. He has washed us in His own blood. This love-work is performed here. If we are cleansed in heaven, it is because before we entered those holy realms we were washed in the blood of Christ. Our royal kingship and priesthood is not simply a celestial ministry; it is here, amid the awful degradations wrought by sin, that we are to be exalted into those sacred offices. It is glorious to estimate our privileges in Christ; it is sad to see how many fall short of them. How little they look like kings!

Oct. 17.—"For the time is come that judgment must begin at the house of God."—I. Pet. 4: 17.

In the wisdom of God, His judgments begin at the Church. Thus He humbles and corrects it for its sins and neglects, and thus He energizes and utilizes the good material embraced in it. There are not a few good people in the Church who never arrange and forecast to be at the social spiritual meetings. They are decorous and attentive on the Sabbath, and their moral characters are beyond reproach, but they are seldom seen in the class or prayer circles. There are many who never give a public testimony for Christ, who intelligently talk in popular assemblies on other subjects. There are those whose wealth is not consecrated to God, whose close economy in the sanctuary is in marked contrast with their generous gratification of their own pleasures. There are those whose genius and talents, successfully applied in other directions, are not in working contact with any special department of Church life; and the number is sadly numerous who do not have a holy eagerness for the highest possible Christian experiences. Those not counted in these classes are a minority. "Were there not ten cleansed, where are the nine?" It is only by beginning at the Church, God can effectually move upon the outside world. If the Church does not keep the ten commandments, how can unsaved men be supposed to do so? If the Church does not obey the call, "Be ye holy," what can be expected of those who know not God? God wants a pure people. The time has come, fully come, for the vast crowd of professing Christians to hold a personal review. Make a clean heart of it before God. Seek a full empowerment of the Holy Spirit. God's righteous, loving judgments are being constantly enacted. Every soul born from above is being tested. It is with such God begins. Has He begun with you?

Oct. 24.—"Contend earnestly for the faith which was once delivered unto the saints."—Jude 3.

The old principles upon which the polity of the Hebrew people was grounded, the records of which are given in the books of Leviticus and Deuteronomy, and from which Christ drew His armor in His contest with Satan in the wilderness, are good enough for the new saints of the new century just opening to us. There are some things we cannot outgrow. The commandments of Sinai in the setting of the Sermon on the Mount, are the same old orders from the throne. What gave the old saints, of whom the world was not worthy, their place in the eternal history of God, written under His own direction, is the same to-day. Men can prove Him now as men proved Him in the various relations recorded in the 11th of Hebrews. Their faith, strong in its simplicity, and strong because it was simple, carried them through fire and persecution and martyrdom, not simply as a creed, a system of truth, but because it was in them a living reality. They believed God. They went straight on—Abraham up Moriah's slope, Elijah to Carmel's summit, Daniel into the den of lions, and Jeremiah into the filthy pit. They considered obedience better than sacrifice. Contending earnestly for the faith once for all delivered to them, does not involve the question of the continuance of miracles, but of implicit, unquestioning, prompt obedience to God: counting no cost, regardless of results, heeding no selfish interests, taking no note of probable entanglements, but just going right on. There is many a man who could record as remarkable a providence as Daniel or David could, if he would meet his Goliath or his possible mar-

tyrdom with simple faith as they did.

Oct. 31.—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."—Hebrews 12: 1.

Too numerous to be distinguished as individuals, like the drops of water of the ocean, and the particles of the cloud floating above us, the witnesses are compassing our earthly course. How tender the memories that flood our minds as we try to penetrate the mists that hide them from our sight. There are those heroes of the old covenant whose names the Holy Spirit has written for our comfort; there are the ministers of our conference years and the members of our Churches, with whom we held sweet counsel; there are the dear ones of our families; there are the angels of God. What an inspiration to holy living. Because of such an observing host, a "great cloud," the apostle urges certain important things. "Let us lay aside every weight." What heavy burdens we sometimes carry—baggage, whose only value is in weight. Cares and anxieties that never come to facts, purely imaginary; old habits and profitless enterprises that only cumber the progress. O, when will God's children learn that the only burden their Father imposes is light, and the only yoke is easy! "And the sin which doth so easily beset." It may be an insignificant one—just a little self left, a little itching for the reputation of men, only a little pride of appointment, but it will cripple your running. Let it go. Hie to the blood for the cleansing from all sin. "Looking unto Jesus." Look not to your feet, nor the milestones, nor the witnesses, but look to Jesus. That steady look will meet His approving look, and out of that shall come your inspiration. You cannot fail to win.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

FIRST WEEK.

KEYNOTE.—"For the Lord's portion is His people."—Deut. 32: 9.

The verse preceding is necessary to a full understanding of these words. "When the Most High divided to the nations their inheritance," etc., He reserved to Himself what He loved the most—what He could develop into a priceless quantity, the most easily and certainly—"His people;" "He gave to the sons of Adam," until He had distributed all but one portion, that He kept for Himself—"His people;" for the wealth of God is not suns, constellations, worlds, multiplied so easily by His creative syllable. They are all valuable, or He would not have created them, but after dividing up our world among the children of His providence, He reserved for Himself the best portion.

Why do His people surpass all values, in His estimation?

1. They are a purchased people. Redeemed, not with silver or gold. The value of these might be estimated, and scales could weigh their worth. But redeemed by the precious blood of Christ; the incarnated life of the Godhead, it were sacrilege to attempt to tell its worth. On the brow of every child of God is the blood-brand of the infinite sacrifice by which he was bought. Would you know his value, ask it at the court of heaven.

2. They are a covenant people. He and they have entered into bonds of love toward each other. The possibilities of this covenant began at the cross; its testimony was given in their adoption; its visible expression in their separation, and its visible

signs in the sacraments. Satisfied with God, there is no drift in their life.

3. They are a holy people. Like father, like son and daughter. "Be ye holy, for I am holy." What He requires, He has made possible. Choosing to be less than this—and the covenant is broken.

SECOND WEEK.

"Encourage him, for he shall cause Israel to inherit it."—Deut. 1: 38.

These were the closing commands given to Moses concerning Joshua, his successor. The hosts of Israel were now at the gates of the promised land. A statesman is not needed now, but a wise, devout and courageous soldier, who should inspire this people to faith, heroism and obedience. Such a man was Joshua. "Encourage him," said God to Moses, "then go up to yonder rocky ridges of Nebo, view the land, and die." He was to conquer and divide the land, establish the people in their inheritance, and begin their civil, religious and separated life. For this great undertaking, he is charged "Only be thou very courageous," and to Moses, "Encourage him." Thus would I encourage every child of God "to put on the whole armor of God, that ye may be able to stand." You can, without much courage, drift, shrink from duty, live an aimless life, and be available to temptations that linger near, and be in constant fear of enemies unseen; but to make of your Christian life a winsome success, you must be very courageous, and such courage is maintained only by constant communion with God. You must keep open your communication with your base of supplies. Many an army has been obliged to surrender to an enemy because cut off from its base. Frequently consult your orders, then obey, and success is certain (Josh. 1: 7-9.) It should be your ever-present motive, that God is on your side. Think of His resources; of the watchful care of mighty angels, and the fellowship of good men. That all suns and seasons, fruitful seas and fertile lands are yours for supply and defense. Think of His Fatherhood, His faithfulness, His promises: that you shall have good success.

THIRD WEEK.

"They that wait upon the Lord shall renew their strenth: they shall mount up with wings as eagles."—Isaiah 40: 31.

God's most wonderful contribution to this world is a saintly life. You are thinking of the cross, and therefore my mistake. But the cross—its mystery and mercy—all meant this. And in God's estimation, such a life is worth all it cost; and before all evil earthly tendencies are easily overcome, and the gravitation earthward yields to the upward attraction, how much it costs the believer himself. No wonder, therefore, at the marvelous comparisons by which His interest in your godly life is expressed. He promises to you a Father's care, a mother's love, sheltering wings, and a safe dwelling-place; and, in the text, increasing strength, exaltation, upward tendencies; that ascent, not descent, shall be the established law of your life. For to wait on the Lord does not mean outward religious service or ceremony; it means that you choose, obey and delight in His will, whether its purpose be understood or not; that you do not ask Why? but How? His will becomes your final motive in all things, and your final motive reveals and commands you. With strength renewed, you shall run, or be at your best, and not grow weary. All temptations from without overcome by the spiritual guiding within, for the inward and elevating force is greater than the outward and downward gravitation. "Like an eagle;" your eye on the gates of the eternal morn-

ing beyond which is your welcoming home.

FOURTH WEEK.

"As for me and my house, we will serve the Lord."—Josh. 24: 15.

At the great national convention, of which Joshua was evidently the president, this was the substance of his speech. We are not especially careful to know what else he said. This reveals and commits him. He is now an old man. He left Egypt more than sixty years ago—a slave in middle life. Forty years of new graves marked the track of their travel. Of all those of mature years who with him left that land of bondage, all are dead, save Caleb and himself. Let him speak; he has a right to be heard. Faithful, fearless, courageous commander of the hosts of God, you have won your preeminence. We are not surprised by his confession of continued loyalty to God for himself and his family. Such had been his home-life; they could now be trusted to honor his testimony concerning them; they have so reverently followed his fresh footprints to duty and devotion to the will and word of God; so that his house is not divided in his old age. He had asked, had heard, had obeyed. Now, exalted in the Divine favor and the affection of the people, his loyalty, devotion and decision commands the nation. Decision in every duty, from Egypt to Canaan—in obedience, in separation to God, in enmity to all forms of idolatry; decision to keep his family in the line of duty from early to ripest years. Now the end is near. A stainless century behind him; a welcome home in sight. His work done, like a tired child in the arms of its mother, he fell asleep and awoke with God. And the nation honored him by its obedience to God for at least two generations.

FREEDOM FROM ALL SIN.

BY REV. LEROY McWHERTER, D.D.

The word "sin," like many other prominent words in the Bible, does not always refer to the same thing. The reference may be to the depravity of our nature, to our actual transgressions, to our neglect of known duty, or to the wilful, mean, and malicious acts of sinners; but never, we think, to the mere imperfections, misjudgments and shortcomings of Christians.

Pardon does not free us from all sin. It is a mere judicial act absolving us from law-penalties incurred through our own personal transgressions. While justification is merely a divine declaration of our personal freedom from either, or both actual and inbred sin. And, if reference be had to heart-condition, then justification becomes a concomitant of sanctification, which always implies purification, or freedom from all sin.

Inherited depravity is the genesis of evil in every human being. It is the root-principle of actual sin in the life of every willing or wilful transgressor of the divine law. This seed-principle is lodged in human nature. This nature is a unit—a single thing. As such, it was represented by the first Adam; and, as such, it fell with his fall, and became depraved, or sinful. We, being the legatees of this sinful nature, naturally and necessarily inherited this sin-principle—this sin that doth so easily beset and upset us, even after our regeneration. But, through the fall of Adam, humanity lost its spiritual life, the soul its divine likeness; while the divine image, pertaining to the body, was wofully marred and disfigured. But this same nature, as a unity, was also represented by the second Adam, who, in His spiritual death upon the cross, re-

deemed and brought it out from under the penalty of a broken law, and placed it on probation again—this time in the person of each individual who bears that nature: and now, under a grace rather than a law covenant. And, in His sacrificial death and triumphant resurrection, He made ample provision for the complete restoration of this fallen nature back to its original state of pristine purity and perfection. So that, in regeneration the saved soul is relifed—becomes partaker again of the spiritual life lost in Adam. In sanctification the same soul is relikenessed—becomes partaker again of the divine nature lost in the fall: and, in glorification, our bodies will be re-imaged—we will put on again the image of the heavenly, and stand forth once more in the divine image and after the divine likeness, as we stood in the morning of creation, in the person of our original representative. This will be the final consummation of man's complete restoration to the God who made him.

Christ came with grace and power to pardon and purge from all sin, whether it be actual or inbred, external or internal, great or small. Hence, He is represented as abundantly pardoning all our transgressions, crucifyfying the old man within us, and destroying the body of sin; so that, being made free from sin, we have our fruit unto holiness, and the end—everlasting life.

This inherited carnality is a veritable reality in the unsanctified soul, whether of the saved or unsaved. It is a something which, though it be fettered, bound and dominated by the spiritual mind, is nevertheless enmity against God, not subject to his law, neither indeed can be. So, nothing short of its destruction, crucifixion, or purgation, will ever free even the saved soul from its contaminating power, and the Christian life from its baneful influences and sinful consequences.

This inbred sin seems to be the seed from which all willing or wilful transgressions spring. And just as the roots strengthen and deepen with the growth of the tree, so this root-prinple of sin in the soul seems to enlarge, deepen its hold, debase the nature and pollute the lips in proportion to the actual transgressions resulting therefrom. Hence, this innate sin propagates itself, in the actual and open transgressor of the law, until sin in him becomes exceedingly sinful. Native depravity and overt acts of transgression, acting and reacting each upon the other, augment and multiply existing evils until the soul, steeped in the pollution of its own depraved nature, the sinner becomes a bond-servant, sold under sin. This gives us human depravity in the aggregate, including "the lust of the flesh, the lust of the eye, and the pride of life."

Regeneration dethrones sin as a dominating power. It gives the spiritual the ascendancy over the carnal mind; but leaves two hostile forces on the field of battle, each arrayed against the other; and the terrible conflict often rages within for years, with no decisive victory either for the right or the wrong. What the believer often would, that he does not; and what he would not, that he often does. Sins both of commission and of omission blot and blur the record of his eventful life.

But the restoration of this fallen, sinful nature to the divine likeness implies the removal of all sin from the soul, and the enthronement of Christ in our affections as the chief among ten thousand and the One altogether lovely. So, finally, the regenerate soul seeks Christ as its Sanctifier, and, by his baptism with the Holy Ghost and with fire, is purged from all inherited depravity, dies indeed unto sin, is

made alive unto God, filled with the Spirit as a Comforter and Guide, puts off the old man with his deeds of darkness, and puts on the new man, which, after God, is created in righteousness and true holiness, and realizes at last, through the witness of the Spirit, that he is free from all sin.

Spiritual purification negatives human depravity. It implies the eradication of all sin from the soul. It is to sanctification what pardon is to regeneration. Sanctification is a positive work of grace—it restamps the soul with the divine likeness, and hence gives a heart-condition and life-state free both from the corrupting and reigning power of all sin. It hides our spiritual life with Christ in God, frees us from the law of sin and death, and enables us to fulfil the righteousness required by the law of life in Christ Jesus. Sin, simply suppressed, gives neither freedom nor holiness, but death to sin gives both: for whom the Son makes free is free *indeed*. And to be free from all sin is to be holy in the sight of God and the holy angels.

"THIS IS WHAT I WANT."—A certain man, on the Malabar coast, had long been uneasy about his spiritual state, and had inquired of several devotees and priests how he might make atonement for his sins; and he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes, to walk a distance of about 480 miles. He undertook the journey, and traveled a long way, but could obtain no peace. One day he halted under a large, shady tree, where the Gospel was sometimes preached; and while he was there, one of the missionaries came and preached from the words, "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) While he was preaching, the poor man's attention was excited, and his heart was drawn; and, rising up, he threw off his torturing sandals, and cried out aloud, "This is what I want!" and became henceforward a lively witness of the healing efficacy of the Saviour's blood. That is what humanity needs everywhere—whether civilized or barbarous. There is an unrest of soul which can only be satisfied by the blood of Christ and the indwelling of the Holy Ghost.—*Sel.*

HOLINESS IN THE INTERIOR LIFE.

BY REV. CHAS. W. L. CHRISTIEN.

IV. HOLINESS IN THE CONSCIENCE.

Whatever may be our philosophy of the conscience, there will be no difference of opinion as to the following points: Every man's conscience tells him whether he chooses the right or wrong in motives. Every man's conscience declares that he ought only always to choose that which is right in motives. Every man's conscience has a sense of approval, both from God and himself, when he chooses the right in motives, and of disapproval when he chooses the wrong. And every man's conscience gives him pleasure when he chooses the right, and pain when he chooses the wrong. Now what is a holy conscience, or what effect has holiness upon the conscience? We think we may sum up very much of what may be said in the following particulars:

A holy conscience is a forgiven conscience. "Having your hearts sprinkled from an evil conscience." "The evil conscience" is the conscience of the sinner testifying against him that he has chosen the wrong in motives, that he has thus wilfully sinned against his light, whether more or less, and that because he has done this he is not only condemned by himself, but by Him who is Law-giver and Judge. But he hears of the redemption effected by the cross; he hears the pleading call of the Risen One—"Come unto me, and I will give you rest;" he responds; he comes; he trusts, and he obtains "the forgiveness of sins through the riches of his grace." And the assurance of pardon removes the consciousness of guilt; he has "no more conscience of sins;" they are canceled, blotted out, put away. He is assured by the witness of the

Holy Spirit that he is now free from all legal liability. "It is God that justifieth; who is he that condemneth?" The "blood of sprinkling" has washed all guilt away. This is not holiness; it is justification, but it is the first and necessary step toward the possession of a holy conscience. It is one of the gems always found among the treasures of a holy man.

A holy conscience is an honest conscience. It is honest in the judgment of all its motives. As a witness it will "speak the truth, the whole truth, and nothing but the truth," seeking neither to conceal nor to extenuate, but facing all the facts. It will measure everything in motive and act by the known will of God, which is at once the loftiest and only admissible standard. And, lest it should err, it will study the standard with all care, and heartily welcome increase of light. "Lead me in thy truth and teach me," will be the petition ever on its lips. As a judge, it will be absolutely impartial in its verdicts, not prejudiced in its own favor, but rigidly just. Less than this would not be honesty, and therefore would be the opposite of holiness.

It is a loyal conscience—that is, loyal to the known will of God. St. Paul puts it in the sentence, "Herein do I exercise myself to have always a conscience void of offense toward God and toward man." "Void of offense." He wished, through the abounding grace of God, so to live that his motives should be such that no man could impugn, and such as the Father would approve. He wished that the inner fount, from which all the waters of action flooded forth, should be a very spring of purity, none of the mire of sin being held in solution, discoloring the stream. And so the holy man, always and everywhere, will neither willingly leave undone any known duty, nor go in a way forbidden. He will turn neither to the right hand nor to the left, lest he should bring condemnation upon his own soul, and grieve the Saviour whom he loves with all his heart: and "herein do I exercise myself"—practice, train myself. As though he had said, It is no light matter; it requires aim, purpose, concentration, constancy; for these I seek. I give my whole heart to the work of being right with God.

And this leads to another thought, that a holy conscience is a sensitive conscience. Wesley sings—

> "Quick as the apple of an eye,
> O God, my conscience make,"

and the prayer is answered in the experience of the fully saved. Just as the eyelid closes in a flash, and would do so a hundred times a minute when the threatening dust is flying near, and the sensitive plant draws back at our approach, so the soul that is perfected in love shrinks from and resents and forestalls the entrance of sin. In the matter of "doubtful things," the holy conscience will always take the safe side. Lest the deed should not be right, the man will not venture on it. Questionable undertakings are no difficulty at all with him; he simply drops them. To know that a course may possibly be wrong is the only constraint that a pure heart needs to decide, at once, not to proceed in it. For we must remember that he values religion most who has most religion to value, and he who lives nearest to his Lord has the keenest dread of leaving His side. A holy heart has the intensest desire to remain holy. It can do nothing else. To the pure heart nothing is so precious as purity. Better a thousand times lose anything and everything else worth possession than the perfect love of God.

So, following from all this, a holy conscience is an approving conscience. No one knows better than the sanctified man that the numberless infirmi-

ties that cling to him are all inconsistent with Adamic perfection. But involuntary failures through these infirmities are not sins in the evangelical understanding of the term, and so they bring no sense of condemnation on the soul. Nor is a conscience "void of offense" a self-righteous conscience. The Pharisaism which none so denounced as the Master, is the very antipodes of Christian purity. "Our good is all divine," is a rudimentary truth to the holy man. He has nothing but what comes from above. All the light and strength, the restraints and constraints of the life of consecration, everything is from God. "Christ is all;" self is nothing. Christ is everywhere; self nowhere. And if, day by day, he can join with St. Paul and say, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," he does so with the profoundest sense of his own absolute unworthiness and his eternal dependence upon Him without whom he can "do nothing."

THE THREE SERMONS.—A convert at one of our Mission stations, when at the point of death, was visited by a missionary, who inquired, "What had been the means of his conversion?" "Master missionary," said the dying man, "do you remember a sermon you preached here upon the glories of heaven?" "I remember it well," said the minister. "Master missionary, do you remember," he added, "a sermon you preached upon the terrors of hell?" "I remember it well," said the minister. "Master missionary, do you remember, once more," asking the expiring saint, "a sermon you preached upon the words of Jesus, 'I am the Way?'" "I remember it well," said the minister. "And so do I," said the heir of glory; "and that which you said was the means of my conversion." A blessed testimony to Gospel preaching. The Gospel is good news to lost men. They are all out of the way, going astray like lost sheep. He is the true minister who directs their wandering feet into the way of life. In so doing he will save many souls.—*Sel.*

ENTIRE SANCTIFICATION—FRUITS.

BY REV. S. P. JACOBS.

GUIDANCE BY THE HOLY SPIRIT.—II.

This is at once the most important and the most difficult subject claiming the attention of the Christian. The infirmities and limitations of the human mind, on the one hand; and, on the other, the power and the scope of intellect in the devil, who is intent on the believer's downfall, place this subject foremost.

On this subject turns the Christian's perpetuity and progress. On this depends his perception of spiritual relations and all insight into the Scriptures.

Spiritual aptitude here depends on the sacred communion discussed in the foregoing section.

During the seven months immediately following my conversion and first entire sanctification, the Spirit's guidance was so definite—His voice within so clear! There seemed no difficulty to discern the Spirit's voice from that of Satan, and from the action of my own mind.

To make this clear to one who is not in the experience of it is like telling a blind person what seeing is. He must receive sight before he can know what seeing is.

But I will say, specifically,

1. *The Holy Spirit guides by impressions.* These are movements on the sensibilities. Often I have felt a tender, hallowed impression to speak or to pray in meeting. When prayerfully hesitating, to try the impression, whether it was of God, it would become so intense as to cause a sensation of hallowed flame in my heart. More or less, this was true on other occasions.

Impressions need interpretation.

Here lies the danger. Spiritual communion may be on when a neutral or morally good line of thought presents itself through the senses, or otherwise. One may take the Divine impression to be an endorsement of the thought then in mind. Such mistakes are common. It argues nothing against the doctrine of Divine guidance. It only discloses the fact of spiritual childhood, or inexperience.

2. The Holy Spirit guides by *direct, immediate speech*. "The Holy Ghost shall *teach* you" (Luke 12 : 12); "The Holy Ghost *said*, Separate Barnabas and Saul" (Acts 13 : 2); "The Spirit *said* unto Philip, Go near, and join thyself to this chariot" (Acts 8 : 29).

During the seven months named before, I was often surprised and filled with great joy because of the Holy Spirit's clear statements of the Divine will. On many occasions *since* then has this been true.

I have never felt secure in being guided by providences. The reason is, that I have not been a good interpreter of them—seeming providences and the Spirit so often conflict (Acts 16 : 6; 20 : 23.)

I have never felt safe in being guided by my own reason; for reason, while it can draw conclusions from facts in hand, is quite unable to peer into the realm of the unknown and spiritual (I. Cor. 2 : 6–11.) Reasoning can discover cause for personal Divine revelation (Isa. 1 : 18), but cannot discover that revelation. Spiritual intuition is the faculty for apprehending Divine revealment (I. Cor. 2 : 15.)

Evangelical believing and *evangelical living*, as indicated above, will result in a *spiritual intuition* which will discern the Personal Holy Spirit with the *accuracy of self-consciousness*. Here is the secret of being guided by the Holy Spirit. Unless one knows the Holy Spirit Himself, how can he know with any certainty His guidance?

A personal knowing of the Holy Spirit and a perfect obedience to His requirements will settle the many questions concerning spiritual guidance. And He is the object of direct knowledge through spiritual intuition as actually as was the incarnate Son of God known through the senses (John 14 : 15–17.)

Glory to the Father, Son, and Holy Spirit! Amen.

"INASMUCH."

BY MRS. KATE SUMNER BURR.

I.

O, have you envied Mary's place,
So blest, at Jesus' feet?
And longed to wear the wondrous grace
That makes her name so sweet?
Or, have you said within your breast,
"Were Bethany my home,
And Jesus, still, for quiet rest,
To visit me might come,

II.

"Naught were too dear to set apart
My Guest to entertain,—
No earnest toil of hand or heart,
No task of willing brain."
O hear His voice from heaven's bright throne,
From all earth's woes set free:
"The service to My brethren shown,
The same is shown to Me."

III.

Christ walks no more these earthly ways,
But, welcomed to our homes,
His humble followers take His place;
In them to us He comes.
Thus may we sit in Mary's place,
May bathe His weary feet,
And humbly share that wondrous grace
That makes her name so sweet.

HAPPY DEATH OF AN INDIAN.—A missionary in the East Indies was called to visit one of the native Christians in a dying state. He inquired how she felt. "Happy! Happy!" was her reply; and, laying her hand on the Bible, added, "I have Christ *here*," and, pressing it to her heart, "and Christ *here*," and pointing to heaven, "and Christ *there*.—*Sel.*

THE PENTECOSTAL BLESSING: WHAT IS IT?

BY REV. CHARLES GARNETT,

(Pastor of the Ancoats Congregational Church, Manchester, Eng.)

If you are a professing Christian, you have probably heard that there is such a thing as the Pentecostal Blessing. You are probably aware that a large and increasing number of Christian ministers and evangelists are now urging believers to seek this blessing. But what is the Pentecostal Blessing? This is the interesting question which I ask you now to consider.

The importance of the inquiry cannot be overrated. The Pentecostal Blessing is the great, characteristic blessing of this dispensation, and it is of supreme importance that we should understand what it is. What, then, is the Pentecostal Blessing?

The Pentecostal Blessing is variously described in the New Testament as the promise of the Father, the enduement of power, the baptism of the Holy Ghost; given, poured forth, coming unto, falling upon, filling, clothing, etc., those who receive it; and its *effects* are purity of heart, perfect love, and evangelistic power. Hence it may be defined as *that participation in the Divine Nature which excludes all sin from the heart and fills it with perfect love and spiritual power.*

But I do not leave the subject here. It is not safe to deal with general statements and short definitions when subjects of this kind are handled. I will therefore try to show you the parts of which the Pentecostal Blessing is made up. I will also set before you something of the experience of those who receive the blessing.

In the first place, it must be distinctly understood that those who receive the Pentecostal Blessing have previously been *regenerated*, or born again. Not only have their sins been forgiven, but by the grace of God they have been radically changed, though not yet entirely sanctified.

In the second place, those who receive the Pentecostal Blessing have been *adopted* into the Divine family. Those who are justified and regenerated become sons of God, and have a right to all the privileges of His children.

In the third place, those who are justified, regenerated, and adopted, have the *witness of the Spirit* to their sonship; that is to say, they are Divinely assured of their acceptance with God, and strongly impressed with a sense of spiritual safety.

The Pentecostal Blessing, however, is something distinct from, and more than, all this. It is, as I have said, "a clearly-marked, supernatural experience, subsequent to conversion;" and it may be briefly defined as *such a baptism of the Holy Spirit as fills the soul with purity, love, and power.*

First of all, then, *it includes the cleansing of the soul from sin.* When we are converted, and consciously saved, the power of sin is broken, and we are thus, in a measure, purified. But when the Holy Spirit *fills* our hearts, all sin is excluded. (See Acts 15 : 8, 9.) This is the first part of the Pentecostal Blessing.

2. The Pentecostal Blessing also *includes our being made perfect in love.* When we are born again, the love of God is poured into our hearts by the Holy Spirit given unto us; but this love is manifestly imperfect until we are entirely sanctified—then we are made perfect in love. (See Matt. 5 : 48 and I. John 4 : 17.) This is the second part of the Pentecostal Blessing.

3. The Pentecostal Blessing, in the last place, *includes an enduement of spiritual power.* When we are converted and saved, the principle of loving devotion to the Lord Jesus is

imparted; but it is not until we obtain the Pentecostal Blessing that we are FILLED AND FIRED with spiritual enthusiasm and evangelistic power. (See Acts 1 : 8; 11 : 4.) This is the third part of the Pentecostal Blessing.

Lastly, the purity, love and power resulting from the Pentecostal Blessing are *one and inseparable*. These blessed experiences, though distinct, are not separate—they are received at the same moment. Just as you cannot have the sun without light and heat, and just as you cannot have justification without regeneration, which is partial sanctification, so neither can you have heart-purity without perfect love and spiritual power.

The all-essential thing, however, is to be COMPLETELY POSSESSED by the Holy Spirit. The first disciples of Jesus possessed the Spirit after He breathed upon them and said, "Receive ye [*lit.*, Take] the Holy Ghost;" they then received the earnest of the inheritance. But they were not completely possessed by the Spirit until the day of Pentecost, when they were baptized with the Holy Ghost and with power; then they were *filled* with the Spirit.

As I have previously shown, it is clearly the will of God that *every* Christian should enjoy this great blessing, and it is YOUR BOUNDEN DUTY to pray for and expect it. The Pentecostal Blessing is always given to obedient believers instantaneously, in answer to earnest, believing prayer; and all who receive it are distinctly conscious of its reception.

"Refining fire go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole."

PRIDE is as loud a beggar as want and a great deal more saucy. When you have bought one fine thing you must buy ten more that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all.

SINGING IN HEAVEN.

DR. E. H. STOKES, late President of the Ocean Grove Association, who has recently entered the heavenly city, was a gifted poet. He employed his pen largely on this line. Two beautiful volumes of his poems have been published, and they are a real treasure to those who have them, as mementos of this devoted man of God who has gone to his eternal reward. The following is one of his poetical gems:

THE TRUE CHURCH.

The Church of God is not alone
The brick, and stone, foundation, roof;
But hearts, where God erects His throne,
And spirit life makes warp and woof;
Not simply where high organs peal,
Or gathers the uncounted host,
But where the fervent spirits kneel,
And worship in the Holy Ghost.

Nor this alone! But every heart,
A glowing flame, devoted, true;
Men, women, children, taking part,
And doing what they find to do;
All thus engaged in toil divine,
God sought, received, obeyed, adored—
The soul renewed, becomes sublime,
And earth is Paradise restored.

The circuit preacher! Broad-brimmed hat,
Clothing of honest homespun made;
His long great-coat and white cravat
Are neat without artistic aid.
His saddle-bags! His faithful gray!
His Bible, hymn-book, discipline;
And reading Wesley every day,
Equipped and strong he goes to win.

In that bright, eternal world, our beloved friend has been trying his choicest strains among the songsters of the skies. Attuned to holy melody here, it is rapturous employ for him to join in celestial anthems. He participates joyously in that lofty song of the Lamb, to which the Revelator refers: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory for ever and ever, Amen."

GREAT PENTECOSTAL JUBILEE

OF THE

"GUIDE TO HOLINESS,"

FOR FOUR MONTHS!

From October 1st, 1897, to January 31st, 1898.

THE JUBILEE PROCLAMATION:

"Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children that faint for hunger in the top of every street."--*Lam. 2: 19.*

THE JUBILEE PROMISE:

"But ye shall receive power, after that the Holy Ghost is come upon you."--*Acts 1: 8.*

THE JUBILEE HYMN.

Come, Holy Ghost, our hearts inspire;
Let us Thine influence prove—
Source of the old prophetic fire,
Fountain of life and love.

Come, Holy Ghost; for, moved by Thee,
The prophets wrote and spoke;
Unlock the truth, Thyself the key;
Unseal the sacred book.

Expand Thy wings, celestial Dove;
Brood o'er our nature's night;
On our disordered spirits move,
And let there now be light.

God, through Himself, we then shall know,
If Thou within us shine;
And sound, with all the saints below,
The depths of love Divine.

We need, imperatively need, a great Pentecostal Revival in our country—a revival that will startle, shake, and revolutionize our teeming millions! Some efforts looking to such a grand result have been made in New York and vicinity of late, without much effect, however. Before a *Pentecostal* point is reached there must be deep humiliation on the part of all Christian people, and a day and night crying unto the Lord—a cry that will rend the very heavens!

But, if we cannot have such a revival in the whole country, one thing we can have, and by the grace of God, we will have, before the close of the year—provided the right means are used, and rightly used.

IN THE "GUIDE FAMILY."

A deep, powerful, fiery, sweeping, overwhelming revival, in every house where the GUIDE finds entrance monthly! No fire-fly sort of revival will answer. It must be after the Jerusalem pattern—shaking things to pieces, pulling the pins out of the tabernacle, and strewing the ground with the timbers, preparatory to reconstruction in beauty, strength, and permanency. There must be fire from God to burn up the rubbish, to consume "lust as rotten wood," to sweep the ground, sweep through the house with its hot currents, and set the whole house in flames—flames of light, love, and full salvation!

The GUIDE family is large, stretching from Maine to Louisiana, from the Atlantic to the Pacific, and into regions beyond the seas, and into the islands in the midst of the seas. Thousands of families united in one great family, with a vast sweep of territory. Families that pray, families that believe, many of whom know how to take hold of God.

Now then, in the name of the Lord, impelled as we believe by the Spirit of the Almighty, we blow the trumpet in Zion, loud enough, we trust, to reach the top of the Alleghenies, and the Rocky Mountains, and loud enough for every soul to hear throughout the whole range of families who read the GUIDE; breaking upon every ear as with deep-toned thunder; shaking the very mountains to their bases, calling for

A PENTECOSTAL FAMILY REVIVAL.

Those who are fully saved, to plunge deeper into the baptismal depths—the Holy Ghost depths—the measureless ocean of fire. Fear not to go down into those fire-depths, you will not be burned to death, except it be the death to sin, and you will come up into life—divine life, a life so pure, and bright, and energetic, and with such a fire-glow, as to be able to roll yourselves upon some portion of the devil's kingdom, and make the inhabitants thereof understand that you now have a salvation that amounts to something. Those who have been long halting, timid, fearing to believe, to plunge into the great ocean of God's love, now to come to a decision, and make the

purifying plunge, and come up, renewed in all the life of God.

And that lifeless, half-dead professor, cold, cold enough to freeze any mortal who comes near him—horridly cold—upon him to come *live coals*, not by the tongs of a seraph, but by communications from the Holy Ghost; coals that will set him in a blaze of love!

And, O, those dead souls—dead backsliders—dead sinners—dead husbands—dead wives—dead sons—dead daughters—sitting at the table with you, daily—walking to Church with you—going to the summer-resort with you—to the seaside or the mountains with you—but *dead*, a soul shroud on them—dead to God—dead in trespasses and sins; O God, shall they die to all eternity? Shall they plunge into the fiery vortex of perdition?

Wake up! Wake up everywhere! Let there be a cry everywhere, in every house where there is one dead, "Save, O Lord, I beseech thee; send salvation!"

Now then, begin the cry everywhere, throughout the GUIDE family:

FIRE! FIRE! HOLY GHOST FIRE!

Fire from heaven—fire from God—the fire baptism upon every believer—richer, fuller, mightier than ever known. Fire that will make you, actually, more than conquerors of sin and hell. Fire that will enable you to stretch yourself upon your child, dead in trespasses and sins, and put your warm breath upon him. It is hard for a sinner to dwell at ease in a house where there is a fire sovereignty, a fiery-closet, and a fiery family altar.

Every one may well have the heart burst forth in strains like these:

O for that flame of living fire
  Which shone so bright in saints of old!
Which bade their souls to heaven aspire—
  Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
  In Abram's breast, and sealed him Thine?
Which made Paul's heart within him melt,
  And glow with energy Divine?—

That Spirit which from age to age
  Proclaimed Thy love and taught Thy ways?
Brightened Isaiah's vivid page,
  And breathed in David's hallowed lays?

Is not Thy grace as mighty now
  As when Elijah felt its power?—
When glory beamed from Moses' brow,
  Or Job endured the trying hour?

Remember, Lord, the ancient days;
  Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
  On us Thy Holy Spirit pour.

Now then, GUIDE subscribers, in New York and vicinity, up the Hudson, and to Lake Erie, call on God; cry out for the fire of the Holy Ghost!—fire beyond realization hitherfore; without precedent in the history of your house. And, up in New England, throughout, call on God for a mighty revival in your houses—a flaming revival, that will make short work of dust and cobwebs, and burn up idols like chaff. Let it burn!

And, out West—the great West—the majestic West—clear out to the Pacific, in every house where a GUIDE comes, call on God—the God of earthquakes, and cyclones, and tornadoes, and fiery whirlwinds and lightnings. To your knees, everywhere, and seize upon the strong pillars of the eternal throne; pour your petition into the ears of the God that answereth by fire.

We pass over the line separating us into Canada, and call upon our subscribers there to join us in earnest petitions for a Pentecostal visitation throughout our GUIDE family. It will bless the Canadian branches of our family as well as us. Yea, we would extend the invitation to the mother country, England, and other portions of the Queen's dominions. Come on, brethren beloved, and help us in this mighty appeal to THE THRONE.

Cry, upon my house let it come, O God of our fathers, and burn it out, from the cellar to the garret! Burn out the needless pictures, the trinkets, the superfluities, the costly array, the unnecessary in food and furniture! The world is dying; multitudes tumbling into hell daily. Depend upon it, we need the Spirit of burning to come in upon us, to bring us to God's altars with both hands full of offerings to save the world.

Beloved brethren of the South—the sunny South—the favored South—bought with blood, get to praying, from Mason and Dixon's line to the Gulf. Let all our GUIDE

readers be lying down at the foot of the throne, looking up into the face of the Mediator, whose blood speaketh better things than the blood of Abel. O, under Calvary's auspices, ye Southerners, call upon the Lord Almighty, and let it be:

FIRE! FIRE! HOLY GHOST FIRE!

And so, from North and South, from East and West, and beyond, let the universal cry be for *fire*, Holy Ghost FIRE!

And will God hear these cries from the families? Indeed He will. "Shall not God avenge His own elect which cry day and night unto Him? I tell you that He will avenge them speedily." JESUS, the Father's beloved Son, goes security that the Father will hear and answer.

But how about the "*Four Months of Services?*" "Will it take God four months to send an answer of fire upon your habitation?" you inquire. No, no; verily No! "Say not,

'THERE ARE YET FOUR MONTHS'

and then cometh the harvest." Your houses may be all in a fiery glow of salvation before the end of the first week in October, if *the conditions are right*. Ay, there it is—mark that, the *conditions!*

And what then? Further answers—fire-blast upon fire-blast; answer upon answer; victory upon victory; until the whole house is wrapt in flame—the flame of Jesus' love.

Down, down, *down* upon your knees, O conquering saints, down upon your knees, and let the watchword over the land be—

A FLAMING REVIVAL IN EVERY HOUSE!

where the GUIDE comes—a deep, powerful, fiery, overwhelming revival.

It is perhaps proper thatwe should utter some words of caution at this point.

Some may be disposed to think this Pentecostal Jubilee is a sort of selfish arrangement, to be confined to the GUIDE FAMILY, exclusively. By no means. We would have our holiness neighbors share. We have room enough in our program for "*The Christian Standard*," "*The Christian Witness*," "*The Kentucky Methodist*," "*The Tongues of Fire*," "*The Way of Life*," "*Times of Refreshing*, "*The Christian Alliance*," "*The International Holiness Beacon*," "*The Christian Soldier*," "*The Highway*," "*The Pentecostal Age*," and all the rest of our holiness contemporaries.

Come on, brethren! let us all go in for another, larger, fuller, grander Pentecost!

Mrs. J. Fowler Willing says: "It is time for another *Great Revival of Holiness*, to send out more laborers into the harvest."

D. B. Updegraff, Dr. Keen, Dr. Dougan Clark, and others are gone. We need more valiant workers like them to go to the front. God grant that our Jubilee may bring in the recruits!

Another word of caution may be given. In calling upon all our subscribers to seek a full baptism of the Holy Ghost, many may say, "We have received it, and the Holy Ghost is abiding within us." Well, if so, praise the Lord! Hold fast that which you have received. "Cast not away your confidence." Be glad in your rich spiritual possessions. But see here, friends! God can enlarge your spiritual capacity so that you can take in larger measures of the heavenly gift. That increase of capacity during this present month of October may be such that you may know more of the Holy Ghost in His glorious *Divine Personality*, His light, His comfort, His love, His fellowship, His *anointing*, than you have known all your life-long, or even conceived. Look for it—pray for it—believe for it!

Communications.—We desire to be in communication with our subscribers in all parts of the country during these four months of Jubilee. If the Lord does anything for you in your own soul, in your family, in converting or sanctifying your friends, in filling your pastor with the Holy Ghost, in setting your Church on fire, in healing the sick,—for the promise still holds good, "The prayer of faith shall save the sick,"—in relieving you of debt or other temporal embarrassment, or the conferring of any good whatsoever, let us hear about it—directing to "64 Bible House, New York." We should like to hear from every subscriber—east, west, north, and south—once a month. We can stand an inundation of such letters. Let them come, and we will roll out the hallelujahs.

JUBILEE DEVOTIONS.

A Few Directions.

THE SCRIPTURES.—"Search the Scriptures" daily as much as possible during the continuance of our Pentecostal services. Invoke the illumination of the Holy Spirit that your eyes may be opened widely, that you may behold "wondrous things out of God's law." "Search the Scriptures," we say, as for hidden treasures; ponder them in your heart, especially those selections which are given for each week of the present month.

PRAYER.—We desire that, as we proceed with the exercises marked out, all our subscribers will "pray without ceasing," as the Scripture enjoins; that our whole life shall be prayer, that every breath shall be prayer, breathing out our soul to God, especially for the Holy Ghost, the promised Comforter, to fill us, to abide in us, to anoint and empower. Whether sitting in the house, at the table, or engaged in household affairs, in business, or journeying—everywhere, prayer—mighty prayer, believing prayer.

To aid in this exercise, we shall have in connection with the GREAT PRAYER ROLL,

A PENTECOSTAL SECTION

to be used thus: On receiving this number of the magazine, everybody, throughout our widely-extended GUIDE domain—everybody who has *a soul-want* for themselves, or for some friend, will please send a request in writing to our office, 64 Bible House, New York, before October 10th, to go on the *Pentecostal Section* of the GREAT PRAYER ROLL.

FIRST REQUEST.

Personal.—My name is George Hughes, Editor of the GUIDE, residing at 40 Ridge Street, Orange, N. J. My beloved wife's name is Abby Townley Hughes; my first-born child is Mary Annin, wife of Rev. D. O. Ernsberger, Gulbarga, India; my son is George Mead Hughes, member of the Des Moines Conference, Ia.; my second daughter is Eliza Ann, wife of Rev. M. W. Davis, of Minnesota Conference; he is prostrated physically, longs to preach Jesus—perhaps God will heal his body as well as fill his soul with the Holy Ghost. Next, two daughters who are enlisted with *The Volunteers of America* and God is using them—Jennie V. and Anna Palmer. I present my whole family for the rich, full, and glorious filling with the Holy Ghost to a degree never realized.—*Amen.*

THE HYMNAL PRAYER.

Let the following hymn, No. 273 in the Methodist Hymnal, be read or recited once each day in the closet and at the family altar. Better commit it to memory, and utter it from the heart, earnestly and in faith:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight:
Anoint and cheer our soilèd face
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but one;
That through the ages, all along,
This may be our endless song:
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

EXERCISES FOR OCTOBER.

FIRST WEEK. *A Review.*—Taking a retrospect of God's mercies—shown throughout our life—personal and family mercies—spiritual and temporal. Take time; look over the ground closely and thoroughly, till your heart burns with gratitude.

SCRIPTURES FOR STUDY.—Deut. 8 : 2; Deut. 32 : 7; Psa. 25 : 6; Cant. 1 : 4; Psa. 143 : 5; Psa. 77 : 10, 11; Isa. 26 : 8; Psa. 119 : 55; 136 : 23.

SECOND WEEK. *Heart-Searching.*—We need to invoke the Holy Spirit to turn His great search-light in upon us, to show us the lurking evils, and what we lack.

BIBLE PASSAGES TO STUDY.—Psa. 139 : 23; Jer. 17 : 10; Lam. 3 : 40; Zeph. 1 : 12; Psa. 139 : 1; I. Chron. 2 : 9; Rev. 2 : 23.

THIRD WEEK. *Humiliation.*—Get down before God—humbly—with the whole soul in the dust.

PASSAGES TO STUDY.—II. Chron. 7 : 14; Isa. 57 : 15; II. Chron. 32 : 26; Psa. 35 : 13; Luke 14 : 11.

FOURTH WEEK. *Consecration and Prayer.*—

PASSAGES TO STUDY.—Psa. 116 : 12-14; Exod. 32 : 29; I. Chron. 29 : 5; Neh. 1 : 6; Jer. 29 : 12; Zech. 8 : 21; I. Cor. 14 : 15.

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

"And in thee shall all the families of the earth be blessed."—Gen. 12: 3.

Such was the Lord's gracious promise to Abram, the father of the faithful. It was fulfilled in Jesus, and is now being fulfilled in Him more and more. Shall your family be blessed in Him? If so, look for, pray for, and believe for the *Jubilee Baptism* upon *your house* this month.

HOME TRUTHS

FROM HOLY SCRIPTURE: *"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect way."*—Psa. 101: 2.

Here is a lesson on *good behaviour*—good behaviour at home. There is no place where good behaviour is more needed than at home. If good behaviour characterizes domestic life and conduct, it is likely to do so elsewhere.

The Psalmist had fully determined that this should be the rule in his house.—Hence he utters two great, positive, tremendous "I WILLS." "*I will* behave myself wisely," etc.; "*I will* walk within my house with a perfect heart." To this end he proposes to have all wickedness ruled out. "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person: Whoso privily slandereth his neighbor will I cut off"—(Keep the vile slanderer out, certainly): "him that hath an high look and a proud heart will not I suffer"—those of high looks and of a proud heart are unwelcome guests.

The Psalmist sets up an elevated standard for his home life—1st, a "perfect heart," and 2d, "behaving wisely."

How did he propose to have these excellent things realized? Why, in the middle of these two things, so vital in their connections, he introduces a prayer, which, if answered, would enable him to realize his desire. "O when wilt thou come unto me?" Ah, there is the secret of right living, at home and abroad—the indwelling of the Lord in the heart and the home.

Isaiah, in his lofty twelfth chapter, says: "GOD is my salvation." It is not so much a blessing as THE BLESSER. Get *Him*, and that constitutes "the blessing," and includes all blessings both for time and eternity. The poet sings beautifully—

"Thou, O Christ, art all I want,
More than all in thee I find."

God in Christ is the all-comprehending boon of humanity, the rich gift of grace, the satisfaction of the soul in all its lofty capacities. Having this Divine indwelling, we shall surely behave ourselves wisely, and walk before the Lord with a perfect heart, and great will be the peace of our home.

FIRST SABBATH OF THE PILGRIM FATHERS.—"The spot of all places in North or South America, to my mind, the most hallowed, is the island where the fatigued, desolate, almost perished pilgrims spent their first Sabbath. Within half an hour's sail of the coast—nay, within ten minutes' sail, if the wind and tide favored—of the place where they were to abide all the rest of their pilgrimage, they moored at the island and would not again set a sail that day, or take an oar in hand, or do aught of worldly work, because it was the Lord's day. And there, upon that desolate island, frost-bound, habitationless, beneath a snowy sky, or what was worse, a freezing sleet, they dedicated the hours of the Sabbath to the worship of God. There is no spot in all the scene, on which the vision rests with so solemn and thrilling an interest as that."—*Sel.*

"YOUR YOUNG MEN SHALL SEE VISIONS."

That is a great promise for these times—this glorious Gospel Age. The prophet Joel is speaking of the baptism of fire coming upon the young men, and in connection with it a widely expanded vision, giving unfoldings of light, and pure living, and extended usefulness, in the Lord's vineyard. Shall this baptism come upon that bright young man, your son, O mother! during our "FOUR MONTHS JUBILEE?" Shall it come upon HIM?

A CALL TO ACTION.

There is a beautiful narrative in the Gospels. A young man, the only son of his mother, was dead. His body was being borne to the burial. Jesus, coming to the gate of the city, halted the funeral procession, because He had compassion on the sorrowing mother; and He said unto her, "*Weep not.*" And He came and touched the bier, and said, "Young man, I say unto thee, Arise! And he sat up, and he delivered him to his mother."

There are many mothers who have dead sons—dead in sin. Jesus would bid them arise, and put on the beautiful garments of salvation. Mother! shall your son be clothed during our *Pentecostal Jubilee?*

This is a period when young men are called to action in the various departments of life, religious and secular. They have, in their respective spheres, to assume heavy responsibilities. The adage is, "Old men for counsel, young men for war." In the Church they are summoned to increased activities, in connection with the Christian Endeavorers or the Epworth Leaguers. But in order that their activities shall tell in their generation, they need to have a positive Christian character by being filled with the Spirit. Then will they be valiant and do exploits. It is not by culture but by empowerment. The voice of the period, the voice of Jesus, is, "Young man, I say unto thee, *Arise!*

How many young men will hear the Saviour calling and respond with a free will and a joyous heart! Those who do thus respond, will be started out on a career of light and blessedness. There is room here for the employment of the whole range of faculties, both spiritual and intellectual.

THE BOYS AND GIRLS.

"And all thy children shall be taught of the Lord: and great shall be the peace of thy children." Isa. 54:13.

This is God's gracious promise for the children. The blessed Holy Spirit begins to teach them very early; and if they listen to His sweet voice, and follow where He leads, they will be blessed indeed, and great will be their peace, and that of their parents, too.

DEAR CHILDREN:

We would like you all, this month, to commit to memory the following verse of Scripture:

"*I love them that love me; and they that seek me early shall find me.*"—Prov. 8:17.

And these verses of poetry, also:

"Children, loud hosannas singing,
Hymned Thy praise in olden time,
Judah's ancient temple filling
With the melody sublime;
Infant voices
Joined to swell the holy chime.

"Loud we'll swell the pealing anthem,
All Thy wondrous acts proclaim;
Till all heaven and earth, resounding,
Echo with Thy glorious name.
Hallelujah,
Hallelujah to the Lamb!"

CLING TO THE ROCK.—A beautiful illustration of what it means to cling close to the rock, Christ Jesus, is given in the incident that tells of a little girl and her baby brother who were playing on the track of the Pennsylvania Railroad in the Horseshoe curve. Just as the engine of a long passenger train made the turn, the engineer saw the children. The shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche out of which a piece of rock had been blasted. In an instant the baby had been thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars ring out, "Cling close to the rock, Johnny! cling close to the rock!"

And the little creature snuggled in and put his head as close to the rock as possible, while the heavy cars whirred past him. And many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven.

"Cling close to the Rock!" is the warning cry given to each one of us. Are we heeding it?

From everywhere we desire to receive letters from our subscribers, telling, what God is doing for them and their families, under the JUBILEE PROCLAMATION. Roll them in, quickly.

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27: 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

A TRIO OF OLD-TIME BELIEVERS.

BY MRS. J. FOWLER WILLING.

Ahab's famine caused Elijah to go into hiding. When the brook Cherith dried up, God ordered His prophet to go to Zerephath to become the compulsory boarder of a starving widow. That must have tested tremendously Elijah's faith. It would have been far easier to die than to obey; but obey he did. To beg—of a stranger—a woman—a widow—a heathen! Could not God take better care than that of His servants?

There was mighty work and a glorious translation awaiting Elijah, and he must be dead to every consideration except the will of God. When one gets near the Lord the heaviest trials usually precede the best service. To flinch is to fail. How many of us have drawn back from the cross upon which God meant to lift us to the highest work and honor!

It must have been also a severe test of the woman's goodness. Must she divide her cup of water and last morsel of food with that strange, wild, haggard, desert prophet who was making war on her country's gods? Was it not hard and selfish of him to ask her to give him the first cake? Could she take the risk of having not a crumb left for herself and her darling boy, already emaciated from hunger and ready to die?

She listened to the inner voice. She followed the "true light that lighteth" every soul. She believed God's promise that she should have plenty till the Lord should send rain.

In the light of our Lord's comment on this woman, it seems pitiful that God should have to go outside of His Church to find a soul that would trust and obey—not only as Elijah did, at the cost of feeling, but at the risk of her own and a dearer life.

She had her full reward. She and her house were carried safely through the famine; and when her great sorrow came, the prophet was at hand to restore her dead son. Losing her life, she saved it gloriously, according to the promise. By Hebrew tradition, the young man became the prophet Jonah, who, with all his petulance and unreliability, was used by the Lord for a great work.

A few years later the widow of a student in one of the prophetic schools appealed to Elisha to help her save her sons from slavery. They were about to be sold by a hard-hearted creditor. Before exercising his supernatural power for her relief, the prophet looked for her resources. Nothing left but a pot of oil, yet natural means must be used as far as they would go. In obedient faith she borrowed all the vessels she could get; and the oil ran out of the poor little pot as long as she provided vessels to receive it. She might have enriched the entire city if the beneficence of faith had not given out. Why do we stop receiving from God when He has such an infinite supply and has given us "exceeding great and precious promises?"

A "great woman" of Shunem was moved with oriental hospitality and a gracious drawing toward holy people, to constrain Elisha to stop at her house for entertainment when his itinerant tours took him through her town.

Being well to do, she proposed to her husband to furnish a room, which would give the prophet a home-like feeling when

he stayed with them—a bit of feminine thoughtfulness. Women love home. They know that itinerant lecturers, teachers and preachers, who, like the Master, wander over the country, seeking to save the lost, need some nook in which they can shut the door and feel for the hour that that place is home.

She was a woman of sense. She saw to it that the room which was to be the progenitor of all the "prophet's chambers" from that day to this was simply furnished. She did not crowd it with draperies, tidies, shams, flings, and bric-a-brac for ignorant masculine elbows, hands and feet to tangle and twist and crush, to the discomfiture and discomfort of innocent guests. There was a bed, stool and candlestick—and that was quite enough.

Elisha, the "dear heart" of the rough old Elijah, was happy in his snug quarters, and he wanted to return an equivalent. His position was quite different from that of his stern predecessor; so he was able to propose a reward for the "great woman's" kindness, in the way of mention to the king, or the captain of the host.

Her answer shows her contented mind: "I dwell among mine own people." She had the good sense to see that she would add nothing to her happiness to have what is regarded by the foolish as higher social position, or that which amounts to the same thing—more money and reputation. Elisha's servant, Gehazi, seems to have had the habit of observing more closely than his *spirituelle* master; so, at his suggestion, the prophet prayed for her, and God granted the boon dearest to every Hebrew woman's heart—a son, who might yet place her among the world's most highly honored—the progenitors of the Redeemer.

Her heart must have been full of joy in the sweet, quiet home-life, as her boy grew in loveliness and strength. Then came the sudden stroke that tested her faith to the utmost. When the lad was old enough, he went to the harvest-field with the reapers. He had a sunstroke; and his father said, "Carry him to his mother." She held her darling in her arms till he died. Then she showed her strength in the mastery of her grief and the promptness of her effort to get the child out of the clutches of Death. She hid the loss from her husband, who might not have been able to bear the blow; and carrying the dead boy up to the prophet's chamber, she laid him on the bed and shut him in. Then she told her husband to send her one of the young men and an ass, that she might run to the man of God. He was surprised, because there was no religious festival at hand; but her quiet "It will be well" reassured him; and she started to find the prophet, her heart breaking with anguish. She went as rapidly as possible over the fifteen miles of rocky road that lay between her home and Carmel. Elisha saw her coming, and sent Gehazi to meet her, and ask her if it was well with herself, her husband, and the child. With steady faith, she answered, "It is well." But her strength gave way when she came into the presence of the strong, gentle prophet, the only one who could prevail with God for the restoration of her boy, and she fell at his feet with a bitter cry that showed how deeply the iron had entered her soul.

When Elisha found that the God-given child had been taken away by death, he sent Gehazi to lay his staff on the face of the corpse, hoping thus to call back the departed spirit.

The woman's strength of purpose must have hindered her faith. She declared, in the most solemn adjuration, that she would not go back unless he went also to raise the child in case of the failure of Gehazi's effort.

It must have been evening when Gehazi met them as they journeyed toward Shunem. She had traveled thirty miles since noon, the time when her boy was taken from her.

Gehazi had failed; so the prophet went immediately to the room where the body lay; and as Elijah did in raising the son of the widow of Zarephath, he stretched himself on the corpse, eye to eye, hand to hand. When his vitality was exhausted, he restored it by exercise, and went again to the death-chamber alone, to wrestle for the return of life. At last his faith and works triumphed, as they must ever do when inspired and directed of the Lord; and the mother's joy was boundless when she received her child again alive and well.

HISTORICAL AND BIOGRAPHICAL.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."—Psa. 89: 1.

"Faithful, O Lord, Thy mercies are,
A rock that cannot move:
A thousand promises declare
Thy constancy of love."

"Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
His goodness must endure."

INCIDENTS IN THE LIFE OF REV. HENRY BELDEN.

MY SANCTIFICATION.

On Wednesday, August 10, 1842, I laid myself and my all on the altar, a living sacrifice, and I believed that God received me—and He did receive me. My evidence of His receiving me as an acceptable offering was His own Word. I needed no other evidence. I need no other now to assure me He accepted me in The Beloved then, and that He accepts me now. He says, "Present your bodies a living sacrifice unto God, holy and *acceptable*;" also, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord: and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." No evidence can be stronger than the Word of God.

I got hold of this simple way of faith in Newark, N. J., last Wednesday afternoon. I was there attending some precious meetings held by brethren and sisters who hold to the doctrine of holiness and are seeking God, and endeavoring to lead others in the same way. My particular exercises I have not time to detail now, but, if the Lord permit, will write them out ere long. Suffice it to say, the blessed Saviour keeps His gracious promises, and makes me that I am not barren or unfruitful in the knowledge of the Lord. I want to say a word about feelings. I would not undervalue the sweet tokens of God's favor which He now pours into my heart, and which have been precious to me much of the time since I have begun to live the life that is by faith in Jesus Christ. No! let me not run to another extreme from the one to which I formerly went. I once hunted after feelings to believe in, instead of God's declaration; and now while I have given that all up and rest upon God's naked declaration as sufficient for me, I desire to bless Him that He gives me sweet peace and joy. All the praise belongs to Him.

THE KINDNESS OF THE PRESBYTERY.

WASHINGTONVILLE, Sept. 24, 1842.

To-day arrived at home after a week's absence. Left on Monday for the Presbytery at Pleasant Valley, Dutchess Co. I went to that meeting with the prospect of being cut off from the Presbyterian Church for the doctrine of sanctification. We had a pleasant meeting; the brethren treated us kindly—Brother Hill with me. We were not cut off.

The whole case was referred to the Synod. The Lord appeared to give us the hearts of our brethren. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." I had sweet and interesting interviews with brethren Liebeneau, Ludlow and Brown. On Wednesday night went up the river to Schenectady and called on Professor Pierson. My object in this trip was to pay some vows made in 1838, never before having had the opportunity.

OPPORTUNITIES EMBRACED.

I hastened to the hotel and found a stage ready to start for Albany. I stepped into it with thankfulness, for the Lord was prospering me. It was soon filled with passengers. I looked to the Lord for help that the devil might not have all the conversation. And He did help; for we conversed on spiritual things most of the way. As soon as I had left my valise at the Tem-

perance House, I started on my business. In the morning, at the breakfast-table, I requested permission and asked a blessing. I came down the river on the boat "Troy." On board, from different individuals, I learned the address of two persons to whom I had vowed to write. Bless the Lord for assisting me to perform my vows!

I asked permission from the captain, and obtained it, to preach in the cabin. The text was, "Blessed are the pure in heart, for they shall see God." I had much of the joy of the Lord while preaching. I had to do the singing.

SEVENTY THOUSAND!

We understand that this was the sum raised for foreign missions at the Convention of the "*Christian and Missionary Alliance*," conducted at Orchard Beach, Me., during the present month.

Now this is a notable fact, that must strike the attention of Christians of all denominations. While the Missionary Societies are mostly groaning under debt, here is an offering at a single service of $70,000! not in landed property, etc., but in money, or its equivalent.

"O," some one will say, "Mr. Simpson is a faith-healer!" or, "He is a Second Adventist!" Well, no matter; the fact remains—$70,000 for foreign missions! There is no use of quibbling or finding fault; and the reason is, they have PENTECOST. Whatever else they believe, they believe in Pentecost, and are realizing that the offerings are forthcoming, as in Jerusalem.

LOVED ONES GONE BEFORE.

MRS. E. M. KILPATRICK, of Ducktown, Tenn., entered her heavenly home, April 13, 1897. She was born in Burke Co., N. C., September 15, 1844, but resided in Ducktown the greater portion of her life. She had a clear conversion. A Bible was spread open before her on the night when she was born of the Spirit; and from that time until her departure she was a devoted Christian. She was a witness of entire sanctification. She had her Church relation with the Methodist Episcopal Church, South, and was always ready for religious work. She had read her Bible through fifteen times. The GUIDE TO HOLINESS seemed to give her great pleasure, and she spent much time in reading it for the last twenty years, with unabated satisfaction and profit. Her husband was not a Christian until four or five years after their marriage.

Her last illness was only of three weeks' duration, but she suffered intensely. Twice she shouted the praises of God. She was fully ready, and entered triumphantly into the joy of her Lord.

MRS. MARGARET POTTS, of Kelvin, departed this life Feb. 26, 1897. She was born May 24, 1819. She was converted over fifty years ago at a quarterly meeting held in the old Windham Church, near Simcoe, Ont. About twenty-six years ago she received the blessing of perfect love through the instrumentality of the GUIDE, and, as she often used to say, in speaking of that time, "All the roots of inbred sin were taken out of my heart," and whether in the body or out of the body she could not tell. Ever after, by life and testimony, she held up the banner of Holiness unto the Lord. She was a dear lover of the GUIDE, which she has taken over forty years, and just before her departure requested her daughter to take it always, as it had been such a help to her. Her remains were interred in hope of a blessed resurrection. Our dear mother has closed a well-spent life here, and has received her crown.

Mrs. George Crabbe.

MRS. M. P. GRIPP, of Paullina, Iowa, closed her earthly pilgrimage April 4, 1897, after a short illness of ten days. She was born at Armesburg, Pa., Feb. 23, 1821. She united with the Methodist Episcopal Church, 1833, and has lived a faithful Christian life. Twenty-five years ago she experienced the blessing of entire sanctification, and has constantly witnessed to the keeping power of the blessed Holy Spirit, till Jesus called her home at the age of 76. She has been a subscriber to the GUIDE since its first issue. Her daughter says its presence in her home is a witness of her mother's devoted life, and she is expecting to join her sainted mother in the eternal world of joy.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse in charge. After singing the doxology, as usual, hymn 518, commencing,

"Jesus, Thine all-victorious love
Shed in my heart abroad,".

was sung heartily.

After requests for prayer were presented, *Bro. Blandy*, evangelist, prayed.

Singing—

"Showers of blessing," etc.

The Scriptures were read by *Rev. George Hughes*, taken from first chapter of I. Peter.

Peter, addressing the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, styles them—

"*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*"

There is an election of grace dating back into the eternal ages; but it is an election relating to character, and not to persons—"sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"—purification through the atoning blood of Christ.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

"A lively hope"—that is, a *living* hope—to which we are begotten by the "resurrection of Jesus Christ from the dead." That resurrection is our life—it speaks life into our dead souls—an inspiring hope. Hope of what? He tells us in the next verse:

"To an inheritance that is incorruptible, and undefiled, and that fadeth not away."

That is the Christian's heavenly inheritance—"*incorruptible*"—not like earthly possessions, which are corruptible; "*undefiled*"—no spot of pollution upon it: it is correspondent with the place and the character of the inhabitants; "*and that fadeth not away*"—not like the things of earth, which do fade away; they are evanescent: heavenly things are exactly the reverse—they "fade not away." All this, and more than mind can conceive or tongue express.

"*For you*"—"who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

God's people are not only *saved*, but they are *kept*—not by their own keeping, but by the power of God—through faith unto salvation—a rich, glorious, and ever-expanding salvation.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

Rejoice! Of course, even with exceeding joy, with such a glorious prospect; and even heaviness through manifold temptations may be patiently endured; for, being tempted sorely, we are in sympathy with our Lord.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

A grand consummation—found "unto praise and honor" under Divine inspection,

and by Divine decision, in the great final day! That is a destiny worth striving for, worth suffering and even dying for—a destiny of eternal glory.

I praise the Lord for the comforts and blessings of the summer. I have been deprived of the privilege of attending Camp Meeting, as has been my custom, but I have had cheering revelations from on high, in being alone with God. Blessed be His holy name!

Bro. Morehouse.—I praise the Lord that He has elected us to such a salvation, and to such a glory. And this election may be made "sure." Jesus declared that if we believe, He gives us power (privilege) to become the sons of God.

He gave a cheering account of the Camp Meeting at Sing Sing, which had closed—the powerful sermons of Bishops Newman and Andrews—also, one by Bro. Charles N. Crittenton, on holiness, at the opening. Holiness had been prominent during the meeting, and many believers had been sanctified and sinners converted. The Swedes had shared largely in the outpourings of the Spirit, and had been joyful in their King.

Singing—

"Leaning on the everlasting arm," etc.

Sister Smith, evangelist.—Glory be to God in the highest! It is good to dwell in heavenly places. I am glad that I was permitted to go to the Camp Meeting. I rejoice in walking in line with God. The atmosphere is pervaded with love. We had a glorious time on the boat returning from the Camp. How sweet to be in fellowship with the children of God! I am glad I have Jesus in my soul. He will lead us. He feeds my soul. The Lord keeps me. O glory to His name!

Obedience and Blessing.

A Brother.—The Scriptures teach us that blessing comes through obedience; it is so in the lesson. When there are manifold temptations, and there is a tendency to depression, I get out by praising the Lord.

Singing—

"Content with beholding His face," etc.

Alone with God.

Bro. Foster.—I am glad I am here. I have not been to Camp Meeting; have been alone with God. And there is no spot so dear as where I can pour out my heart to Him. Glad I am here this afternoon. God is here. I believe I have come back from Saratoga with God in my heart. I mean to trust Him.

Singing—

"Where He leads, I will follow," etc.

Faith Tested.

Sister Searles.—God often lets faith be tested until it comes to the snapping point. I have been to Sing Sing. The Camp Meeting was precious. Bishop Andrews preached a powerful sermon. But, after all, there is something in quietness. Sing Sing has never been definitely recognized for holiness. Glad it is advancing on that line. I am thankful that my heart is willing to do what God orders. I have a submissive spirit.

Singing—

"O happy day," etc.

Shining by Action.

A Sister.—If I had not found God except at Camp Meeting, I should probably never have found Him. I was over forty when I was converted. God is everywhere. When I heard of Camp Meetings, I knew not what they were. I was brought up a Presbyterian. I found that the Methodists shone by action. When God wants me anywhere, He opens the door. I found liberty with the Methodists. I took the GUIDE TO HOLINESS before coming to New York, and it was a blessing. I praise the Lord for His goodness, but I want clearer light.

Singing—

"He leadeth me," etc.

Circulating Holiness Literature.

Bro. Blandy.—Camp Meeting is good, and holding meetings; *and getting good holiness literature into the homes of the people, even Catholics,* is good. Every day I want more power to get the Word to the people. I am glad I received the second blessing. The blood of Christ can cleanse from all sin, and keep clean, and in the joy of the Lord. O for a richer baptism! In going to Camp, we come in touch with holy men. Pray for me. I have two

churches. We are having some converted and sanctified.

Singing—

"Blessed assurance," etc.

The Second Blessing.

A Brother.—I am glad the Lord has given me the second blessing. No matter where I speak a word for the Lord, He is with me.

A Delightful Place.

Rev. Bro. Wilson.—I was thinking this is a very delightful place to be in. There is wickedness all around. But, one day in a week, throughout the year, this place is open for communion with the Lord, and with each other. Thank God for the inspirations of grace, and for the possibility of glorifying God! God, in the very structure of the earth, has been mindful of our weakness. And so of heaven. I hope to be admitted there, as one of the children of God.

Singing—

"In God I have found a retreat," etc.

A Sister.—I have a Camp Meeting all the day in my soul; it is an eternal rest. I have learned to cast all my care on Jesus; all belongs to Him.

The meeting closed with singing,

"Lord, in the strength of grace," etc.,

prayer by *Bro. Blandy*, and the benediction by *Bro. Hughes*.

CAMP MEETING NOTES.

OHIO STATE HOLINESS CAMP MEETING.—Rev. Dr. G. F. Oliver, P. E., writes:

"Our Ohio State Camp Meeting, at Camp Sychar, Mount Vernon, Ohio, was the best ever held on the grounds. C. J. Fowler, Joseph H. Smith, H. G. Scudday, Amanda Smith, and C. E. Cornell, all labored with special anointing and great uniformity of teaching and variety of method. There were over 300 seekers of pardon and entire sanctification.

"Our Pentecostal Normal School was a great success—to be continued. What shouts of victory and waves of blessing!"

WEST DUDLEY, MASS., CAMP MEETING.—Rev. John Norberry writes to the *Christian Standard*—

"I left Portsmouth Camp last Monday. Such a meeting for Holy Ghost power, producing conviction for sin, righteousness and judgment, I have not seen in a long time.

"Brother Rees, the President of the Portsmouth Camp Meeting, is a man of God, full of faith and the Holy Ghost. His wife keeps in step with him, and their son, Byron, is a blessed young man, full of faith and the Holy Ghost, and God is greatly using him in preaching the Word, and under his ministry many are seeking God for pardon and cleansing. What a blessed family, all united in the bonds of love! They were made a great blessing to me while laboring among them. God had the right of way all over the ground. Dr. Carradine was at his best. God greatly helped him in opening the Word to us all. Sister Phebe Hall, from Washington, D. C., was greatly used at this camp. Many were led into the light through her instrumentality, while many others were strengthened and helped to go on up the shining way. Portsmouth Camp, 1897, will never be forgotten in time or eternity. As many as twenty seekers were found at one service. To God be all the glory."

MAHAFFEY, PA.—B. S. Taylor, Evangelist, writes:

"The summer campaign of 1897 is on the move. Glory to God. From Canton, Ohio, where I wrote you last, I went to Mahaffey, Pa., July 30. Rev. Wm Bryenton is the blessed man, who is head and front of the grand army of God, marching over the peaks and vales of the Alleghany Mountains, to "spread Scriptural holiness over these lands." Last year they had a glorious meeting in the new tabernacle, on the banks of the Susquehanna river, and this year there is a large increase of tents and new cottages. We opened the service on Friday evening, and the meeting at once took on the 'swing of conquest.'

"The power and interest of the meeting continued from first to last on a steady increase. Several preachers were gloriously sanctified, and and it was estimated by careful count, that over one hundred were converted."

SCOTTSVILLE, TEXAS, HOLINESS CAMP MEETING.—Dr. W. B. Godbey writes:

"It seemed to me that dear old Scottsville was never before enlivened and electrified by more efficient preaching than the good providence of God permitted us to enjoy the present year.

"The old-time power which has given this venerable camp not only continental but world-wide notoriety, was with us unabated. A faithful altar worker told me that he witnessed the conversion and sanctification of two hundred souls. The altar moved like a cyclone, constantly thronged with seekers and workers. Meanwhile Pentecostal power moved through the tabernacle with Niagara momentum. Long live this wonderful camp, the Jerusalem of the holiness movement in the great South."

CHURCH POWER.

BY SETH C. REES.

(From the "Ideal Pentecostal Church.")

This power (the power of the Pentecostal Church) is not the power of wealth. It does not consist in flocks and herds, in broad acres of verdant land, in heaps of gold and silver, in stocks and bonds, nor in any form of material substance. The members of the Pentecostal Church had but little, and they sold what they did have and flung it cheerfully into the treasury of the Lord. In the world, congregations are often measured by their financial standing. Not so above. God is not after money. He is no beggar. "The cattle on a thousand hills are his." In the hollow of His hand He holds the wealth of the universe. He hath need of nothing in the economic line.

In the early Church money was a secondary matter, if it was a matter at all. To be poor did not disconcert the preachers of primitive days. "Silver and gold have I none," said Peter, as, in company with John, he met the cripple at the temple gate. In *these* days we hear of little else in the meetings of Committees, Boards of Stewards, Ladies' Aid Societies, etc., but the threadbare cry of "Money! money! How shall we raise it?" "Where will we get the money?" is the first question when anything is to be undertaken in the Church. Socials, entertainments, fairs, bazaars, festivals, broom-drills, kissing-parties, Mother Goose parties, poverty suppers, clam bakes, bean suppers, oyster stews (with few oysters), and every other devilish clap-trap that hell can invent are resorted to for the purpose of raising money to carry on God's holy work! What a shame that we are so poor that we must gull sinners out of their money by selling them ten cents worth of oysters for twenty-five cents! Our God is not a beggar.

When Christ commissioned His preachers, nothing was said about money except that a prohibition was made to the taking of much of it on their journeys. As the Church has grown wealthy, she has always lost her power to convict and convert sinners. Some monks were busily engaged in counting over huge piles of shining gold, when Thomas Aquinas entered the room. "The time is no more when the Church is compelled to say, 'Silver and gold have I none,'" remarked one of the counters. After a moment of grave thought, the "Doctor Angelicus" replied, "True, and the time is no more when she can say, 'In the name of Jesus of Nazareth, rise up and walk.'" It is the general rule that the more expensive the Church edifice, the less spirituality in the society; the higher the Church steeple, the lower the real piety.

WAYSIDE GLEANINGS.

BY MRS. MARY GRANT CRAMER.

Sweet mercy is nobility's true badge.

The best hearts are ever the bravest.

Doing good is the only certainly happy action of a man's life.

A brave man is clear in his discourse and keeps close to the truth.

What a man is in private life, that he is in the sight of God, and no more.

Measure not men by Sundays, without regarding what they do all the week after.

As the arteries fill the veins with blood, so the spirit of Christ fills the soul of the believer with a new life.

Proneness to sin is a heavy cross to the believer, but to him who believes not, sin is a light matter.

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of a universe.

Pride thrust Nebuchadnezzar out of men's society; Saul out of his kingdom, Adam out of Paradise, Haman out of the court and Lucifer out of heaven.

How many are so entombed in the riches, the honors, the pleasures and the sins of the world, as only to be taken out of them to be buried in the earth!

> Pleasures are like poppies spread:
> We nip the flower, the bloom is fled;
> Or, like the snow-flake on the river,
> A moment white, then gone forever.

Like new liquor which works over in foam and froth, when thick and troubled, the joy of the sinner (if he has any) runs over in empty laughter and effervescent spirits, when the heart is brimful of the wrath of God.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26: 8.

Paul asked this of Agrippa concerning the resurrection of Christ, which was indeed a great fact, and not incredible, considering God's almighty power.

And we ask, Why should it be thought incredible that Christ, who is "the resurrection and the life," should put life into dead souls? Expect Him to do it during our PENTECOSTAL JUBILEE.

WHO KNOWS?

WHO KNOWS what may be the effects of a great revival in the whole "GUIDE" FAMILY, such as we are contemplating and aiming at? May it not extend to outside territories—to the constituencies of our contemporaries, and others? We are surely within the possibilities of grace, and of Gospel warrants. We are authorized to expect great things since Christ has gone up on high, and ever liveth to make intercession for us, and considering that this is the DISPENSATION OF THE HOLY GHOST. Pentecost was not designed for Jerusalem alone, but to be in continuance throughout all ages, in richer, fuller, and grander manifestations.

Bishop Thoburn, who has great clearness of vision and largeness of faith, said to the ministers and people of India:

"I live in the confident assurance that in Pentecost God included provision for every spiritual emergency to the end of time; and that, instead of yielding to despair, we should seek for help and guidance in the only source of help to which we can go. There is hope for the world. God will, by a wide effusion of the Pentecostal blessing, bring in a better spirit among men. The manufacturer who builds his mill on the edge of Niagara has no right to talk about want of power in the stream until he connects his machinery with the cataract."

The Bishop looks forward to the time—

"When a Stephen shall walk the street of every village; when a Paul shall preach in every cathedral; and when a Niagara of blessing shall pour down where there now flows only the silent rill."

He directs attention to the "case of the little Pentecost at Ephesus, with its immense results." He asks us to—

"Suppose that instead of one Ephesus, and one little meeting, we witness a thousand such all at once, or in rapid succession, in a thousand of the most influential cities of the globe. If St. Paul's little meeting shook the great city of Ephesus and all the adjacent provinces with the power of a moral earthquake in the short space of two years, would not a thousand similar movements in our own day send a quiver round the globe, and shake the nations to their very foundations? In our day God is preparing and scattering over the earth many believing bands of like character. I have said that a thousand such, scattered over the earth, if filled with the Spirit in Pentecostal measure, would make the very earth tremble—would send a quiver all through the human race. But God is preparing more, many more, than a thousand such bands [Shall the GUIDE family be one?] for His great blessing. At this very hour there are probably one hundred thousand such bands of true Christian believers, all waiting on God, all believing in the Holy Spirit, all prepared, when the signal is given, to startle the communities in which they live by signal displays of new spiritual power.

"Shall we have such a time, perhaps very soon, when by the electric wire all believers on the globe can be summoned at a fixed hour to the mercy-seat, so that the expectant faith of all Christians may be united at a given moment in looking up to God? and are we to expect that everywhere, in the same moment of time, the blessing will descend on all alike?"

Blessed Bishop! Blessed anticipation indulged by a man full of faith and the Holy Ghost! But he continues:

"I do not and cannot believe that the Pentecostal Church has vanished forever. We read

of it as of an old event, and look back upon it as if to take a last view of a beautiful picture of a spotless Church, and placed it in the forefront of His advancing hosts; and henceforth it becomes a practical ideal to which we are to approach, instead of a vision of beauty from which we are forever to recede. The details may differ, but in outline at least that glorious Church is to appear again on earth. Christians are to become one great brotherhood in very deed, and the sweetness, and light, and power of the Christian life are to exhale everywhere like the sweetness of the myriad flowers that deck the bosom of our fair earth. On the morning of Pentecost the bright river of life which John saw proceeding out of the throne of God and the Lamb burst forth in its earthward flow; and it has been flowing in fullest measure ever since. The Holy Spirit in His fulness is a permanent gift."

Thrilling words, magnificent words, worthy of the nineteenth century, coming from a Bishop! The Lord multiply such Bishops! Well, the Editor of the GUIDE TO HOLINESS is in good company in proclaiming a *Pentecostal Jubilee* for the "GUIDE *Family*," and for as many others as can get under the shower of fire. Roll these utterances of Bishop Thoburn through every house where the GUIDE enters—and to your knees, O, all our subscribers, and plead with God mightily for a live, fiery PENTECOST!

A LETTER FROM EVERYBODY.

We have issued our *Jubilee Proclamation* on pages 134–137. We have been strangely moved to this. We believe it is of God, and if so, before the four months roll away, something will happen in the GUIDE territory—something will happen in many souls—something will happen in hundreds, we trust in thousands, of houses.

Now then, we want *every subscriber*, without an exception, *to send us a letter*, or, by the hand of some one for you, telling us how the *Jubilee Proclamation* has affected you, what is going on in your soul—in your house—in your Church? Are you stirred, led to earnest prayer? Is there a quiver in any dead soul in your house? Let these letters reach us in *October*, and inclose a request for prayer for some one to go on the PENTECOSTAL PRAYER ROLL. Let this be carried out fully.

"He shall baptize you with the Holy Ghost and with fire."—Matt. 3: 11.

So announced John the Baptist, concerning the coming Messiah. And the promise was grandly verified. The fire came at Pentecost, and has been distributing itself throughout the world ever since.

A METHODIST REVIVAL.

The great need of the Methodist Episcopal Church in this year of 1897, is a live, burning, glowing, all-consuming PENTECOST! We have plenty of cathedral-like Churches, and costly choirs enough to float missionaries to India by the ship-load. We have schools, colleges, universities, and theological seminaries enough to culture the sons and daughters of the two millions of Methodists up to the high point. We have a stately Book Concern, at 150 Fifth Avenue, New York, and officials and employees at their desks enough to cover the land with literature on fire, to set all the States in a blaze. We have enough Missionary Secretaries to rouse the whole Methodist people to a pitch of missionary enthusiasm such as the world has never seen. We have enough editors of Church papers to shake terribly the devil's kingdom and fill hell with consternation.

What we need now is a great PENTECOST—glowing, flaming, blazing—*fire* from God out of heaven, to consume rotten wood, stubble, and all rubbish. Fire from God upon the whole Board of Bishops—it will not hurt them—fire hot enough to let them roll themselves upon the masses. We saw Bishop Fitzgerald at Ocean Grove, clapping his hands, while they were singing "*The General Roll Call*," lustily. The people were all aflame. The Lord fire-up him and all the Bishops, so that they will set fire to all the Conferences.

Fire upon the Missionary Secretaries, so as to set them all aflame for God and humanity, so that they will stir the hearts of the millions and unloose their purse-strings, causing the money to flow like water, not standing aghast at $150,000 debt, but bringing in the gold and the silver far above the million point.

Fire upon the Editors, so that they will make every page burn with holy fire, and cause the people, everywhere to say: "What has broken loose? Why, we have a new Editor!" Pente-

costally anointed pages will not let the subscription lists run down, but will give them a jump upward.

Fire upon the Book Agents and their assistants, so that they will set the flaming pens of Methodism agoing, in bringing forth dime and quarter-dollar issues full of Christ and the Holy Ghost, covering the country by the million, and burning up iniquity all around. There are hundreds of Methodist preachers with burning hearts and gifted pens, who would furnish enough live things to flood the country, and shake things, if they were encouraged to write. Try it, O ye honorable Book Agents.

Fire in the Sunday School, Tract, Epworth League, and every other department—fire everywhere. And if we have a real *PENTECOST*, the other Churches will catch it, and the whole country will be set on fire. Amen.

"SOMEBODY'S SON."

A boy was about being run over by a carriage in the street. A woman, seeing his peril, rushed out of her house to save him. She was just in time to keep him from going under the wheels that would have crushed him to death. A person, near by, witnessing her eagerness to rescue the poor boy from destruction, inquired, "Is this your son?" "No," said she, "but it is *somebody's son.*" That was well-spoken, flowing from a mother's heart. She quickly thought, how his mother would feel if she saw her child within a hair's breadth of destruction—and how she would feel if it were her own son. And so, she sprang with eager haste to pluck him from the jaws of death. Noble woman—fitting exponent of the pure impulses of true womanhood.

Christian, see that pitiable object in the gutter! Yes; he has a bloodshot eye, a bloated form, he is well bruised and battered. The devil has his grip upon him. Look into his face, and as you look and are revolted at the horrid spectable, remember, that is "somebody's son." Make haste—get him to a place of shelter, and feed him, and get him to Christ, and spoil the devil of his prey, that "somebody's son." There is a Divinely inspired pull—"pulling them (souls) out of the fire." Pull away—PULL.

"And they were all filled with the Holy Ghost."
—Acts 2: 4.

That was the inauguration of Pentecost at Jerusalem, and a glorious inauguration it was. May it be repeated? Yes! A thousand times over, and in the GUIDE *Family*. Look for it, pray for it, believe for it.

MANIFEST DESTINY!

This phrase is significant—significant in many connections. It is applicable to Camp Meetings and to the present phases of this honored institution. There was a time, some years ago, when the institution was about in its last gasp, when, by common consent, it was considered to have had its day. It had gone down to such a *low* point, the *picnic point*, that it was nearly dead, and its shroud was being made. But the National Association revived it, set it on a fire track, and it has had a new lease of life—a glorious one thus far.

Now a new peril threatens the institution, if we read the signs of the times aright—that is, of getting it up *too high*. The Scripture enjoins, "Mind not high things," and this applies to Camp Meetings, we think, as well as persons. The danger now is of making the Camp Meeting into a university for culturing the intellect rather than the soul. Schools, colleges and universities are important in their sphere; we appreciate them in fullest measure; but on the Camp ground they are out of place, as we conceive, being foreign to the design of the institution. The Camp Meeting is intended to be *a soul-saver*, a great dragnet, cast into the sea to bring to shore a multitude of fishes, large and small, bad and good. Anything short of this is degrading this mighty instrumentality for pulling souls out of the fire, and making a holy and unspotted Church.

Now, be it known to all Camp Meeting managers throughout the country that a Camp Meeting can only be a success in these days, according to the primitive design, by having Pentecost *at the front*, with a flaming banner—not side-tracked or pushed off into social meetings. *At the front*, we say, with a fiery aspect—on the platform, in the great congregation. Hear, O men of Israel—this is the Camp Meeting *manifest destiny*. Give heed thereto. Wise men take note of the "signs of the times."

"Lord, how long shall the wicked, how long shall the wicked triumph?"—Psa. 94: 3.

A saintly lament and interrogatory propounded at the foot of the throne. The Lord alone can answer it. Plenty of salvation will curb the wicked.

HOW TO PAY THE DEBT.

There is a great dearth in the realm of *Church benevolences*. Shall we say a *decay* of benevolence? It looks like it. What is the matter? How shall we explain it? To our mind it is indicative of *spiritual declension*. When the life of the Church drops to zero, the pocket-book goes with it—depend upon that.

Well, the fact is, the Missionary Society of the Methodist Episcopal Church is heavily in debt, and other Churches are groaning under like incumbrances. The Secretaries and Bishops have made earnest appeals, and a day was set apart to throw off the load, but the effort failed—the debt was not paid.

What shall we do? How be "lightened of our load?" It may seem bold in the humble Editor of the GUIDE TO HOLINESS to make a suggestion to Church authorities, but he will venture to do so, whether it be deemed wise or otherwise.

How pay the debt? Well, this is our suggestion:

First.—Let the Bishops, unitedly, proclaim *a Pentecostal waiting on God for ten days*—the people of the Lord, throughout the length and breadth of our Methodist realm, to come together in their respective Churches, the whole *two millions*, and wait on God for a clear, full, fiery, soul-inspiring, full-orbed PENTECOST. We think, before the ten days were ended, the fires would be blazing on our altars in every part of the country.

Second.—At the close of the ten days, let the people make their offerings; *ten per cent.* of their earnings or income, for a *single week*—beginning with the Bishops, running through the Missionary Secretaries, Editors and other Church officials, down to the apprentice boy and sewing girl.

Do that; and if a live, blazing PENTECOST sweeping over the country does not pay the debt and leave a handsome surplus in the treasury, say *a million or more*, we shall wonder. Try a red-hot PENTECOST, if you want money. Take the Jerusalem pattern.

"I shall be anointed with fresh oil."—Psa. 92: 10.

A delightful anticipation. There is the oil of grace, and it makes the face shine. It is the oil which the Holy Ghost pours upon us. It is for *you*.

WHO IS WILLING TO DIE?

We have learned that Seth C. Rees, the Pentecostal, fiery evangelist, gave an invitation, at the Camp Meeting at Mountain Lake Park, for "*those who were willing to die to come to the altar.*" It was a startling invitation. It rang down into human souls like a clarion peal. It went to the foundations. It struck deep. *Die!* Who is willing to *die?* Well, startling as it was, and giving some the cold shivers, there were found those who were willing even to die for Christ's sake, and for their souls' sake. They understood the call; the Holy Ghost burned it into their personal consciousness. It was not to go into death's icy embrace, to be shrouded and put into a casket, with a bunch of flowers dropped in by loving hands, and then the casket lid screwed down by the undertaker, and lowered into the grave. No! not that; no, not *that!* But a *soul*-death; a death to self, and sin; to human applause; to worldly ambition; to the flatteries of hollow-hearted hypocrites; to personal and family aggrandizement; to "the lust of the flesh, the lust of the eye, and the pride of life." A death to carnality, to the "*Old Man*," so that not a rag of the tyrant should be left in the town of "*Mansoul*," but all consumed, burned to ashes. O, what a death! A death all deaths beyond. The sublimest death that mortals ever know.

Down they went in the straw, on that mountain height, the candidates for *death*—to be *burned to death* by the Spirit's fire, burning to the last shred of "the garments spotted with the flesh." Down they went—quickly, resolutely, unflinchingly. And lo, hardly had the death-stroke been given, and the entombment made, ere they came to life, to newness of life; to the *fulness* of the Christ-life. While the death-forces went out, the resurrection forces entered, gloriously. Praise the Lord.

Death *first* and then *life*—that is the New Testament order. Do not attempt to reverse it. The laws of the Kingdom are irrevocable.

"I am come to send fire on the earth."—Luke 12: 49.

So said Jesus—the almighty Ruler of the fires. And He is doing it—sending fire on the earth, everywhere.

"Kindled in some hearts it is;
O that all may catch the flame!"

A SABBATH AT OCEAN GROVE.

We spent one Sabbath there, August 22d, the only one this season. It began with a descent of fire upon us, before breakfast, on the porch of the house where we sojourned—enlightening, quickening, revealing wonderful things.

At 9 o'clock, we were in the Holiness Meeting in the Tabernacle, led by Rev. J. R. Daniels. It was an hour of Pentecostal interest and realization. The fires burned intensely on Zion's altars—and lo, some of the life coals fell on us—unworthy us!

At the hour of preaching, we listened to Bishop Hurst, his subject being Paul on Mars Hill, inviting the Athenian philosophers to feel after God, not the unknown God, but the known and the knowable God—the living God.

At the close, Bishop Fitzgerald had them sing, with great appropriateness, the hymn, with the chorus:

I'll go where You want me to go, dear Lord,
Over mountains, and plains, and sea;
I'll say what You want me to say, dear Lord;
I'll be what You want me to be.

The Bishop leading the hosts was in the Spirit, well equipped.

In the afternoon, Bishop Wilson, of the South, preached on Christ calling Levi from the seat of customs—"Follow *Me!*" He rolled himself into his theme with fiery Gospel unction.

At 6 P.M., Sister Lizzie R. Smith, held her meeting in the Tabernacle. Fire and power had sway. This was her 22d year's term of service at Ocean Grove. Praise God!

At 7.30, Rev. Dr Ward, of Minneapolis, preached an interesting sermon on the text, "I will make a man more precious than gold." Bishop Fitzgerald worked vigorously in song and exhortation, and before dismission called for the singing of "*The General Roll Call*," which was done with zest; a fitting finale to a day of fire and power. Ocean Grove lives, praise the Lord! Pentecost sways.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14: 16.

The blessed promise of Christ to His disciples.

"Holy Spirit, all divine,
Dwell within this heart of mine."

THE ORDER REVERSED.

In the preceding column, reference is made to the singing of a grand hymn at Ocean Grove, beginning with—

"I'll go where You want me to go, dear Lord,"

and closing with—

"I'll be what You want me to be."

It sounds nicely when sung. But there is one defect about it, and that is, the "*go*" and the "*be*" are in the wrong place. They need to be transposed to bring them into harmony with the law of the kingdom.

The law of the kingdom is, first, to "be" what God wants us to *be*. God places his highest estimate upon holy character. And His great precept is, "Be ye holy; for I am holy"—an all-comprehending precept, and an all-comprehending warrant to sustain it. This involves entire heart-purity, a will in entire harmony with God's will, and the soul-temple filled with the Holy Ghost.

Then the "*go*" may come in, and there will be prompt response to go to the ends of the earth. When the coal of fire had touched Isaiah's lips, and the seraph had made proclamation, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," then he was ready for a commission to "*go*" wherever his Lord wanted him to "*go*." And the test was soon given. Fire-touched disciples soon have orders to the front. It is also recorded, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will *go* for us? Then said I, Here am I; send me."

The fire-touch had filled him with divine love, and had drawn out all his faculties in loyalty and devotion to the service of the King. When the call came it was with holy delight that he was ready to say, "*Here am I; send me!*" There was no stipulation as to time, difficulty or hazard. All that he committed to the Lord to be ordered according to His will. And so it ever is with those who receive the holy anointing.

"Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench.

"And when all the people saw it they fell on their faces; and they said, The LORD, he is the God; the LORD he is the God."—I. Kings 18 : 38, 39.

That was a literal fire that came upon Elijah's sacrifice on Mount Carmel. We do not ask for that; our call is for PENTECOSTAL FIRE—the fire of the HOLY GHOST. Get your sacrifice on the altar (Christ) and see if God will not send fire out of heaven upon it. And if you are filled with the Holy Ghost, the people around will glorify the LORD as the GOD. Get the sacrifice on the altar and *take your hands off*—and the fire will come.

QUESTIONS FOR SUBSCRIBERS.

1. If you thought, by getting the GUIDE to some sick person next year, it would give great comfort, would you not do it, *somehow?* Try it.

2. If you thought, by getting the GUIDE next year to that cold professor living near you, he or she would become a burning and shining light, would you not do it, *somehow?* Try it.

3. If you thought, by getting the GUIDE next year into that house where there is a dead sinner, and he would be raised from the dead, would you not do it, *somehow?* Try it.

4. If you knew, by getting the GUIDE to your pastor, he would become a burning, powerful minister, and set the Church on fire, would you not do it, *somehow?* Try it.

5. If by getting the GUIDE in the hands of that poor, unhappy backslider, he would be reclaimed and made a living member of the Church, would you not do it, *somehow?* Try it.

6. If by denying yourself of some article of food or dress for a season, and you use the money to place a copy of the GUIDE in a family never going to Church, and it should be the means of their salvation, would you not do it, *somehow?* Try it.

THE LETTERS! THE LETTERS!

We have written a heap of letters to the subscribers of the GUIDE *since we have been connected with it. Now it is their turn. We want every subscriber, without exception, to get a letter to this office during this month (October) —the earlier the better—telling us how the* JUBILEE PROCLAMATION *has affected them in their own souls and in their families. We would like them to come by the thousand, or bushel. We can stand an avalanche of this sort—will sit up all night to read them, if need be. Letters, letters, let them come!*

GREAT PENTECOSTAL ROLL!

We have constituted, on October 1st, a new section of the

INTERNATIONAL PRAYER ROLL,

now over 1300 feet long, to be used during our Pentecostal Jubilee Services in this way: Every subscriber and reader of the GUIDE, who has a *soul-want* for themselves, or some friend—for their family, the Church, or any other object—to send a request in writing before October 10th, with the name subscribed or not, and it will be placed upon

THE PENTECOSTAL ROLL,

and have the benefit of a host of prayers. We look for thousands of requests to come to our office before *October 10th.* Let them come as on the wings of the wind.

PASSING NOTES.

Is there one dead in your house—one dead in trespasses and sins, we mean? If so, look for the resurrection power of the Son of God to come upon that dead soul before our Jubilee ends to bring it to life.

PENTECOSTAL FIRE BURNS.—So it does—that is what it is for.

Yes—It burns up shams.
Yes—It burns up old grudges.
Yes—It burns up selfish plans.
Yes—It burns up carnality, utterly.
Yes—It burns up worldly amusements.
Yes—It burns up high looks and imaginings.
Yes—It burns up evil thoughts and surmisings.
Yes—It burns up all that "opposeth and exalteth itself against God." *Let it burn.*

—TAKE HOLD of The Arm that moves the world.

—SIN is too rampant—floods of salvation are needed.

—ONE SABBATH at Ocean Grove launched us out on a sea of fire.

—MR. MOODY'S Conference at Northfield was very interesting and profitable.

—OUR PENTECOSTAL HISTORY will be ablaze with Jerusalem fire! It is coming.

—LEARN this month the mystery and the power of getting near the Eternal Throne.

—BISHOP FITZGERALD has supervised the religious services effectively at Ocean Grove.

—REV. CHAS. GARNET, of Manchester, England, one of our valued correspondents, is visiting this country.

—A PRAYER REQUEST, to represent *your family*, should come quickly, to go on the *Pentecostal Prayer Roll.*

—THE LORD permitting, we hope, to be at liberty and enjoy an old-time round of Camp Meetings next year.

—HOW MANY dead souls shall be brought to life during our *Pentecostal Jubilee*—how many in your house?

—GET where you can put your arm around the neck of your loved child and say, with a Holy Ghost unction, "My child, you must, you *must* come to Jesus."

—REV. W. W. COOKMAN was wholly sanctified at Mountain Lake Park. He said he went down into the straw, not because he was Alfred Cookman's son, but to be *right with God.* Praise the Lord!

THE DEVOTIONAL HOUR.

"We are troubled on every side, yet not distressed." —II. Cor. 4 : 8.

It is possible to be full of trouble, and yet full of peace. Jesus is a "quiet mind."

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5 : 8; Isa. 33 : 17; Lam. 3 : 58; I. Chron. 16 : 25.
2. II. Tim. 2 : 16; I. Cor. 12 : 7; Psa. 119 : 170; Psa. 148 : 2.
3. I. Pet. 4 : 12; Job 5 : 19; James 5 : 13; Psa. 145 : 11.
4. John 3 : 13; I. John 4 : 4; Psa. 54 : 2; Psa. 61 : 5.
5. Zech. 8 : 19; Psa. 32 : 10; Lam. 2 : 19; Lam. 2 : 17.
6. Prov. 3 : 11; Deut. 33 : 25; Lam. 3 : 59; Col. 1 : 12.
7. Phil. 2 : 14; Prov. 14 : 22; Lam. 5 : 21; Lam. 3 : 58.
8. Col. 1 : 10; Eccles. 8 : 5; Psa. 119 : 31; Psa. 68 : 34.
9. I. Cor. 4. 5; I. Cor. 4 : 5; Psa. 139 : 19; Psa. 92 : 8.
10. Ephes. 4 : 29; Heb. 6 : 14; Psa. 141 : 3; Psa. 119 : 171.
11. Matt. 5 : 37; Prov. 21 : 23; Psa. 119 : 17; Psa. 45 : 17.
12. Psa. 105 : 4; Matt. 7 : 7; Psa 63 : 8; Psa. 40 : 16.
13. Gal. 5 : 26; Prov. 29 : 23; Psa. 10 : 17; Luke 1 : 40.
14. Matt. 20 : 26; Isa. 66 : 2; Isa. 26 : 13; Isa. 33 : 22.
15. Ephes. 6 : 6; Heb. 13 : 16; Psa. 57 : 2; Matt. 26 : 30.
16. Isa. 41 : 14; Deut. 33 : 29; II. Sam. 23 : 17; II. Sam. 22 : 31.
17. I. Sam 12 : 14; II. Chron. 15 : 2; John 13 : 37; Isa. 60 : 18.
18. Deut. 8 : 2; Deut. 8 : 7; Deut. 9 : 26; Deut. 12 : 7.
19. Josh. 22 : 5; Deut. 11 : 27; Deut. 21 : 8; Deut. 11 : 25.
20. Col. 3 : 12; Job. 36 : 7; Matt. 11 : 26; Psa. 147 : 12.
21. I. Thess. 5 : 15; Rev. 3 : 5; Isa. 63 : 15; Psa. 16 : 11.
22. Luke 10 : 20; John 10 : 28; Psa. 119 : 43; Acts 2 : 46, 47.
23. Phil. 2 : 3; Isa. 58 : 9; Psa. 71 : 3; Psa. 72 : 19.
24. II. Tim. 2 : 22; Acts 15 : 11; Psa. 86 : 16; Ezek. 3 : 12.
25. James 5 : 7; John 15 : 16; Psa. 27 : 8; Psa. 50 : 14.
26. Rom. 13 : 14; Heb. 8 : 12; Jer. 31 : 9; Psa. 89 : 8.
27. Gal. 5 : 25; Isa. 30 : 18; Acts 8 : 15; Psa. 83 : 18.
28. II. Thess. 2 : 15; II. Tim. 4 : 8; II. Thess. 3 : 16; Psa. 47 : 6.
29. Heb. 13 : 5; James 5 : 8; Prov. 15 : 8; Luke 19 : 37.
30. James 4 : 8; Psa. 145 : 9; Psa. 57 : 11; Jer. 32 : 18.
31. Isa. 24 : 15; Job 34 : 23; Psa. 134 : 3; Psa. 148 : 13.

"International and Interdenominational Prayer and Tract Union."

The time for special prayer for all the cases on the *Great Prayer Roll* is nine o'clock in the morning, as nearly as possible.

SPECIAL DAY, TUESDAY, OCTOBER 12TH, as the day for special prayer to pray for our families, for all who are engaged in the publication of the literature of holiness, and all workers on this line.

Scripture for the day, II. Cor., 5th chapter; and the hymn, to be read or sung, No. 496 in the Methodist Hymnal.

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. 33 : 3.

This was Mrs. Phœbe Palmer's text, which the Lord gave her; she grasped it strongly, and the results were glorious. Try it in application to the *Jubilee Proclamation*

THE CLOSET LESSON.

—"*And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.*"—Isa. 12 : 1.

Here the prophet makes mention of a great occasion, never to be forgotten, viz., when the anger of the Lord was turned away from him, and he was comforted. He received tokens of the Divine favor, and became a child of the King, and an heir of heaven. Blessed day! ever to be held in remembrance.

And he proposed suitably to commemorate it. "O Lord, I will praise thee." There is an "*I will*" here—a resolution to praise the Lord, devoutly, heartily, and continuously.

—"*Behold, God is my salvation; I will trust, and not be afraid: for the Lord* JEHOVAH *is my strength and my song; he also is become my salvation.*" (ver. 2.)

Here is a revelation of the personality of salvation. "*God* is my salvation." It is coming into relations with God as our life, our joy, and our salvation—and, indeed, to have God Himself dwell in us as an abiding presence.

Then there is a sense of security, and a ground for unfaltering trust: "I will trust, and not be afraid." Here is the basis of that trust, a rock that cannot move: "for the Lord JEHOVAH is my strength and my song; he also is become my salvation." God, the Lord, is his strength; and that is almighty strength, and is become his salvation; not will be, but *is*—a present-tense verity, and an all-comprehensive realization—salvation to the uttermost.

"*Therefore with joy shall ye draw water out of the wells of salvation.*" (ver. 3.)

These are wells of grace—full and overflowing. All we have to do is to let down our buckets and draw abundantly. The wells never run dry, even in the time of drouth. The Word, the sanctuary, and all the ordinances, are the wells, of God's appointment, for the refreshment and the invigoration of the saints.

CECIL, when he had adopted infidel sentiments in his youth, and thought himself proud of his arguments, said, long afterwards, "There was one argument I could never get over,—the influence and life of a holy mother."—*Sel.*

THE GOSPEL FIELD.

AT HOME.

BY REV. E. BARRASS, D.D.

—The first volume of Bishop Hurst's Church History has been published.

—Rev. Dr. Nast, the founder of German Methodism, has attained the ninetieth year of his age.

—At the close of the Baptist Home Missionary Society Annual Meeting, there was a net indebtedness of $181,761.

—During the year ending March 31st, the Church Extension of the M. E. Church South has aided in the erection of 403 Churches.

—There are now in the United States 136,960 ministers of all denominations; that is, about one for every 500 of the population.

—A Baptist paper says of a Church which has lost its pastor by removal: "The Church will begin the agony of having candidates right away."

—Dr. Baldwin, Recording Missionary Secretary M.E. Church, will attend the celebration of the Foochow Mission in China, to be held next autumn.

—The United Brethren Church will observe its centenary in 1900. Its General Conference will meet in 1901 in Frederick City, Md., where the Church was organized.

—Bishops Merrill and Andrews have celebrated the twenty-fifth anniversary of their election as Bishops of the M. E. Church, and both received substantial tokens of favor.

—Bishop Coleman, of the Diocese of Delaware, in his report to the Convention held at Dover recently, gave for the Episcopal year 610 confirmations, 155 of whom were in Delaware.

—There are said to be provided in the wills of different Roman Catholics, bequests for the Catholic University at Washington aggregating in amount $50,000,000 which will come "in due season" to that school.

—The fourteenth Annual Meeting of the International Missionary Union was held at Clifton Springs, N. J., and was attended by 156 missionaries from various parts of the world, and was a memorable season.

—The United Brethren, who have been holding their General Conference at Toledo, Iowa, decided that local preachers could not act as lay delegates to their conferences. Pastors' wives are also held as ineligible for lay representation.

IN FOREIGN LANDS.

—India has only one Protestant missionary to every quarter of a million of its people.

—Many cities in India, with as many as 5,000 inhabitants, have never seen a Christian missionary.

—During the past year 1,775 new Sunday Schools were started in India, and 66,000 new scholars brought in.

—The Church women of Toronto have agreed to raise the funds requisite for the erection of a See Hall in the city.

—A new diocese is about to be formed from the Toronto Synod. The question has been agitated twenty-five years.

—In Toronto a number of laymen have agreed to join the clergy in acting as deputations to missionary meetings.

—The Mission Board of Toronto Synod (Episcopal) reported a falling off amounting to $1,500. The Board asks for an income of $20,000.

—Bishop Du Moulin, Niagara Synod, was presented with $450 by the ladies of Hamilton, Ontario, towards his expenses to England to attend Lambeth Conference.

—A prominent Japanese favors the spread of the Gospel in that empire because the Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations.

In Shanghai, China, the various missionary organizations maintain regular services for Chinese, preaching at some twenty different points. There are more than 1,300 communicants in the different Chinese Churches.

—The first United Conference of the Wesleyan-Primitive Methodist, and Bible Christians, has been held in South and Western Australia. The greatest harmony prevailed, and the union of these branches of Methodism in the colony is a pronounced success.

—There is in London a Tramcar and Omnibus Scripture Text Mission which aims to put a transparent text in each omnibus in the city. There are 1,500 omnibuses and 896 tramcars, carrying annually 244,000,000 and 175,000,000 travelers respectively.

—In 1843 there were six Christian converts in China. Now there are 500 organized Churches, with about 60,000 communicants, and the numbers of baptized persons is reckoned from 90,000 to 100,000. During the last ten years the number of Christians has doubled itself every five years; and if the same rate of progress is maintained, the whole of China will be Christianized in less than 100 years.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

LITERARY REVIEW.

A DETERMINED EFFORT needs to be made for an increase of the number of subscribers to the GUIDE. We have, in "JUBILEE WORK," set forth on pages 159, 160, called for

FIVE THOUSAND NEW SUBSCRIBERS!

This may seem like asking for large things. And so it is. But we have reached a period in Christian History when large things are to be expected, and when large things are warranted. One very important thing in favor of the GUIDE is its *Biblical character*, holding rigidly, as it does, to the pure WORD OF GOD. Its Pentecostal Sermons (one each month) is a very attractive feature; it practically puts a *holiness preacher* in every house where the magazine is found. Then its Scripture Expositions and Readings are very instructive and helpful. Indeed, all through, Bible teaching is made prominent, and nothing is so helpful in developing holy character and life. Besides, this next year there will be a larger infusion of

PENTECOSTAL FIRE AND POWER

into our pages. Our writers will be on that line, and new departments will be opened under those auspices. And we propose to make it, throughout, truly Pentecostal.

POWER OF PERSONAL EFFORT.

We desire to impress our readers with the power of *personal effort*. Our subscribers *themselves* are our chief *recruiting agency*. We cannot advertise largely—our limited means will not allow. We, therefore, look to our subscribers, mainly, to do the canvassing. And we urge all who can engage in canvassing to do it at once, to work vigorously during this beautiful fall month (October), so suited to *outdoor exercise*. And we can furnish extra numbers, particularly of this number (October). Send for them *quickly*.

THE BRIGHTENING SKIES!

We have had a time of great depression—"*hard times*," so called. And hard indeed they have been to many; and the publishers of the GUIDE have had their share. Now there is a "*business boom*," and the people everywhere are rejoicing because "the skies are brightening." Now, therefore, is the time to work for the GUIDE. Those who have been compelled to discontinue on account of the money pressure will, we trust, speedily *return to the fold*. And those who have been tempted to discontinue at the close of this year, we counsel to reconsider their *determination*. We calculate to make the GUIDE next year *better than ever*. AND REMEMBER THIS! We cannot insert, in the GUIDE, *advertisements inconsistent with holiness*. If we were disposed to take *popular* advertisements—patent medicines, for instance—*which pay well to get into the papers*, we could increase our revenue greatly, and lighten our burdens; but we cannot do it. If we cannot live without that, then let us die! We stand or fall on principle. "*Holiness to the Lord*" is on our banner.

OUR SPLENDID PREMIUMS.

We offer to subscribers, in this issue, a list of splendidly attractive PREMIUMS, unsurpassed by us in previous years, and comparing favorably with those of other publishers. They are particularly set forth on the covers, to which we invite special attention. There is *no exaggeration;* they are described accurately. Now is the time to get the *best* books cheaply. Some of them we *almost give away*.

First, notice the great *Teachers' Bible*. Every Bible student should have a Teachers' Bible, with the *latest Helps*. Better deny yourself of coffee, or tea, or sugar, for a year, than be without it.

Second, Mrs. Palmer's Life. We have offered this attractive book for a time for *one dollar*, and we have been receiving orders for it. That offer is now *withdrawn*. The price is now, and hereafter, $1.50. But we have determined to offer it as a Premium. Old or new subscribers can have the GUIDE for a year and a copy of this deeply interesting volume by *remitting two dollars*.

Third, we have made special arrangements with the publishers of that world-wide popular book of Mrs. Hannah Whitall Smith, "*The Christian's Secret of a Happy Life*," to furnish a whole edition for our own use, at a rate whereby we can offer it to our subscribers at a very low rate, as a Premium. All previous editions the price has been at 75 CENTS, never lower than that. We offer it at $1.25 with the GUIDE, *unabridged*, and very neatly gotten up.

For other most desirable books offered, see the covers. We are determined to keep abreast of the times, dealing liberally with subscribers.

BOOKS FOR THE TIMES.

Dr. Godbey's Commentary—Vol. II.—Hebrews, Peter, James, John, Jude. Introduction by Dr. Carradine. Price, $1.25.

This is a scholarly work, and yet full of Pentecostal power. It is pointed and pungent. We desire its wide circulation. Dr. Godbey is premillennial in his views, and they are worth being carefully considered. See an offer, on the cover, of this book as a desirable *Premium*.

God's Financial Plan. By Rev. S. B. Shaw, author of "Touching Incidents; or, Remarkable Answers to Prayer." Price, 50 cents; paper covers, 25 cents.

This new work, "God's Financial Plan," is a capital book. If its teachings on "*Systematic Giving*" were followed, the individual so following it would be largely developed in spiritual life, and the Church collections would be greatly benefited, avoiding Fairs and Festivals.

FROM FLEMING H. REVELL COMPANY.

Saved and Kept: Counsels to Young Believers. By Rev. F. B. Meyer. Price, 50 cents.

CONTENTS: It has twenty-three chapters. The opening ones are—I. A Form of Dedication.—II. The Marks of Genuine Faith.—III. "Wilt Thou be Made Whole?"—IV. When I had Ceased from my Struggles.—V. "Bid me Come."—VI. Not "Attain," but "Obtain."

The works of Mr. Meyer are proving instructive and helpful to many devout and earnest Christians.

A Holy Life, and How to Live It. By Rev. G. H. C. Macgregor, author of "So Great Salvation." Price, 50 cents.

CONTENTS: Six chapters. I. Presuppositions.—II. The Cause of Past Failure.—III. The Secret of Purity.

A work that will no doubt instruct and edify. Let it have a reading.

Yet Speaking. A Collection of Addresses. By A. J. Gordon, D.D. Price, 50 cents.

CONTENTS: Eight chapters. Chapter I. Helps to Sanctification. II. The Two Heredities. III. Taken into Partnership.

A series of beautiful addresses by this eminent man; full of thought, pith and power.

Ways to Win. Thoughts and suggestions with regard to personal work for Christ. By Dyson Hague, Rector of St. Paul's Church, Halifax, Canada. Price, 50 cents.

CONTENTS: Six chapters. I. The Starting-Point.—II. Personal Experience First.—III. The Longing for Souls.

This volume will help Christian workers. Send for it.

Peace, Perfect Peace. A Portion for the Sorrowing. By Rev. F. B. Meyer. Price, 25 cents. Some tender, loving, and comforting messages to Christ's sorrowing ones.

Christ Reflected in Creation. By D. C. MacMillan. Price 25 cents. Profitable thoughts on this theme. Intelligent readers will be edified.

FROM THOMAS WHITTAKER, PUBLISHER.

Best Methods of Promoting Spiritual Life. By the late Phillips Brooks, Bishop of Massachusetts. Price, 50 cents.

CONTENTS: I. Best Methods of Promoting Spiritual Life.—II. A Communion Address.

This book contains two Addresses, delivered before the Church Congress, by the late Bishop Brooks. The thoughtful Christian reader will find reflections by this eminent and evangelical minister worthy of careful consideration.

Cicely's Little Minute. By Harvey Gobel. Price, 50 cents.

It is, as we judge, an interesting story of "The Old Clock and the Little Minute," with excellent spiritual teachings. Good for the home and the Sabbath School.

GOOD THINGS FOR OCTOBER.

—REMEMBER! Every new subscriber to the *Guide* now, gets the October, November, and December numbers this year free, so long as we have them. *Fifteen numbers* for one subscription! Think of it, and get some of your friends quickly to avail themselves of this offer.

—IT WILL BLESS YOU—that is, it will bless you to read "HEAVENLY PEARLS SET IN A LIFE." By Mrs. L. D. Osborn. Price, $1.50.

—HAVE YOU READ that thrillingly interesting book, "Rifted Clouds," by Mrs. Bella Cooke? If not, procure a copy, quickly. Price, $1.25.

—VERY DESIRABLE—In your Autumn house-cleaning to have the BIBLE HOLINESS CHART hung up in some room. Don't neglect this. Price, 75 cents.

THE IDEAL PENTECOSTAL CHURCH. By Seth C. Rees, Evangelist. Price, 50 cents. A work of value, striking heavy blows at modern innovations and worldly aspects in the Church, and portraying God's plan for the New Testament Church. It should have a wide circulation. See cover, for a premium offer.

—A FAVORABLE OPPORTUNITY.—For two dollars a copy of the GUIDE next year (the remaining numbers of this year free) and a copy of the beautiful volume, embellished with a steel-plate portrait—we mean the "*Life of Mrs. S. A. L. Palmer*," by Dr. Roche. This is the way now to get this book cheaply. The price for the book alone is now $1.50, hence in this way 50 cents are saved.

THE TRACT WORK.

We urge all who are connected with the "*International and Interdenominational Prayer and Tract Union*," and indeed every reader, to be busy in their Master's service during this beautiful Autumn month.

"PATIENCE." Sermon by Rev. John Wesley. 3 cts. each; 30 cts. doz.

"LABOR AND REST." By Mrs. J. Fowler Willing. 2 cts. each; 20 cts. doz.

"THE REPENTANCE OF BELIEVERS." Sermon by Rev. John Wesley. 3 cts. each; 30 cts. doz.

"WESLEY ON CHRISTIAN PERFECTION." By Rev. A. H. Ames, D.D. Price, 3 cts. each; 30 cts. doz.

"PERSONAL RELIGION." By Rev. Richard Fuller, D.D., late pastor of Baptist Church, Baltimore. 3 cents each; 30 cts. doz.
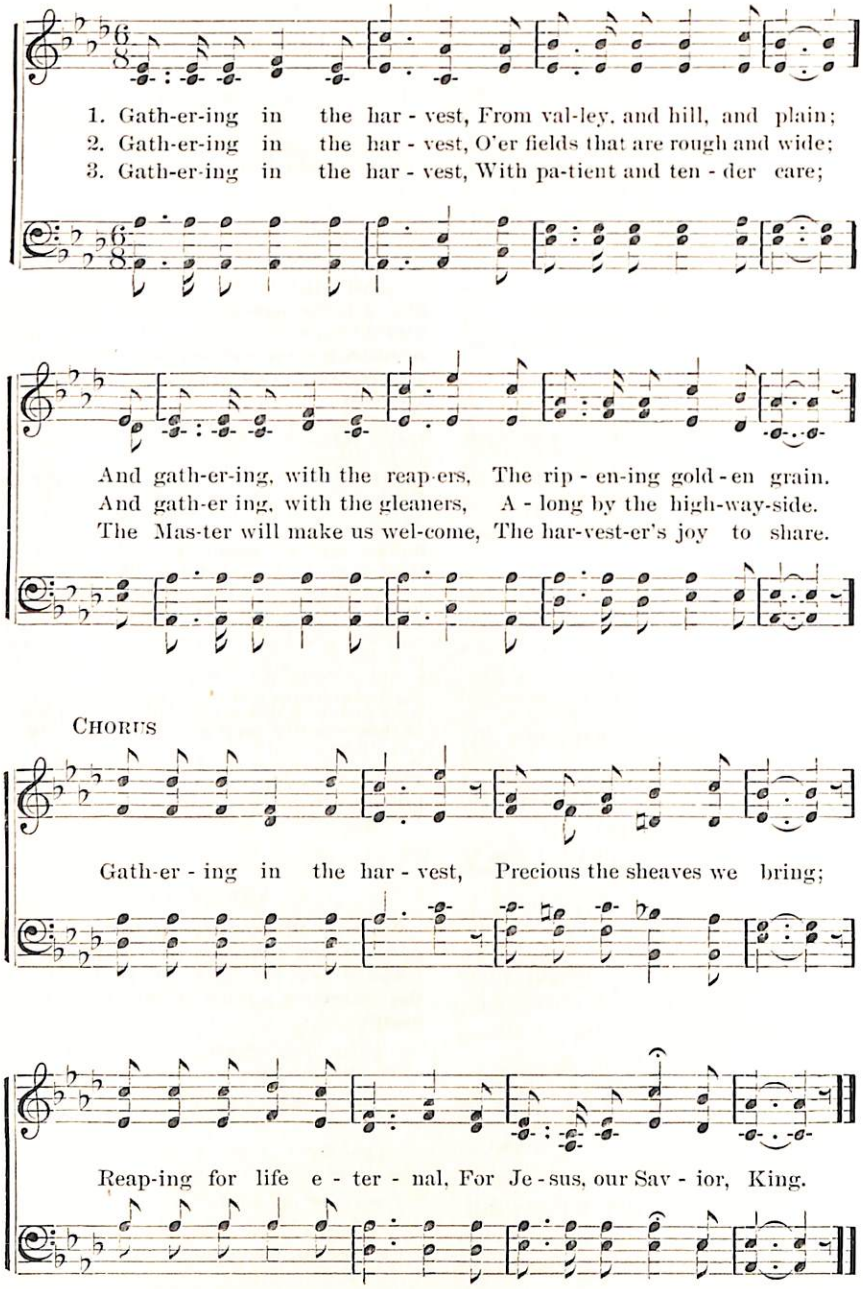
WRITE LETTERS to members of your Church who are unsanctified, and urge them to prove the joy of perfect love, and put in each letter one of Mrs. Phœbe Palmer's nice leaflets. A package of 50 costs only 10 cents. Send for a package.

OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 110. GATHERING THE HARVEST.

C. W. R. R. M. McINTOSH.



COPYRIGHT, 1892, BY R. M. McINTOSH.

This is a selection from "SONGS OF THE PENTECOST," the new International Song Book. Single copies, 30 cts.—if mailed, prepaid. Per dozen, $3.00; not prepaid. Per hundred, $25.00; not prepaid.

THE PENTECOSTAL JUBILEE.

PART II.

JUBILEE WORK.

We have on pages 134, 135, 136, 137, made a *Pentecostal Jubilee Proclamation*, specially in reference to the spiritual interests of the subscribers, composing

THE GREAT "GUIDE FAMILY,"

stretching over a wide extent of this favored land, and in the regions beyond. We are hoping that this movement will be productive of great spiritual results in all our families. It will be if the plan be faithfully carried out.

And now, as a second part of the Jubilee program, we desire that there shall be some practical work, whereby the sphere of the GUIDE shall be greatly enlarged, and its influence augmented. It has rounded up a glorious history of *over sixty years*, and, by the grace of God, it ought to have more years added to its life, and be the means of saving very many more souls—for that is its great object—and to contribute to the building up of the Church of Christ in Bible Holiness. To this end we make a call upon all our subscribers everywhere to engage in an earnest, united and determined canvass, to secure new subscribers in all parts of the country. Many of our subscribers say "that the magazine never was better than now." This is very encouraging to us in our humble endeavors. And if it is true—we must trust the judgment of our subscribers on that—then it ought to have a larger circulation, and if every subscriber will lend a helping hand it will have by January 1st, 1898. To this end we must work vigorously, with all our might, and do it in the name of the Lord Jesus Christ, that He may see the travail of His soul, in the Church being filled with *New Testament Holiness*. We must aim high and bend all our energies to secure our aim.

Now, then, we adopt as our *Pentecostal Jubilee Motto:*

FIVE THOUSAND NEW SUBSCRIBERS!

That may sound, to some, like a bold proposal. And so it is. And remembering that we have a great God to serve, a great Saviour who loves us, and a great Holy Ghost to empower us, it is not too much to ask, or to seek to accomplish. Let us believe, pray and work for it.

PROSPECTUS FOR 1898,

WHEN WE CALL FOR 5,000 NEW SUBSCRIBERS.

People everywhere will inquire what is to be the character of the magazine next year—are any new features to be added—will it be worth the subscription price to us. We cannot go into particulars this month but will do so next month.

We will say now, briefly—God helping us,

The "Guide to Holiness and Pentecostal Life"

for 1898 will be the brightest, liveliest volume ever issued from our establishment—mark what we say! We are in tremendous earnest! It will be, in name and in fact

THE PENTECOSTAL MAGAZINE.

It will be ablaze with holy fire, and full of power. We shall abandon ourselves more fully to the *Holy Ghost*—to His illumination—His guidance—His anointing. No pen will be employed that is not fire-tipped. Every page must burn from first to last, so that God's saints shall be marvelously anointed and wheeled into glorious service.

At the present we will simply announce as new features:

A Pentecostal BIBLE STUDY—(ably conducted).

Pentecostal Life—its character and possibilities—(brightly unfolded).

Pentecostal Family Gathering—(full of burning family testimony, from all parts of the world).

These are a few indications and more to follow.

Look for a real PENTECOSTAL MAGAZINE—a medium of light, fire, power and glory to Christian people of all denominations, the world over.

PLAN OF WORK.

How do we propose to increase our subscription list, to obtain, in fact,

FIVE THOUSAND NEW SUBSCRIBERS!

by January 1898?

FIRST—A GOOD RESOLUTION.

Let every subscriber now on our lists adopt the following resolution:

Resolved: By the help of the Lord, I will endeavor to do something to increase the subscription list of the GUIDE TO HOLINESS, *by obtaining new subscribers, before January 1st, 1898.*

SECOND—PROMPT RENEWALS.

Let every old subscriber renew his or her subscription for 1898, *early*, so that there shall be no shrinkage in the subscription list of the GUIDE; no gaps to fill, but retaining all our old subscribers, if possible. We *cannot spare one.* If any one should be tempted to discontinue and yield to the temptation, they will miss much. A great treat is in store for those who read the magazine next year. The Pentecostal Sermon, in January, will be worth more than the price of the subscription for the year.

THIRD—SECURE ONE MORE.

It simplifies the getting of new subscriptions, by saying, *The Lord helping, I will get one*—one—and if thousands so resolve, and carry it out to the letter—five thousand say, then we have five thousand new subscribers by this simple method. *Try it.* Who is there that cannot get at least one? And how many can get three, five, ten, a dozen? If you cannot get a subscription from another, and your own means will allow, subscribe yourself for your Pastor, your Class-leader, your Sabbath-school Superintendent, or other friend.

FOURTH—DOUBLING-UP.

Suppose that for 1898, if able, you subscribe for two copies, instead of one—one for your own and family use, the other to lend from week to week among the members of your Church, and in this way have a *Holiness Circulating Library* in your Church. The people in every Church need light and encouragement. In every Church there are hungry souls, needing to be led into the light of full salvation. Will you lead them in? Then get an extra copy next year and circulate it in your Church.

FIFTH—HELP THE AGED, THE CRIPPLED, AND THE SICK.

In every community there are some who belong to one of the above classes. They cannot go out to Church or to any of the means of grace. They are shut in at home. Time often hangs heavily on their hands. *Good reading* is a great comfort to them. Would you not be doing a very good thing to provide for their having the monthly visits of the GUIDE? Would not the Lord be pleased with it? Would He not delight you in the day of His appearing, by saying to you, "*I was sick and ye came unto me?*" And you will, with surprise, say, "How came we unto Thee, O Lord?" And He will answer, "Why you sent that aged, or crippled, or sick child of mine a copy of the GUIDE."

SIXTH—ONE THOUSAND PASTORS.

We greatly desire next year to enroll upon our subscription list one thousand new names of pastors of different denominations. Nothing is more important than to have the ministers study the subject of Bible Holiness, and what is more likely to aid them in this study than to get the GUIDE TO HOLINESS on their study table? If you cannot pay the subscription yourself, get a few friends to aid you by contributing *one dime* each. So provide for your pastor, and who knows what good will be done?

SEVENTH—THE FRONTIER PREACHERS.

There are, on the frontiers of this country, hard working, self-denying, poorly-paid preachers. Money is a scarce thing. About all they can get is necessary to give their families a very scant subsistence. Books and periodicals are almost out of the question. Would you not like to bless some of those scantily-provided homes? Then contribute something to our GUIDE BENEVOLENT FUND and that will help to provide the magazine for needy men. We would like to have

TWO THOUSAND DOLLARS

for our GUIDE BENEVOLENT FUND sent in in small and large amounts, during our Jubilee months. It can be done by our subscribers adopting *three resolutions* that were once adopted at a missionary meeting in a colored congregation—

1st. *Resolved.*—That we will all give *something.*

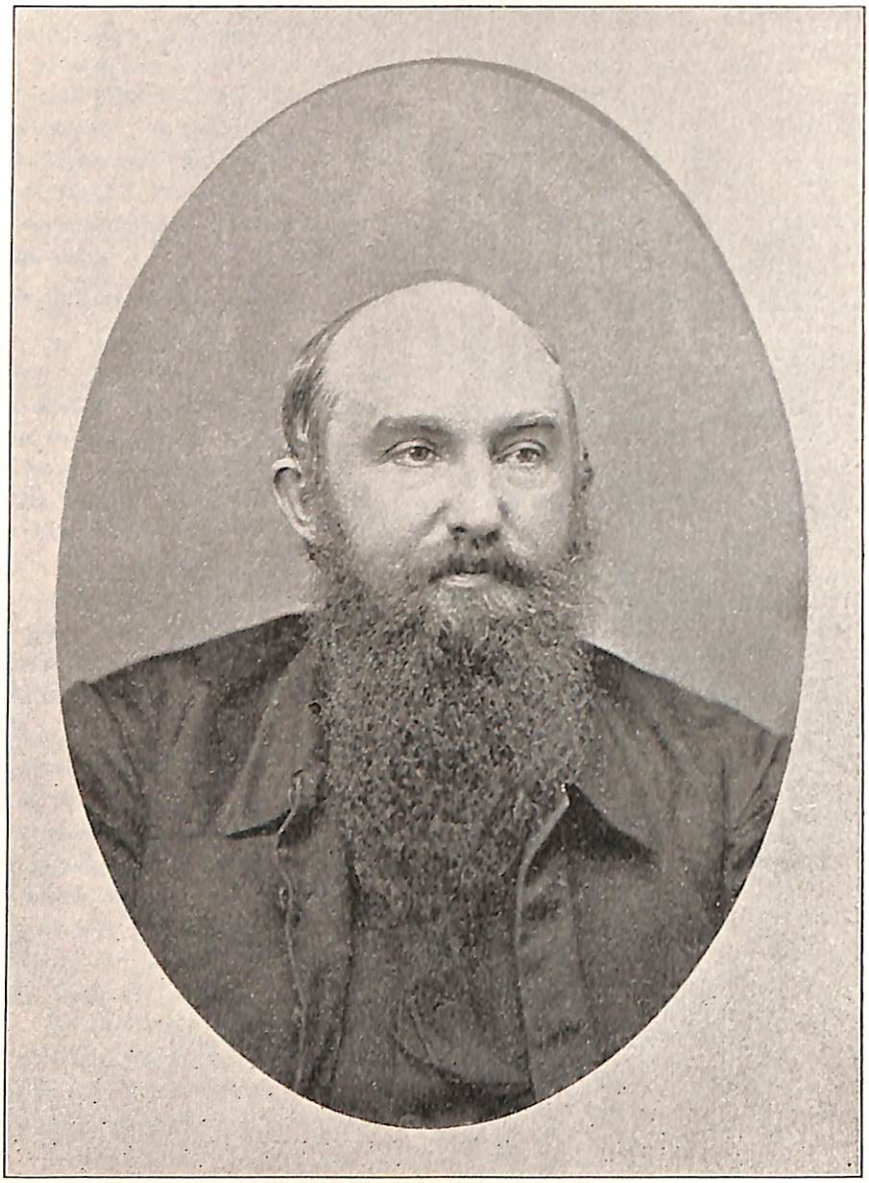
2nd. That we will all give *according to our ability.*

3rd. That we will all *give cheerfully.*

Let these resolutions be adopted by every subscriber, and we shall have the *two thousand dollars* for the GUIDE BENEVOLENT FUND by January 1st. If you cannot do more, send a *dime*, or a *quarter-dollar.*

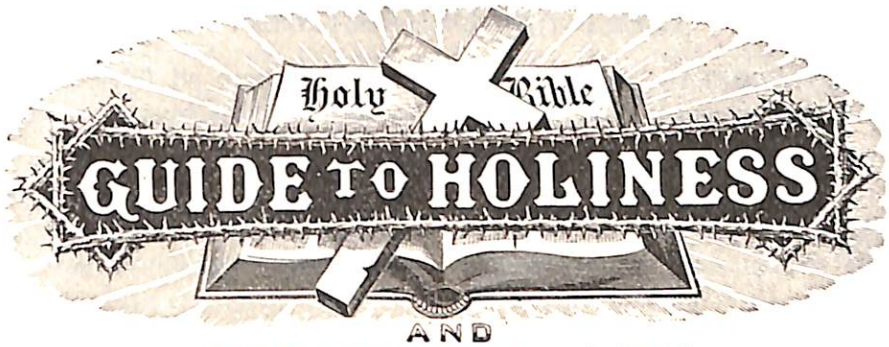
OUR NEW PREMIUMS.

Read and study the covers of the magazine and you will see a most attractive Premium List. Choice books *almost given away.*



REV. R. C. OLIVER.

Late of the South Carolina Conference of the Methodist Episcopal Church, South. He founded the Holiness Mission in Columbia, S. C., and the "Way of Faith," and consecrated, for their permanent endowment, a large amount of his private means.



PENTECOSTAL JUBILEE—Second Month.

NOVEMBER, 1897.

THE FIRST WORD.—"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

"And they shall spring up as among the grass, as willows by the water courses."—Isa. 44 : 3, 4.

"HOLY GHOST, dispel our sadness;
Pierce the clouds of nature's night;
Come, thou Source of joy and gladness,
Breathe Thy life and spread Thy light.

"From the height that knows no measure,
As a gracious shower, descend,
Bringing down the richest treasure
Man can wish, or God can send."

NEW TESTAMENT LIFE-PICTURES.

A JOYOUS PICTURE.

Jesus, when He was going away, gave comforting words to His sorrowing disciples. They needed them, for their hearts were very sad. He, therefore, sought to lift up their thoughts to the most cheering and inspiring contemplations. The most heart-lifting and joyous picture which He set before them was the riches of their inheritance in the Holy Ghost. Here it is:

"*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*

"*He shall glorify me: for he shall receive of mine, and shall shew it unto you.*"—John 16 : 13, 14.

Here are the riches of our New Testament inheritance in the Holy Ghost. Where is the measuring-line to sound the depths of these riches in glory by Christ Jesus?

Note the Divine personality of the Holy Ghost in the use of the personal pronoun "he." And see His high designation, "The Spirit of truth." In Him are infinite treasures of truth, He is the guide "into all truth"—that is, into JESUS, who declares Himself, emphatically, to be "THE TRUTH."

He is not to witness of Himself, but of Christ—to make communications to the receptive soul of HIM—who is ordained to have the pre-eminence.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

LED BY THE SPIRIT.

BY REV. BISHOP M. SIMPSON.

[Synopsis of sermon preached at the National Camp Meeting, Manheim, Pa.]

TEXT—"For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14.

There are presented in this text two facts. 1st. That men not only may be, but are, led by the Holy Spirit of God. 2d. Such as are led by the Spirit of God are the sons of God.

Around these two facts there spring up a great many questions which reach as high as heaven and are as important as eternity, and touching both God and human nature. God may not expect that we can perfectly answer these questions, because we cannot comprehend the whole of infinity. There are many minds that doubt the possibility of the statements just made as facts, and suggest that such ideas approach the nature of enthusiasm. They fancy there is nothing that can be clearly understood concerning the Spirit of God.

They think that man lowers self when he submits his mind to be led by any other; say he ought to stand up in his own majesty; guide his own way; have self-reliance; that he may thus rise, by his own powers, to all that God designs him to be.

Now we can assert that to be led by the Spirit is a fact; yet we do not presume to answer the question how, and to what extent, man may be consciously led by the Holy Spirit of God.

We regard the fact as most reasonable, although many skeptical minds deny entirely, or doubt, the possibility of such transaction because the Holy Spirit is unseen. We regard it as most reasonable because all through this human life God has subjected man to leadership; in childhood, to a father's training, a mother's care; placed under professors, to be taught in science, law, arts, etc.

Man must be regarded as existing not only for this world; but, having two natures, he is fitted to live in two worlds. The body is of the earth, and has connections with everything earthly. I am related to all I see about me—earth, air, sea; to the animal and vegetable creations; and I know there is in me more than body; I know there is thought, and feeling, and that which governs and controls body, that is not physical.

I have love, and I feel that there must be an attraction of soul to soul. Is there not much about me to teach it? am I in harmony, in fellowship, with tree, mountain, sea, and can I not hold soul-fellowship? If there is no such intercourse, then there is a strange discordance in my nature. God has made the soul susceptible of impressions from soul. What is this

wonderful thing of talking about my soul going out to your soul through the medium of air? Wave acts upon wave, and the air is in action, and a thought expressed in my word reaches your ear, and the same thought thrills your mind; distance makes no difference if the medium is right. Thus my mother guided me by the simple influence of words upon my soul; her sweet thoughts guided me. Just so her spirit overwhelmed and controlled mine; I felt her voice, her hand, her soul, on mine. Now, I ask, if the spirit of a mother can thus influence me, why may not the Spirit of the great God? "He that formed the ear, can he not hear?"

[Reference was made to the philosophy of Coleridge, and the fallacy of the argument thoroughly exposed.]

I can rely upon God more than upon my senses. God's Word is the limitation. There is fanaticism; but this limitation will keep it from us; we may not go beyond God's Word; just so far as my experience goes on God's Word, I am on safe ground. Bad spirits may come to me with suggestions, and I may be deceived if I rely upon my own impressions; but where God speaks in His Word, and I find an experience corresponding with that Word, I am safe. Some of the leadings of the Holy Spirit will be discovered to result in increased love for the Word of God. By the study of God's Word we are instructed, and God will never teach you by prayer what you may learn from His Word. Some would supplement the Word by prayer. We must cling to the Word and the Testimony, and never go beyond the revelation. Let none add thereto—there is no new revelation; the Word of God is the only sufficient rule of faith and practice.

Again, it leads by way of prayer: "Because ye are sons, God hath sent forth," etc. When the Spirit of God is in the heart, it teaches us how to pray: no man can say "Our Father" but by the Holy Ghost: no man can truly say that Jesus is Lord, without the Holy Ghost; and this gives him feeling through and through.

Out of the depths we cry unto God. He leads us down into the valley of humility, that we may be exalted. What groaning it inspires! instance Jacob wrestling, etc. There is a depth of experience that comes out of these soul-struggles, through intense groanings. There never has been a man of power in the world but has been led through intense groanings to preparation for victory. Luther, before the Diet of Worms, and Wesley, in his deep spirit-longings, demonstrate this truth. These are followed by seasons of great joy, peace, and victory. True, the workings of the Holy Spirit are very different with different individuals. Some are extravagant in expression; others very peaceful and quiet, but moved by the same Spirit. I have gone to houses of mourning, and witnessed the great difference in expressions of grief. Some with great outcry gave expression to feeling, while others had a grief too big for tears.

Some of the most rapturous death-scenes I have ever seen have been those of the most quiet Christians: they have been so manifestly with God that I have wanted to send messages by them to friends in heaven. I am not very demonstrative, and am more deeply moved in quiet and retirement than in great gatherings.

[Reference was made to God's manifestation of Himself to Moses, and to the belief that he finally died of glory. Attention was directed to the fact that the endearing title of this text is not found under former dispensations.]

Believers are not called "sons of God" in the Gospels, but they are spoken of as "children" after the day of Pentecost, and the Epistles are full of the expression; in these they are

frequently called "sons of God." Again, there is a likeness to God in His children, for we are formed in His image. We are sons here, but what we shall be afterward, who can declare? In one of the lowest senses, this likeness consists in knowledge. We are to be like God. In nature we discover family likeness both by the physical and spiritual. Take two children of the same parents, who may be raised in different families, whose mother was a tender and intelligent Christian, and great thoughts will impress and move both. I have noticed that families, however poor, if truly religious, have always become intelligent families. I have looked over the great men of the age, and have traced this fact in their history.

[He referred to the men who were boys in his childhood, and who had risen to distinction.]

Christianity will lead to greatness of thought, feeling, and influence. I used to wonder why men had these great questions under consideration. Christianity will lead to all the great questions of the world. It is marked by boundless benevolence everywhere, and to all persons.

[A beautiful illustration of the magnetic storm was introduced, that thrilled the entire audience. He closed with a reference to the future glory of the Christian.]

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He (Christ) shall appear, we shall be like him, for we shall see him as he is."

SIMONIDES, the philosopher, being requested to describe God, asked a week to think of it; and, after that, a month, and then a year; then, being still unable, he declined the task, declaring that the more he thought of so great a Being, the less he was able to describe Him. The Christian feels the same, nay, greater awe; but he has been permitted to see God revealing Himself.—John 1: 18.—*Sel.*

MEDITATION.—The tuning of the instrument before prayer or praise.—*Sel.*

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

Nov. 7.—"See that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8: 5.

Up in the mount with God alone Moses learned how the tabernacle was to be built. He had no plans of His own to suggest or preferences to offer. God spake, Moses listened. God ordered, Moses obeyed. This is the secret of strong soul-building. We must first be alone with God in the mount. No amount of service in the plains below will substitute for the ascent to the mountain-top. Jesus needed to be much alone with the Father. When all was still at night, He would often glide "away secretly to the mountain, long after the sunshine had fled from its slopes and crags, and when the cold stars looked glitteringly upon the cold dew of the still night." When He left that place of prayer, more and more clearly to His human soul there came the rigorous lines of the Father's will, outlining the cross. There was a weird grandeur hallowing his manner. If we would be master-mechanics in soul-edification, we must be not a little in the mount of prayer. There learning in our holy interviews with our Father, we shall know the secrets by which saints become royal, the chief of which is following the pattern given: Obedience without a question; forward without hesitation; building after God's plan. See that ye do it, says the Holy Spirit. Deviate nothing from the order. There will then be symmetry in your life; you will show forth the beauty of holiness.

Nov. 14.—"Rejoice evermore."—I. Thess. 5: 16.

It is the loving work of the Holy Spirit to fill the soul with an abiding

joy. There are sources of joy that dry up like some summer streams. There is a joy that never dies out. Summer's drought nor winter's cold have never any power to check its blessed flow. It is such a joy as dwelt in our Lord's life, and that was with Him the same, whether He sat in sweet restfulness in His favorite Bethany home, or wrestled with the great problem in Gethsemane. One would fail to recognize the beneficence of the promise made to His sorrowing disciples the last night He was with them, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," unless he could realize that below the surface, in His holy nature, there was an eternal festivity. His joy flowed straight on, through and over all circumstances. The life of Paul was full of care, trial, and opposition. But it was a life of joy. From the moment the scales fell from his eyes, on through a career singularly beset by hostile forces, he shouted out his joy. He sang God's praises at midnight, though bruised and bleeding and bound. His last letter to Timothy, just before his martyrdom, is in a strain of triumphant rapture. He is a living comment on his exhortation, "Rejoice evermore." There may be occasions of sadness. Christ had them; Paul had them. But those were surface-storms. They swept over the sensibilities in their fury, but there were deeps they never reached. The springs of joy were not reached; and though Christ came to the cross, and Paul to martyrdom, there was music in their soul, for the singers of the Spirit could not be hushed. We may have a joy that will sing our tears away.

Nov. 21.—"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."—Psa. 92 : 12.

One must be a very thoroughly saved person to whom these beautiful similes will apply. How beautifully the palm illustrates the character of the righteous! Growing out there in the desert, nourished, it would seem, only by the scorching dust and burning winds, it serves to guide the traveler to the waters from whence its own life springs. It never fades, and is always clean. It produces its best fruit in old age. From its roots numerous suckers spring, so that a forest is formed in time. In this desert-world it is good to find God's palm-tree Christians. They are in every Church. Around them gather with delight those who long for the water of life. They are "fat and flourishing" in old age. Their fruit grows richer with the passing years.

And "they shall grow like a cedar in Lebanon." The cedar strikes its roots down into the rocks. It is always covered with leaves, winter and summer. It is sound to the very core. It yields an attractive, aromatic odor. Out of it rooms and chests are made in which to preserve clothing. It was built into the house of the Lord. Think of it! The holy man strikes his roots into the Rock of Ages. He is an all-the-year-round Christian, always fresh and fragrant with the odors of heaven; sound to the very heart of hearts, strengthened with might by the Spirit in the inner man. He is planted in the house of the Lord, and flourishes in the courts of our God. These are the sample saints we have in mind when we emphasize the words "*holy people.*"

Nov. 28.—"Let your conversation [manner of life—R. V.] be as it becometh the gospel of Christ."—Phil. 1 : 27.

It may be said with all charity that there are sad defects in Christian living not to be attributed to any cause but unspiritualness. The conversation may become trifling, the manner careless, almost without consciousness. Especially are holiness people

called upon to strictly watch their lips. What has severe criticism to do with sanctified lips—criticism that hurts! What place is there for jesting in minds where the Holy Ghost has entire sway! What right has a child of the King to dishonor his royal Father by conduct that is injudicious and open to animadversion! "As it becometh the gospel." That is the standard. No rules of etiquette more lovely than the Sermon on the Mount and the 13th chapter of First Corinthians. Paul says, "Our conversation is in heaven." The new version says "citizenship." If we are citizens of heaven while yet here in the flesh, our manner of life should correspond to our commonwealth. And it will, if the spirit of our prayer-hour goes with us out into the day. We shall trade as becometh the gospel of Christ. We shall deal with our fellowmen as becomes the teaching of the golden rule and the eleventh commandment. No temperament, constitutional infirmity, nor peculiarity, should make an exception to Christ's teachings as to our relation to our neighbors or our enemies. The manner of life of a holy man has as much to do with his religious influence as his doctrinal teaching.

UNION IN THE HARVEST.—"I have seen a field here, and a field there, stand thick with corn,—a hedge or two has separated them. At the proper season, the reapers entered: soon the earth was disburdened, and the grain was conveyed to its destined resting-place, where, blended together in the barn or in the stack, it could not be known that a hedge had ever separated this corn from that. Thus it is with the Church. Here it grows, as it were, in different fields, and even, it may be, by different hedges. By-and-by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in outward circumstantials of form and order."—*Sel.*

THE THREE STEPS.—"It's a very simple way to heaven," said a poor, unlettered man, "if people would but take it. There are only three steps: out of self—into Christ—into glory."

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

FIRST WEEK.

KEYNOTE—"All things are yours; and ye are Christ's."—I. Cor. 3 : 21, 23.

All is yours if ye be Christ's. Alas, this shuts out more than half the world! so that in the world there is more want than satisfaction, more sorrow than joy, more fear than confidence, more silence than song. With the majority of men, "things happen so"—they are not ordained of God. The weather, the fulness and the failure of harvests, success and defeat, disaster and death—these all "happen so." But if ye are Christ's, to your opened eyes and ears He has revealed God in His world; you have a consciousness of God; to you, God fills the universe, and allows nothing that builds character, or determines destiny, or shapes history, to "happen so." All are yours, because ye are Christ's—life, death, seeming defeat, and evident success—things present, however adverse; things to come on this tearful side of the vale of shadows, and on the glory side.

> With life so real and bliss so vast,
> 'Twill seem it never had a past.

If ye are Christ's up to the fulness of His purpose in your redemption, ye shall find that He "is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Marvelous possibility! "All sufficiency in all things" because ye are Christ's! But is it most frequently so? Do not the majority who claim to be Christ's—who ask the world to judge their life, their temper and aspirations, by this supreme fact—most palpably fail to produce the impres-

sion of their contented and joyful heirship to all things in Christ? Do not men largely estimate our Master by the measure of our evident satisfaction with and in Him? How seldom, also, is the thought in the minds of men who have their portion in this life, "What a good and loving God He must be who can make so many good and happy people!" If all are yours, why not draw on your unwasting resources? Why live 'mid painful and pining limitations? The world has become impatient with the ink-and-paper systems of theology; it wants a theology with winged feet, and shining face, and clean hands, and singing hearts, and joyful hopes.

SECOND WEEK.

Among all things yours,

"The Lord is able to give thee much more than this."—II. Chron. 25 : 9.

His ability and His resources are equal. Estimate the one, you can determine the other. The king of Judah felt that he had made a costly mistake, and would now like to recall it. "Never mind the cost," said the prophet sent of God; "the Lord is able to give thee much more." Under similar circumstances, we might have thought and acted as he did; but we have the warning and instruction of his fatal example, and need not do so. That worldly allegiance, that cost your spiritual life so much—don't, by it, put the present in peril, that you may recover the losses of the past. He "is able to give you much more." That unwillingness to provoke the adverse judgment of your worldly friends by a life, henceforth, of separation from that godless club and that unspiritual social fellowship—never mind its criticisms; God "is able to give you much more." That fear of loss or business disaster, if you henceforth become singular in your business integrity, and refuse to have fellowship with the unfruitful works of darkness—never mind the policies and proverbs of the sagacious and unprincipled men of business, who plead, "They all do it." "No one can succeed in business now and be strictly honest." Think, He is watching you, and relying on your integrity and example. Remember whose you are, and for what you stand: a servant of God, separated unto Him from among men of wordly device and guile, "among whom ye shine as lights in the world." Nor will He suffer permanent hurt upon you in the interest of righteousness. He "is able to give thee much more than this."

One of the many things that distinguishes you, if a servant of God, is, that you are without guile (Psa. 32:2): your evident intentions reveal your heart-integrity; and by these you command the reverence of sinning men for a sinless God. Sinning men do not often read your Bible; but they read you. They notice, also, the "much more" God is giving to you of light in darkness—not afraid of evil tidings—enduring righteousness amid well-adjusted temptations—clean motives, your heart fixed on Him, and the wicked see it and is grieved with himself, and melteth away (Psa. 112).

THIRD WEEK.

Of this Divine handful of blessings for thee, remember,

He "is able to keep you from falling."—Jude 24.

For "no man is able to pluck you out of His hand."—John 10 : 29.

"My sheep hear my voice; I know them; they follow me."

Obtaining and retaining these three Divine brands, you can never perish. Your ears are open to His whisper; your heart wise to recognize and know Him everywhere; your feet are winged to follow Him; you have eternal life. Let nothing move you from

these things, and you shall never perish. It is much that you are able to stand fast in the liberty of a godly obedience; it is infinitely more, that He is able to keep you from falling. "Ye are kept by the power of God, through" your "faith." His power and your faith! Neither of these can be wanting from a successful Christian life. Co-operation with Him began your spiritual life; only thus can it be continued. Your working out will secure His working in you. The result will be salvation in its uttermost; deliverance, exaltation, cleanness, and power. What marvelous motives are they by which our Divine Lord, in His last message to the Churches, appeals, seven times, to the overcomers! (See second and third chapters of Revelation.) No wonder, as the opening clouds shut Him in from human gaze for the last time, till He returns to take home His white-robed bride—His spotless Church—He repeated, over and over: He that hath spiritual ears, let him listen and obey; for on this hinges his destiny.

"Wherefore gird up the loins of your mind." Tighten the belt; be at your best; hope to the end. You can. He will keep you from falling. Three worlds have marshaled their forces to shape and determine your eternal future. Aye, more: that tragedy of history on the cross—that fire-rimmed mountain of Divine forbiddings, and the crowned King on the undisputed Judgment throne—all, all give significance and emphasis to the text, He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

FOURTH WEEK.

The greatest of all things yours is,

"Wherefore he is able to save them to the uttermost that come unto God by him."—Heb. 7 : 25.

If He cannot do this, His salvation is not equal to my need. If not equal to my need, it did not originate with God, and cannot lead me back to Him. If He is able, and not willing, or if indifferent, then He cannot be holy. I am therefore shut up to the solemn inquiry, Would God have a holy people down here if He could? Can He? He can, or He cannot. If He cannot, then Creation and Redemption are both failures. But He *can*. He is able to save to the most—yea, to the uttermost; not only in duration, but in extent—downward, inward, outward, upward—deep as my largest need, and enduring as my immortality. As I cannot gauge my want, neither can I estimate His ability, His resources, His disposition to save me. By which salvation I understand not only deliverance from the guilt and the sinful corruption of my nature, but my recovery to the nature, image and fellowship of His Son—to perfect faith, love, humility, assurance, confidence, and satisfaction in God. Thus His uttermost salvation must cover my uttermost need. Only thus can I be pardoned, cleansed, sanctified, up to the extent and ideal He has revealed. Only thus can He be eternally glorified in my redemption. It is thus I have access to God. He cannot be pleased with me, or with my best services, apart from Him. But, thus accepted through His beloved Son, all things become mine.

O, boundless grace of God—
  Beyond my largest thought!
Redemption through His blood
  Obtained by me for naught
That I can do, or be, or say,
Or weep or work, or give or pray—
    But only through His death!

A boundless grace of God,
  That purposed my release
From all the hurt of sin
  To purity and peace,
To know the bliss of second birth,
To fellowship with Him on earth,
    All, only through His death.

THE PENTECOSTAL BLESSING:

A COMMON CHRISTIAN PRIVILEGE.

BY REV. CHARLES GARNETT,

(Pastor of the Ancoats Congregational Church, Manchester, Eng.)

The Pentecostal Blessing, when properly understood, seems so great and wonderful, both in itself and in its results, that many Christians conclude that, after all, it is not for them. Yet such a conclusion is wholly fallacious. It is perhaps idle to tell those members of the Churches who are not divinely assured of their acceptance with God, and lovingly devoted to His service, that this great, crowning blessing is for them. What does it matter to such persons that they may be filled with the Spirit, made perfect in love, and clothed with evangelistic power? They believe they are spiritually safe, and will certainly get to heaven by and by; and that is quite enough for them. But in the case of those Christians who know they are saved, and who desire to live up to their privileges, and to become increasingly useful—and, thank God, there are many of them—it is only necessary to place the evidence before them, and immediately they respond to God's call and begin to seek the blessing.

Unfortunately, it is exceedingly difficult, if not impossible, to remember all the passages of Scripture which prove that the Pentecostal Blessing is the common privilege of believers. Hence the need of our being occasionally reminded of them. I will endeavor, therefore, in this article to point out and, where necessary, explain a few of the principal passages which make it quite clear that the Pentecostal Blessing is intended for every Christian.

Consider, in the first place, Acts 2:4: "And they were all filled with the Holy Ghost." Who were they? In the preceding chapter, verses 13 to 15, it is stated that among those present were the apostles, "the women, Mary the mother of Jesus, and his brethren"—altogether, about 120 persons. These all received the promise of the Father, the *pleroma* of spiritual life and energy. Please note that the great blessing was not confined to the inner circle of the apostles; all the disciples, including the women, were filled and thrilled with the Spirit's power.

Now look at verses 17 and 18 in the second chapter of Acts, where St. Peter quotes Joel's magnificent prophecy, which now found its first fulfillment in the experience of the disciples generally. Observe, it is declared that in the last days [the Gospel Age] the Spirit is to be poured upon all flesh;—men and women, young and old, all may now receive and enjoy the fulness of the Spirit.

Then, again, consider verses 38 and 39: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." If all may receive the Holy Spirit as their regenerator, then surely all may be *filled* with His sanctifying power; for God has no favorites; all His obedient children are treated alike.

Now consider Acts 4:31: "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake [continued to speak] the word of God with boldness." Please note that all who were there assembled, probably a large company, including many of the new converts, were *filled* with the Spirit: proving to demonstration that the

promise of the Father was not a temporary, dispensational promise, once for all fulfilled on the day of Pentecost, but a permanent promise, applicable to all His children, and obtainable by us and ours to-day.

Again, consider the teaching of Acts 8 : 14 to 18. It is perfectly clear from this passage (1) that the Pentecostal Blessing was definitely received by the Samaritan believers, and (2) that its results were manifest; for we read Simon offered a sum of money to purchase the power of conferring it. The inspiration received by these disciples was real and no fiction, a direct action of the Divine on the human, of which they were distinctly conscious. It is equally clear that all on whom the apostles laid their hands received the wondrous blessing.

Now turn for a moment to Acts 9 : 17. Ananias, a disciple, recognized Saul as a fellow-believer, a brother in Christ; and laying his hands on him, he was there and then "filled with the Holy Ghost." Clearly, this was the same supernatural endowment as that received by the apostles and disciples on the ever-memorable day of Pentecost. It will be observed that in some cases the blessing was bestowed directly; in other cases it was given in connection with the laying on of hands; but in all cases alike the living Christ Himself bestowed it. The laying on of hands was merely symbolic—expressive of the confident belief and expectation that the promised blessing would then and there be given.

See, also, Acts 10 : 44 and 11 : 15; and compare with Acts 15 : 8 and 9. Cornelius and his friends were "devout and righteous men, fearing God, and *accepted* of him." Consequently they were prepared and ready to receive the Spirit's fulness. Hence, "while Peter yet spake, the Holy Ghost fell on all them which heard the word." It was a sudden experience, constituting a crisis in their lives, and creating an epoch in their religious history. And such is the case still. Though gradually approached, the Pentecostal Blessing is instantaneously bestowed, as is fully borne out by the concurrent testimony of thousands of witnesses, all of them speaking from personal experience.

Once more, read St. Paul's sublime prayer in his Epistle to the Ephesians, 3 : 14 to 19; also, the two following verses; and compare these with I. Thess. 5 : 23 and 24: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

To say that the Pentecostal Blessing is not a common Christian privilege is to make such prayers as these—prayers divinely inspired—entirely unavailing and altogether misleading. Nay, more, it is virtually to charge God with the inconsistency of offering us a great blessing and yet being either unable or unwilling to bestow it. He has definitely promised to baptize His children with the Holy Ghost and with fire. He has definitely promised to cleanse us from sin, to fill us with love, and to clothe us with power. He has definitely promised to make all grace abound toward us, that we, always having all sufficiency in all things, may abound to every good work. Hath He said it, and shall He not make it good? "*Faithful is he that calleth you, who also will do it.*"

The all-important question is, May we rely on these promises, or are they utterly delusive, given only to mock us? Only one answer is possible. The exceeding great and precious promises, by which we are made partakers of the Divine nature, are to be depended on; they are *absolutely reliable;* and if we fully dedicate ourselves to God's service, and prayerfully claim their

fulfilment in our own case, we shall certainly not be disappointed; on the contrary, we shall sooner or later receive "the Spirit's fulness," and thus prove by personal experience that the Pentecostal Blessing, cleansing from sin, filling with love, and clothing with power, is not a blessing of the far-distant past, nor a blessing reserved for a favored few, but a common Christian privilege, which all may enjoy.

NOTES BY THE WAY.

CHERRY-BLOSSOMS.

BY MRS. M. N. VAN BENSCHOTEN.

It was a radiant day in May. Great oceans of green swept in from the fields away; the yellow willows, with their sheltering, towering branches, were hung with misty lace of green; and back against them leaned the cherry-blossoms, a huge mass of fragrant sweet whiteness; while over all arched the sapphire skies.

She stood in the doorway, and gazed enraptured upon the marvelous beauty. It was noontime. All the morning hours she had been busy opening closed blinds, refreshing the home, and letting in the fresh, sweet sunshine. Now the eyes were weary, and the lips white. She lifted her face to the cherry-blossoms and leaned her heart over, while the sweet lips whispered, "Because thy loving-kindness is better than life"—when a harsh voice broke in—"Why have you left that thing there for? I no sooner clear things up than you spoil it by some unsightly mess!" The brightness faded from her face, and the lips grew sad and silent.

Was this, then, her only guerdon? and the offense so slight!—only a bright tin placed over some seeds she had sown! In a moment she was alone again. Lifting her whole heart up back among the cherry-blossoms, she cried, "Thy loving-kindness, O Lord, *is* better than life, and my lips shall praise thee!" while a light that never rested on land or sea swept over the sweet face.

Sweet and cool was the house of the Lord as through the open windows came the rich fragrance of the May twilight. It was a praise-meeting. She arose; and with a quiet voice, that thrilled along the words, she said: "I have something very especial for which to praise the Lord, that has come to me within the last year or two. There has been given to me an elasticity of spirit, a spring of heart, an agility of soul, to leap up and over the trials and annoyances, the vexations and undeserved censures, and all the unpleasant occurrences, that come from day to day—to spring up among the cherry-blossoms, and claim 'victory through Jesus.'

"It was not always so. I would be grieved and depressed; the hurt would burn, and I *would miss the joy of the Lord*. But of late His loving-kindness has so filled my heart that it makes me strong to endure. Not that His loving-kindness always gives me the things I long for, or the smooth and easy way. I see others have them—these rich, beautiful things—things I could so keenly enjoy; but I no longer tarry to question; turning quickly to Jesus, He gives the spring, and up among the cherry-blossoms I go, victorious and rejoicing, because His love is so sweet and all-compensating, and because He gives what is 'better' for me than the 'life' I would ask for. O, gracious, tender loving-kindness! The victory, the trust, is sweeter far."

She was teaching her Bible-class. The lesson had just closed, when a noble young man bent over her shoulder and whispered, "I want to thank you for your words in the praise-meeting; they have done me so much good. I wanted to tell you then, but was obliged to leave before the meeting closed; but they have lingered with me ever since." The quick blood mounted to the white brow. "O," she said, "the cherry-blossoms!" "Yes," he replied, "it was so sweet and blessed." And through her heart leaped the glad song: "Thy loving-kindness is better than life, better than the dearest thing I could long for in human kindness or beautiful things. O Lord, my lips shall praise Thee."

GREAT PENTECOSTAL JUBILEE

OF THE

"GUIDE TO HOLINESS,"

FOR FOUR MONTHS.

From October 1st, 1897, to January 31st, 1898.

The Second Month—November.

THE PROCLAMATION:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3 : 10.

THE PROMISE:

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11 : 24.

"HOLY SPIRIT, Truth divine!
Dawn upon this soul of mine;
Word of God, and inward Light!
Wake my spirit, clear my sight.

"Holy Spirit, Love divine!
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire!

"Holy Spirit, Power divine!
Fill and nerve this will of mine;
By Thee may I strongly live,
Bravely bear and nobly strive.

"Holy Spirit, Right divine!
King within my conscience reign;
Be my law, and I shall be
Firmly bound, forever free."

We have entered upon the *second* month of our Pentecostal Jubilee. What the harvesting of the first month has been in the GUIDE territory does not yet appear. We trust that it has been abundant and glorious, and that the song of the reapers has swept over hill and plain—North, South, East and West. We eagerly await tidings from the field, everywhere. How many believers have received the baptism of the Holy Ghost? How many who once received it, but whose evidence had become dim (this is possible), have had it renewed? How many who have been walking in the light and fire and power of the Pentecostal enduement, have taken a deeper plunge? How many backsliders from justification have been reclaimed? How many sinners have been converted—husbands and wives, sons and daughters, or other friends?

These are questions we wait to have answered. October ought to have done wonders in the widely-extended "GUIDE FAMILY." It will appear that this has been the case if our "JUBILEE DIRECTIONS" have been followed. On the mountains, in the valleys, on the prairies, along the shores of "the sounding sea," fires, we trust, have been kindled that have cast their red light upon the heavens, which shall burn with "inextinguishable blaze." These *Jubilee months*, depend upon it, beloved, will make *momentous records* in thousands of households—records of life or death, of downward descents toward the earth and the earthy, or lofty ascents toward the heavenly and the Divine. Which, O, *which* shall it be—O, ye subscribers of the GUIDE TO HOLINESS? It is no unmeaning thing this "*burden of the Lord*" that has rolled in upon our *Editorial sanctum* on behalf of thousands of people to whom we are commissioned to minister. It means something. Yes, it means *something* in regard to every GUIDE household—not excepting the Editor's own household, every member thereof— a *life or death meaning*. We beg every one to understand that in every home this Jubilee Proclamation has an outreach toward eternity! Wake up, wake up, everywhere! Saints of the Most High, keep the scribes of the King's Palace busy in recording the exploits of the passing months—the marvels of grace in every household. To your knees, ye men and women of Israel—TO YOUR KNEES!

OUR SPECIAL AIM.

The special aim of these Pentecostal Jubilee appointments is to have within our GUIDE territory, at least, a new, fresh, mighty, glorious demonstration of the POWER OF PRAYER, showing that the materialistic, shadowy dispensation has given way to the

DISPENSATION OF FIRE,

that the order of Messiah's kingdom is to "baptize with the Holy Ghost and with

fire"—to consume worldly abominations—to melt, to mold, to transform human souls into the beautiful image of Jesus, "the chiefest among ten thousand, and the One altogether lovely." *Fire* to come down upon unsaved children with such *burning energy* that resistance is *almost* an impossibility, and to have a host of them swept into the kingdom. There is a mighty will that may, and does often overmaster the overtures of grace; but Holy Ghost fire can be pulled down from heaven upon that stubborn will so potently that it will be almost carried by storm. "O, but my son is *thirty* years old and as hard as flint," say you. No matter if he were *sixty*—pull the fire upon him! Do that, anyhow. If you are wholly sanctified, according to John Fletcher, one of the elements of entire sanctification is a "*perfect faith*," a faith without a mixture of doubt in the slightest degree—and a perfect faith is a *fire commander*, able to command fire out of heaven upon *hard material*. "O," say you, "I cannot do that!" Well, if that be so, get where you can. Grace is not impotent, but *omnipotent*—and if you are only a worm, God can give you a faith to shake mountains to pieces and tumble them into the sea.

PONDER THE PROCLAMATION!

There is a most significant proclamation at the head of this article. Look at it, read it, ponder it, digest it. Read it on your knees. Ask the Holy Ghost to turn the great electric light of eternity upon it, and show you whether you have *robbed* God. "Robbed God!" you exclaim. "Robbed God!" "How can that be?" The Israel of God of old asked this in astonishment. And so many of our modern Israel may inquire. But come near to the interrogatory, "Have I in any way robbed God?" In my *person*—my intellect, thought, imagination, understanding, moral constitution, will, motives, ambitions, affections? In my *family*—have I made an idol of a child, giving that darling one the love that belongs to God? And how about my *property?* Is every dollar positively on His altar—used for His glory alone? How stands the account? Reckon it up carefully.

If any robbery of God has been perpetrated, *restore the stolen property* at once—it is no more than common honesty—make restitution, Zaccheus-like. If there be any theft unatoned for, make haste to restore what has been wrongfully taken. These things obstruct the course of prayer. Get them out of the way.

Be rid of the stolen property on hand; then, "*steal no more*," as the Bible enjoins, but be honest toward God and man. This month of November should do wonders in our own souls, in our houses, in our Churches, and in the communities where we live. Let every one who has

"*A great soul-want*"

send it to go on the "*Pentecostal Section*" of the "INTERNATIONAL AND INTERDENOMINATIONAL PRAYER ROLL." Make haste! Twenty-four hours' delay may do a lot of mischief. Delay not. You need not go into particulars—let your words be few—and remember, all these communications are strictly confidential. Let us have a letter from every subscriber this month.

We hope JANUARY will be a great PRAISE MONTH, throughout—when there will be TEN THOUSAND HALLELUJAHS BORN! and more, for the wonders wrought in the three preceding months.

BIBLE EXERCISES FOR NOVEMBER.

We trust each and every one will carefully read and study the following Scriptures from week to week. It is profitable to read them on the knees, considering that God is here addressing Himself to us. They are our Father's love messages, and should be received thoughtfully and with unwavering faith, receiving them into our hearts to nourish us into eternal life.

FIRST WEEK.—*Encouragements to Prayer,* God's promises: Psa. 65 : 24; Amos 5 : 4; Zech. 13 : 9; Christ's promises: Luke 11 : 9, 10; John 14:13, 14. God's Mercies an incentive: Psa. 4:1; Psa. 116:1, 2.

SECOND WEEK.—*Manner of acceptable prayer.* Lowliness : Psa. 95 : 6; Luke 22 : 41; Acts 20 : 36. Falling on the face : Num. 16 : 22; Matt. 26 : 39. Lifting up the hands : Psa. 28 : 2; I. Tim. 2 : 8. In faith : Matt. 22; Heb. 11 : 6; Jas. 1 : 6. Boldness : Heb. 4 : 16. Importunity : Gen. 32 : 26; Luke 11 : 8, 9; 18 : 1-7.

THIRD WEEK.—*Hindrances to Prayer.* James 4:3; Psa. 66 : 18. Those who regard iniquity in the heart : Psa. 66 : 18. Those who live in sin : Isa. 59 : 2; John 9 : 31. Those who offer unworthy services to God : Mal. 1 : 7-9; Wavering, Jas. 1 : 6, 7; Self-righteousness, Luke 18 : 11, 12, 14.

FOURTH WEEK.—*Prayer in the Holy Ghost.* Zech. 12 : 10; Rom. 8 : 26; Ephes. 6 : 18; Jude 20, 21 v. With a true heart, Heb. 10 : 22.

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

IN HIS WILL.

BY REV. L. H. BAKER.

Our Father has a universal purpose for this world. Every human life fits into that universal purpose as it recognizes and orders its being and doing, moment by moment, as He wills. How many of our Home Circle have ever thought of having been called of God into your present place, be that the place of father, mother or child? Paul began many of his epistles by recording himself "an Apostle by the will of God." May this not be said of every legitimate calling and every honorable relation of life? Are you a father, going in and out before the family as bread-winner, advising in affairs of practical life, an example of manly integrity by the will of God?

This fact will dignify and honor all daily toil, quiet all worrying over competition, and lead to dependence upon Him for daily guidance and judgment.

Are you a mother, looking after the comfort and happiness of the children and husband, bearing home-cares and performing its duties—does the thought ever come in midst of it all, a wife and a mother by the will of God? If it does, that life cannot be dull, that toil a drudgery, nor the lot hard when, day by day, the hours are as unto Him, and amidst the blessed privileges of home life there will be the constant abiding of His Spirit.

Happy that home into which comes this best conception of life, by which can be utilized and practiced the blessed influences of Church life and Christian association and instruction.

Many of us, during the summer outings, have enjoyed in camps, conventions, or other gatherings, the feastings on the "bread of life," and came into fuller, richer experiences of the blessed life, to return to home life, with its thousand cares, perplexities and duties. In taking up these practical affairs, the good influences of these associations will recede, and become only a memory, unless we carry them into the every-day holiness of actual practice. The mighty uplifts in spiritual experience that swept us out into the wider realizations of God's love will not be lost, but felt in its reach and swell all the year round if we are in His will, and when beset on all sides, or perplexed, or annoyed, as well as when delighted, we go gladly forward, in everything giving thanks, for this is the will of God in Christ Jesus concerning us.

Thus we shall realize that not in fruitless beatings against the bars to secure larger place to work for our Master, but in calm, sweet, daily Christly-living just where He has put us is one secret of submission and joy, doing what the world needs daily, "little kindly deeds." The dignity in daily duty, in common toil, in even uncongenial labor, aye, in unappreciated service, in the endless round of house-work, school-work, office-work, farm-work, when through every moment of it rings the love-song—"This by the will of God."

UNBELIEVING PRAYER.

How can prayer be prayer if it is unbelieving? And yet the Bible gives us some cases of devout men and women who prayed and did not believe. The father of John, the Baptist, with his wife, Elizabeth, had prayed for years for a son, and when God sent Gabriel to announce the answer to that prayer Zacharias asked for a sign, and received the one best suited to his unbelief—dumbness. How often we pray for some temporal help and, if it does not

come, we say, "I hardly expected it." The Father did not disappoint then. Where is the trouble? He is able and He is willing, but dare he allow and encourage unbelief? Seriously, where we do not see *immediate* answer is there not a conscious, dull sense of non-expectancy deep in the heart? In place of resting on God's known character of love and the absolute certainty of His answering us in some way best suited to the case, have we not had doubts? Someone has said: "Between the answer given in heaven and the result seen on earth, *believe*."

Back of every promise in His Word is the character that changeth not; so, when there are doubt and uncertainty in our minds, in place of faith and praise that our Father has taken our case under advisement, and will in His way and time answer so that we can see, we are disbelieving not a promise, but God. How sweet and deep the sense of rest that comes to the heart which has learned to know God, not in His attributes alone, nor yet in His promises, but in Himself, and has found how swift His attention to every call, how absolutely true His knowledge of all the necessities of the case, and how He delights to answer!

This is the faith that staggers not, that takes and holds things that are not as though they are, that praises Him more for the unseen realities than for the seen unrealities. Such faith comes from profound knowledge of Him as a Person and of His ways, by a close living with Him continually in an immovable adhesion which will not permit being pulled off, shaken off nor thrown off. One does not need to be a minister, an evangelist, nor a great brain worker to have such knowledge. It is His tenderest delight to reveal Himself to the tender-hearted, teachable minded, whose work-a-day lives are glorified by His admitted Presence, who feel and yield with quick obedience to the gentlest pressure of His Spirit on theirs.

The mighty Personality of God! It makes no difference what our position in life, if we have Him abiding in us we are sure of the ear of the King and that our plea will have answer. If the prayer is unanswered, and there is no calm in the heart, the hindrance is within and not with Him. It is a case of unbelieving prayer, and in place of praise there is the usual sequence—dumbness.

THE BOYS AND GIRLS.

DEAR YOUNG PEOPLE:—

You are back from the pleasures of vacation time, wherever spent, and have entered your school-work again. By this time you have settled down to real, earnest work for another year. As a teacher, I wonder what you propose to be, and do for our Great Teacher this year in school life. There is no place where you can more truly live for our Christ than in the school-room, upon the play-ground, and going to and from school. How? One way is by honesty of work. Did you ever glance at some one else's examples, see the answers, and pass them off as your own? If so, you deceived your teacher, got untrue grades, received praise you did not deserve, and, worse than all that, you hurt yourself in not being true. It began the habit of untruth. If any of you have such a habit, will you ask our dear Saviour to break it for you at once, and then you help Him by being honest?

Another way to live for Jesus is to ask Him to be with you all the day, then if a lesson is very hard, or if you are slow to learn, just whisper to Him to show you. I once heard a little girl say, in one of Dr. Keen's meetings for children, when more than a thousand boys and girls were present, that she knew Jesus loved her and helped her because when she couldn't get her number work she just asked Him to show her how—and He did every time. I knew the child to be very slow in learning, and had wondered how she got along so well, and this was the secret. Won't you try this secret? I do believe Jesus loves to help boys and girls, and most of all loves to have them ask Him for help in all the hard spots. How happy this old world would be if the hearts and minds of all the boys and girls in public and private schools would get hold of this secret and use it! How quickly would His kingdom come! Just think what it is to be the children of the King.

Will you help, every one of you, this year? If you will, just whisper to Him, "I will, King Jesus; I will."

A TEACHER.

WE WONDER if our young folks who read our pages could not each get us a new subscriber to the GUIDE before Christmas. Let each one try, and to every one who gets a subscriber we will send a nice book.

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

QUEEN ESTHER.

BY MRS. J. FOWLER WILLING.

Capri is set like a resplendent gem on the bosom of the Bay of Naples. Esther gleams starlike over the history of the Hebrew Church, an exquisite jewel with a royally superb setting. Her life opened like a cactus flower on the thorny stem of the captivity. It is a charming object lesson for young women.

Her poetic mother named her Hadassah, for the myrtle tree, which was not only beautiful, with its glossy, dark-green leaves and luxuriant clusters of white bloom, but was useful for perfumery and spice. It was the emblem of justice, and bearing it may have added strength to her character. Her Persian name was Esther, for the planet Venus. Orientals held the myrtle sacred to the goddess of love.

This captive orphan girl was discreet. Those who have great beauty do not always have discretion. Depending upon the power of their personal charms, they neglect to cultivate the mind and soul. Physical beauty, like fruit, begins to decline as soon as it reaches its best. Mental and spiritual beauty grow with the years as long as the hygienic laws of grace are obeyed.

Our Lord enjoined that His followers be as wise as serpents. One might think that the serpent, turning in the closest corner, would represent a backboneless life. Contrariwise, the snake is all backbone; while they who will not yield a non-essential point seem to have jointless backbones. Due discretion would cut them loose from the stubbornness to which they are lashed, and add greatly to their usefulness.

This Hebrew maiden was amiable. Amiability costs only self-control and unselfish love, and it is the best possible investment.

Genuine amiability is God's gift to those who trust Him to cleanse them, as the old Methodists used to pray, "from all that is contrary to love."

This captive orphan must have known severe discipline. She showed its effect in the gentle deportment that won the favor of the officers that guarded the king's harem. She submitted her taste in dress and ornament to the one who had the responsibility of preparing her for the royal presence, and in the docility with which she heeded the advice of Mordecai, her adoptive father. It was surely the gentleness of the Lord that made her great.

When Queen Vashti was deposed for refusing to obey the command of her imperious, passionate, drunken husband, Esther was crowned in her stead. Thus she was raised at once to the highest place that the world could give a woman at that day—as the queen and favorite of the mightiest monarch of his time.

She was patriotic. She meant to use her power for her stricken country and her captive people. When the books are opened it may appear that the Hebrews were led, through the deliverance that she wrought for them, to the penitence that made it possible for God to take them back to the Fatherland.

Mordecai, man and Jew that he was, got his people into trouble by his unwillingness to salute Haman, the idolatrous descendent of the old enemies of his race, the Amalekites. It was womanlike for Esther to imperil her life, to undo the mischief he had wrought. God overruled the man's bigoted blunder and the woman's self-immolation for the good of His own people.

She was brave. Women have the courage to obey their convictions. Two of

them face the world for their crucified Lord where one man is brave enough to confess Christ. They hold loyal to Him under persecutions that make their brothers forsake Him and flee. Hence we conclude that they have double the moral courage of men.

Their training, especially among the more sheltered, is far from conducive to the development of physical heroism. The constantly haunting danger from bad men threatens irreparable injury to their reputation, as society is now constructed. That keeps women from venturing into places where men can go with safety. Thus they lack the discipline of self-protection to which men are crowded at an early age. When the grace of Christ makes all men pure, women will be among the bravest of the brave.

It was no light matter that that beautiful young queen should risk her life to save her people. Surrounded as she was by the luxury and elegance of that magnificent Persian court, keenly alive to the charm of all lovely things, it meant much for her to go down to the grave in the brilliant morning of her youth.

She was extremely tactful withal. They who enslave others by the spell of beauty, seldom know how to watch and wait. The brilliant, handsome child is usually the spoiled one, demanding immediate attention, and resenting delay with a stamp of his imperious little foot and a flash of his haughty eye.

It would have been natural for Queen Esther—after she had risked her life by going uncalled into the presence of the king, and when she found him graciously disposed—to throw herself at once upon his mercy, and beg for her life and the lives of her people. But no. She must have great power over him to get him to undertake the difficult task of setting aside one of his own decrees. Probably her faith in God was not yet strong enough for her to make a sure move.

She sat in the banquet with the perfect self-control that they have who rely only on God, using every device to fortify her position in the good graces of the capricious despot; her keen Hebrew insight weighing every light expression from his wine-limbered tongue, a sword of doom hanging over her jewel-crowned head, and yet with as little apparent care as a gorgeous butterfly flitting from flower to flower.

She saw that she was not yet sure of her ground, nor firm in her faith; so, when he made the great offer even of dividing his kingdom with her, she simply asked that he and Haman should honor her with their presence at another banquet.

When her power over the king was at its height, and he again offered her half the kingdom, she asked only for her life and the lives of her people.

All Bible readers know the rest of the story; but who can tell how much of our own chance of salvation depended on the courage, self-control and tact of that tremendously tried young woman. A look—even the droop of an eyelid—might have betrayed her into the hands of the most cringing and unscrupulous of royal favorites, and sent her and her whole race to their death. But God held her steady in nerve and growing in faith, as He does all who put their whole trust in Him.

Her devoutness is the key to her marvelous strength of character. When Mordecai turned to her for help to undo the mischief he had wrought, he reminded her that she had come to the kingdom for such a time as that. His faith asserted that God would deliver His people; and, if she failed to do her part, she and her father's house would perish. She said she would make the attempt. "If I perish, I perish," was her wail of submission. He and all the Jews within reach must fast and pray three days; and all her maidens—who were selected, no doubt, on account of their sympathy with her faith—would also fast and pray.

Who ever heard of such a consummate blending of works and faith. Preparing a banquet of every luxury that could please a dangerous tyrant, and at the same time fasting and praying in heart-humbling agony for Divine deliverance.

Any life lived as amiably and bravely, as tactfully and devoutly as that of Queen Esther, must tell mightily for God. Losing the life for His sake, one must save it here and hereafter.

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King"

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse in charge. After the long meter doxology, hymn No. 515 was sung, commencing—

"O, joyful sound of Gospel grace!
Christ shall in me appear," etc.

Requests having been presented, a brother from Chicago led in prayer, and three or four others followed, voluntarily. The presence of the Lord was very clearly manifested while they prayed.

Singing—

"Jesus, lover of my soul," etc.

The Scriptures were read by *Rev. A. C. Morehouse*, selected from 1st chapter of Luke, 46th verse to the end of the chapter.

The interesting conversation between Mary and Elizabeth was commented upon. The calling of the son of Elizabeth "John," against the protest of his friends who desired to call him Zacharias, the name of his father—acquiescing in the Divine appointment—was also emphasized.

The unloosing of the tongue of Zacharias so that he was able to confirm the name of the child, and how he spake and praised God, and fear came upon all round about them, was referred to.

Finally, the lofty doxology of Zacharias was considered in its expressive features—the ascription of praise to the Lord God of Israel—in that He had "visited and redeemed his people; . . . as he spake by the mouth of his holy prophets," and, according to the oath which he sware to Abraham, that "we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life," were noted, and appropriate remarks made thereupon.

Singing—

"Be it my only wisdom here," etc.

A Brother.—The Lord is able to keep as well as save. He has kept me four years. I am looking to him to carry me through.

Singing—

"Hiding in Thee," etc.

Blessed all the Time.

A Brother.—I am glad to be in this holiness meeting. The Lord is blessing me all the time. I like definiteness on this subject of holiness. Zacharias is an example; he would have his child called John, according to God's order; he obeyed the Holy Ghost, and his mouth was opened to praise God. If we get baptized with the Holy Ghost, our mouth will be opened to praise and glorify God.

Singing—

"All the way my Saviour leads me," etc.

Divine Leading.

Miss Smith, Evangelist.—"Bless the Lord, O my soul; and forget not all his benefits." All the way He cheers and blesses me. I know not which way to go, but He grasps my hand and gently leads me. He feeds me on living bread. I am willing to let God do the leading. Last Sabbath was a glorious day, notwithstanding I was sick; the glory of the Lord shone all around me. God comes in sickness and in the stillness of the night and speaks to me. He is all in all to my soul.

Receiving Power.

A Brother.—It is said, "To as many as received him (Christ) he gave power to become the sons of God." I am glad I came where I "received him." While you were singing, I was reminded of an old mother in Israel who was rejoicing in the Lord; some one said: "I suppose you have got where you can live without sin." "O yes," she said, "very comfortably." God wants peculiar people, and I purpose to be among them.

Singing—

"Beulah Land," etc.

It is Possible.

Rev. Bro. Wilson.—I believe it is possible to be without sin here. We should enjoy much of heaven on the earth. I desire and purpose to live without sin and abide under the shadow of the Almighty.

Singing—

"Trust and obey," etc.

To Believe God.

Bro. Foster.—I am glad that I am able to be here. I cannot say much. I came up to rest, and to carry something away to lift me out of the old ruts. I want really to believe God. I desire to realize that "*He is*" a divine reality, and that He wants to give according to my need. The marriage feast as represented in the parable was in good time—everything was sweet and delightful. And if Christ be in the soul, "the hope of glory," then we may well rejoice.

Singing—

"There's a fulness in God's mercy," etc.

God Knows.

An aged Mother (in a jubilant spirit).—God knows how much to give and how much not to give. He will do right every time—of this I am sure. He is the living God and He wants a living people. Elijahs are needed to-day to speak boldly for God.

Singing—

"Leaning on the Everlasting Arm," etc.

In the Manger.

A Sister.—Jesus consented to be a child in the manger for me. He became poor that I might be rich. I only want a place to lie down. There was no room for Jesus in the inn. The Lord is my God, to worship and to serve. Jesus has gone to prepare a place for me, and I shall see His face. This His precious blood has purchased for me.

Singing—

"Blessed be the name," etc.

Wants to be Right.

An old Minister.—I had rather be right than be President. I am glad to be here. I have received my portion with you. I know that my Redeemer liveth—but I want to get nearer to Him. I have prayed that the Lord would make me willing to do anything. I have received the blessing—and O, the power! When the devil comes to tempt me, I drive him away by declaring that "the blood of Jesus Christ cleanseth from all sin."

Rejoicing in the Lord.

A Sister.—I rejoice in the Lord. I had the privilege of being at Ocean Grove. I saw the altar filled again and again with hungry souls in the "Holiness meeting." We are never disappointed when our expectation is from God.

Praying in the Holy Ghost.

Bro. Hughes.—I heard a sermon last Sabbath on "praying in the Holy Ghost" which impressed me greatly. I desire to know more of this blessed Holy Ghost and to realize his power in prayer, and to believe God—to say, as dear sister Palmer used to say, "*I believe God.*"

Christian Certainties.

Dr. J. A. Roche.—One thing is certain, God's promises are sure. His ability is perfect, and the only question is what God means in any particular promise. We must find out what God means, and then repose in Him. To doubt is to sin against Him. We cannot maintain our integrity unless we believe Him. We may have trials, but in Him we may have peace. Robert Hall inquired of an experienced Christian, "What do you believe is the best evidence of being a child of God?" The answer was, "*Delight in God!*" We must keep ourselves in the love of God, and He will be constantly pouring His fulness into our souls.

The meeting was closed by singing and prayer, and the usual benediction.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

"Be filled with the Spirit."—Ephes. 5: 18.

"Not by might nor by power, but by my Spirit, saith the Lord."—Zech. 4: 6.

"Strengthened with might by his Spirit in the inner man."—Ephes. 3: 16.

The passages above cited reveal the great possibilities of grace within the grasp of every Christian. To be indifferent to them is ruinous. Voices many, from this and the next world, call upon us earnestly to know our gracious hour.

"WE HAVE NOT HEARD."

This might be said in many cases, when the things involved would not be very important. Indeed, not to hear some things in this world is a positive advantage. But in other instances it is far different, when what is involved is of the highest consequence, and not to have heard of it is terribly disastrous.

Here is an example of the latter. Paul, on a certain occasion, visited Ephesus. He found there a company of disciples. He proposed to them the question, "Have ye received the Holy Ghost since ye believed?" Observe! He did not ask, Have ye been initiated into the Christian Church? or, Have ye been baptized? or, even, Have ye faith in Christ? No! But he came at once to the vital question relating to Christian discipleship, "*Have ye received the Holy Ghost since ye believed?*" It was the Holy Ghost Dispensation under which the apostle was acting, and to which the position of these disciples had relation.

Their answer to this pointed, all-comprehending interrogatory, showed the propriety of its propounding even with seeming abruptness. "And they said unto him, We have not so much as heard whether there be any Holy Ghost."

Lamentable, indeed, their situation! They had paused on the threshold of the kingdom—at the very gate, without pressing in to know its glorious verities.

The apostle, desiring to learn more of their situation, asked, "Unto what, then, were ye baptized? And they said, Unto John's baptism." That was the initial rite—the baptism unto repentance. Now the apostle preached unto them Jesus, and faith in Him, unto salvation. He would not leave them outside the gate, but sought to bring them in to their place in the banqueting hall, under the banner of love. And these disciples had a receptive mind—which is always hopeful—and they received Christ Jesus as their Saviour, and were baptized in His name.

"And when the apostle had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied." They had the seal of the Holy Ghost Dispenpensation placed upon them, they were enrolled among the New Testament prophets, and they spake with tongues and prophesied. Fire from heaven loosens the tongue—and sets it agoing for God and humanity.

The number of this band of disciples was small—only *twelve*, but the power of the Almighty God was rolled into connection with them, and they became bold in the utterance of the truth as it is in Jesus.

How many are there now who might almost say, with the Ephesians, "We have not so much as heard whether there be any Holy Ghost!" They are practically ignorant of this glorious Divine Personage. O, that they might become acquainted with Him! They would rouse themselves as from deep sleep, and would do exploits in the kingdom of God.

It is ours, like the apostle, to rouse them from their lethargy, to let them see their privilege, and lead them to seek it with earnestness.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness."—Acts 4: 13.

PENTECOST IN DEMAND.

We had our attention turned to the following extract from the St. Louis "*Christian Advocate*," copied into the Western "*Christian Advocate*." It is a significant "sign of the times," showing how the heart of the Church is having a trend toward "*Pentecost*," and this is confirmatory of the position taken by the GUIDE TO HOLINESS on this all-important question:

A PENTECOST AT CHAUTAUQUA.

Dr. Palmore, of the St. Louis "*Christian Advocate*," has been a delighted visitor at Chautauqua. He expresses great admiration of the skill which has characterized its management. Its history has indeed been one of the marvels of the age; and gives Bishop Vincent a unique and conspicuous place among the educational forces of the times. But Dr. Palmore almost fears the extreme liberality of its management will send Chautauqua into the next century as a rationalistic rather than a positive evangelical power. His suggestions are reasonable and pertinent. He says:

"Great vigilance has characterized the management in attempting to steer clear of extremes, and to keep in the middle of the road. An extreme dread of fanaticism on the one hand, we fear, is trending slightly toward rationalism on the other. The strength and power of Chautauqua, financially and otherwise, would be very much enhanced by a spiritual renaissance. And there has been no time nor place, since the gathering of the multitudes from various parts of the Roman Empire to the Jewish feasts at Jerusalem, more favorable for a great Pentecostal revival than the close of the nineteenth century at Chautauqua. We doubt whether there is a single center in all this world in easier or more sympathetic touch with the missionary, evangelistic, and spiritual forces of the Protestant world than this. The fire from such a revival would permeate our entire home-land, and be scattered to the four quarters of the globe in ninety days.

"As we approach the close of the century, there is a sort of vague, tremulous expectancy in the mind of the civilized world, which is a favorable condition for such a gathering and such a revival. The summer of 1899 would doubtless be the most favorable time. If the authorities could be induced to prearrange for a large number of such men as Meyer, Moody, Pentecost, Pierson, and others, a gulf-stream of salvation might flow through Chautauqua and down on all nations without conflicting with or detracting one iota from the various other educational, sociological, and philanthropic work going on at the same time. If such a program could be arranged and published twelve months beforehand, there would be thousands of missionaries, ministers, and laymen gathering from the known world, like the pilgrims of the olden days flocking to the Feasts of the Passover and Pentecost. And when the revival began and should be 'noised abroad,' there would not be room enough to entertain the people."

Chautauqua has become a great institution—an intellectual "Mecca," to which the literary, scientific, philosophical, and other great forces make pilgrimage and sit in council. Such a Divine visitation, a *Pentecostal* visitation, would be a startling and, we believe, decidedly helpful, variation of the summer program. And, having an intimate acquaintance with Bishop Vincent, who supervises this great institution, we are led to believe that he would welcome such a visitation from God out of heaven. And we know Benjamin M. Adams, who has been leading the religious services at that resort for some years past, would heartily join the Bishop in the pursuit of a Pentecost. These illustrious leaders, and the whole assembly, would look well taking an excursion on a sea of fire. But Pentecost has its indisputable antecedent, "KNEE-WORK," as James Caughey, says. Mark that!

Another sign of the times is this, we have seen the suggestion, recently, that the "EPWORTH LEAGUE" make a call for a PENTECOSTAL GATHERING in 1899. "Grand!" we said, when we saw that. We almost sprang from our chair on the instant, and went to leaping and praising God in the room, at the announcement. Let the hundreds of thousands of "*Epworth Leaguers*" say AMEN to the Pentecostal convocation. And what would be better, unite with the "*Christian Endeavorers*" and other Young People's societies for the occasion. There are cities large enough to hold them. Let there be a union assembly under Pentecostal auspices, and a looking for purity fire and power from the excellent glory. The

machinery of these organizations is splendid—what is needed is, *to turn on the power!* O, how these millions of Christian young men would march and pray and fight, and drive the armies of the aliens back, under the Holy Ghost's supremacy, every young man ablaze with holy fire! Let there be a Pentecost—full orbed, fire-crowned, upon the millions of our young men, and the drunken earth will reel under their tread. AMEN.

OUR NEW ASSOCIATE.

The Lord has called away the beloved man whose name stood at the head of our honorable corps of Corresponding Editors, Rev. Dr. E. H. Stokes. He has, like the victorious Alfred Cookman, "swept through the gate, washed in the blood of the Lamb." We gave Dr. Stokes the first place in this corps of Corresponding Editors because of his intrinsic excellences, and because he was a member of our Conference Class. His translation to the excellent glory has made a vacancy at this point. And as there has been no little casting about to know who was to fill the Presidency of the Ocean Grove Association, so we have been asking who would fill the vacancy in the GUIDE columns, so that there should be no gap. The Lord whom we serve, suddenly provided a true yoke-fellow, every way worthy, who will do good service in behalf of the saints through our columns.

At the opening of the summer, there came over to us, from the other side of the Atlantic, Rev. Charles Garnett, Pastor of a Congregational Church, Manchester, England. We had never seen him, but we had corresponded, and had received communications for the GUIDE, which we were happy to lay before our readers, which, no doubt, have been a blessing to many. When we gripped his hand in our office we felt the fraternal glow, and we were sure that we looked into a Pentecostal countenance.

He attended Mr. Moody's meeting at Northfield, and was at Ocean Grove during the Camp Meeting, and was greatly blessed in his labors. Brother Garnett, it is arranged, will be on our Editorial staff for 1898, filling a department from month to month.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5 : 20.

SOULS! EVERYWHERE, SOULS!

We are in quest of souls! We are on the double-quick after souls. Our soul is burdened with vehement desire, and cries out for other souls to be washed and made white in the blood of the Lamb, and to be started out toward a destiny of immortal glory.

This is the meaning of the Jubilee appointments which are being set forth in our magazine. We want during the four months, in all our territory, to have a great *soul-harvesting*. Hard cases, that have long shaken off their guilty fear, and resisted the Holy Ghost,—

> "Ten thousand times God's goodness seen,
> Ten thousand times His goodness grieved"—

the *adamantine* sort of sinners, that seem to defy earth and heaven, to be brought to their knees, and to fling themselves into the arms of the Redeemer. But we think we hear the wail of an agonized wife coming to us from some part of the country, saying, "O, you do not know how hard my husband is! he is like a flint! he will not let me say anything to him on the subject of religion!" No matter. Take him to the Almighty Jesus, with strong cries and tears. The Spirit's fire can melt and subdue him. Look at the *all-power* of the Saviour, rather than at the hardness of the man. Lean hard on Jesus. He is mighty to save!

We think we hear another bitter cry. It comes from a mother's stricken heart: "O my son, my son! What shall I do? He is so wild, so defiant of God!" No matter. Take him to Jesus. Lay him down on the soft bosom of Jesus, near His great heart of love, where he can feel the mighty, divine pulsations.

Souls, souls, SOULS! Raise the cry on the mountains, on the plains and in the valleys; over the prairies, and on the shore of the sea—souls, souls, SOULS!

Do, beloved, let us see what HOLINESS amounts to in this year of 1897 in soul-saving. Every saved soul should win other souls. Roll it round, everywhere—"Souls, Souls, SOULS!"

"And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God."—Luke 6: 12.

ALL NIGHT IN PRAYER!

The fact recorded concerning Jesus, as seen in the passage above, touches our heart. What must have been the great pressure upon Him to lead Him to such an exercise? It was not for Himself that He thus prayed, but for the world that was lying in wickedness. What were the communings of that memorable night with His Father, we know not. But one th ng is certain, they must have been very intimate and precious. The Father could not have been unaffected by the sight of His beloved Son pleading with Him on behalf of the world of sinners lost. And the effects of that night of prayer were great and far-reaching. At the opening of the day, He called unto His disciples, and chose twelve, who were named "apostles." "He came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all."

What a record is this! He came down from the night of prayer, full of saving virtue, and healed the diseased multitudes, and expelled demons from human bosoms. That night of communion with Heaven had abundant fruitage, and is forever memorable.

A strong desire has entered into us to come into sympathy with Christ in an all-night prayer-service. We have never had such an experience, but it is not too late for us to have it —*a night alone with God!* And we would have the GUIDE FAMILY—as far as practicable, not endangering the health of any who are feeble—to try the benefit thereof, and see how much healing virtue will flow from Jesus to us and to our friends. So we have made an announcement of this on page 187, to which we call the special attention of our readers.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—I. John 4: 7.

"The gift which He on one bestows,
We all delight to prove;
The grace through every vessel flows
In streams of purest love?

FIRE IN THE SOUTH.

Our JUBILEE PROCLAMATION has received a full, warm-hearted response from the South. Rev. J. M. Pike, Editor of the "*Way of Faith*," Columbia, S. C., says:

"We fully endorse it. We respond earnestly to the call. We call upon the "*Way of Faith*" family to join with that of the GUIDE in seeking this overwhelming baptism of fire. We say Amen and Amen to this earnest appeal. Let us forever lay aside the spirit of criticism and magnifying the errors of those who cannot see exactly as we see. If they are laboring to promote a deeper spiritual life; if they are aiming at the promotion of God's glory; if they are seeking the lost and in their way trying to bring them to Jesus; in the name of our Master let us lay aside all fault-finding, get upon our faces and cry mightily to God for this wonderful Pentecostal gift."

Our dear brother follows this appeal by announcing the names of himself, wife, and eight children, to go upon the "*Pentecostal Section*" of the "GREAT PRAYER ROLL" that they "may be saved to the uttermost and filled with the Holy Ghost."

Well, the Pentecostal "Proclamation" has discarded "Mason and Dixon's line" and denominational boundaries. Pentecostal fire is no respecter of persons, nationality, Church relations, or circumstances. This is what will bring the North and the South together in brotherly love and unity. Let the great unifier of the century—*Holy Ghost fire*—roll—obliterating artificial distinctions and working wonders.

Dear brother, it is only a step from New York to South Carolina; we grasp your brotherly hand and say, "Let us unitedly look for the mighty, *overwhelming Pentecost!*" We have a great God to worship and serve—a great cause to promote, Bible Holiness—and a great Gospel to illuminate and save. Christ is come to "send fire on the earth." Amen! Let it "set the kingdoms in a blaze."

THE DEVOTIONAL HOUR.

"We are perplexed, but not in despair."—II. Cor. 4 : 8.

Perplexity is inevitable in probationary life, but there is no place for despair, for a Christian, but faith, unmixed faith, in the deepest emergency.

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6 : 27; I. Kings 6 : 13; Lam. 3 : 56; Psa. 115 : 18.
2. Exod. 34 : 21; Isa. 56 : 2; I. Cor. 14 : 15; Jer. 10 : 10.
3. I. Sam. 7 : 3; I. Kings 8 : 23; Psa. 119 : 144; Psa. 86 : 10.
4. John 16 : 33; Jer. 33 : 3; Psa. 51 : 8; Psa. 89 : 5.
5. Phil. 2 : 16; II. Tim. 2 : 19; Psa. 88 : 13; Psa. 95 : 3.
6. II. Chron. 20 : 15; II. Chron. 25 : 8; Psa. 31 : 4; Psa. 103 : 22.
7. Psa. 105 : 2; Rom. 8 : 34; Psa. 119 : 34; Psa. 115 : 1.
8. Titus 3 : 2; I. Peter 3 : 10; Psa. 119 : 37; Sol. Song 3 : 4.
9. Deut. 13 : 17; Psa. 24 : 5; Psa. 19 : 12; Psa. 48 : 10.
10. Ephes. 5 : 8; II. Cor. 5 : 1; Isa. 65 : 24; Psa. 46 : 7.
11. Rev. 1 : 17; Isa. 30 : 15; Jer. 17 : 14; Psa. 27 : 6.
12. Eccles. 9 : 10; Prov. 11 : 28; Psa. 94 : 3; Psa. 103 : 20.
13. I. Tim. 3 : 9; Psa. 37 : 29; Heb. 3 : 6; Jer. 31 : 12.
14. Ephes. 6 : 7; John 7 : 17; Ephes. 1 : 17; Psa. 100 : 5.
15. James 1 : 22; Isa. 59 : 1; I. Kings 8 : 39; Zeph. 3 : 17.
16. I. Thess. 5 : 22; Mark 6 : 50; Judges 10 : 15; Dan. 4 : 2.
17. Ephes. 5 : 10; Luke 1 : 35; Rom. 15 : 13; I. Chron. 16 : 35.
18. Gal. 6 : 2; Job 22 : 28; Hab. 3 : 2; Psa. 119 : 52.
19. I. Pet. 4 : 1; Psa. 149 : 4; II. Sam. 7 : 18; Rev. 12 : 12.
20. Gal. 6 : 1; Prov. 10 : 12; Dan. 9 : 19; Luke 1 : 64.
21. I. Thess. 4 : 11; Heb. 10 : 36; Col. 1 : 9; Psa. 108 : 1.
22. Joel 2 : 13; Isa. 54 : 8; Psa. 119 : 76; Psa. 116 : 19.
23. Rom. 14 : 1; Rom. 14 : 4; Psa. 99 : 8; Rom. 15 : 9.
24. Col. 2 : 6; II. Pet. 1 : 11; Psa. 5 : 3; Psa. 13 : 6.
25. II. Pet. 3 : 8; II. Pet. 3 : 9; Matt. 6 : 6; I. Chron. 16 : 10.
26. Jer. 51 : 10; Acts 1 : 8; John 20 : 22; Acts 9 : 31.
27. Mark 11 : 25; Luke 6 : 37; I. Kings 8 : 50; Neh. 8 : 17.
28. Prov. 4 : 23; Isa. 45 : 17; Zech. 8 : 21; Isa. 63 : 7.
29. Zech. 1 : 3; Psa. 72 : 14; Psa. 119 : 149; I. Tim. 6 : 16.
30. Col. 3 : 17; Matt. 28 : 18; Psa. 45 ; 7; Exod. 15 : 6.

"International and Interdenominational Prayer and Tract Union."

(PENTECOSTAL SECTION.)

Observe the order—9 o'clock—to pray for all on the Roll.

SPECIAL DAY, TUESDAY, NOVEMBER 16TH.

The whole day in the spirit of prayer—as much time as practical in the closet. The Scripture for the day—II. Cor., 6th chapter; the hymn—No. 497 in the Methodist Hymnal. Pray for all holiness workers, especially the publishers of holiness literature.

We would like an observance of this as a FAST DAY. (See Matt. 17 : 14–21.)

THE CLOSET LESSON.

—*"And in that day thou shalt say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."*—Isa. 12 : 4.

Here is another call for praise on specific grounds—the Lord's "doings." And how great, varied and multiplied are these—the putting forth of His almighty power in works—in nature and grace!

"His name is exalted"—high and lifted up, especially in the person and in the redemptive scheme by Christ Jesus, His well-beloved Son. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." And He has been lifted up on the cross as a sacrifice for the sins of the whole world. And now He is being lifted up in the persons of His saved people. And the promise is, "And I, if I be lifted up, will draw all men unto me." And He is drawing men everywhere, among all nations; and, ultimately, the triumph will be glorious.

—"*Sing unto the Lord; for he hath done excellent things: this is known in all the earth*" (ver. 5).

God's people are a singing people in all ages, and under the glorious dispensation of the Holy Ghost they should try their choicest strains.

"He hath done excellent things." The angels testified to this at His advent. He came to bring "glory to God in the highest, and on earth peace and good will to men"—things of real excellency. And His mercies are new every morning, and renewed every evening. "He crowneth the year with his goodness, and his paths drop fatness." Therefore, let the people sing—sing unto the Lord in reference to His glory, and because He is well pleased with offerings of praise.

—"*Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee*" (ver. 6).

An Old Testament authorization of *shouting*. This exercise is for a peculiar people—the inhabitants of Zion—those who are the genuine Israel—a people saved of the Lord. Such have a right to shout: if they did not, the stones would cry out.

And here is the all-comprehending reason for the shout in the midst of Zion: "For great is the Holy One of Israel in the midst of thee." Great! How great? Who can tell? Great in His unoriginated existence—great in His attributes—great in holiness!

It is safe at all times to obey God, despite criticism, sneers, or any other antagonistic demonstration. God, through the prophets, authorizes you to shout, if you have anything to shout for.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Ephes. 6 : 18, 19.

A NIGHT OF PRAYER!

We are prompted, we trust by the Holy Spirit, to set apart the night of

Wednesday, November 24th,

for this service. We invite only those to be engaged in this service who are in proper physical condition to warrant it. Aged, infirm and feeble persons are properly exempt from this night consecration. We trust, the Lord willing, to participate with those of our friends who will spend the night alone with God. We are glad that our bodily condition is such as to warrant this, and to give us the opportunity of entering into sympathy with the adorable Christ. Let us turn our faces and our hearts toward Heaven, and expect great revelations and rich and merciful communications in the silent hours of that night of prayer. We are very desirous of hearing from those who spend this night alone with God, as to what gifts they receive from His hand during the silent watches.

TOPICS OF PRAYER SUGGESTED.

1. *Pray against "Old Carnality"*—the "old man"—that he may be wholly cast out, in the principle and motion of sin—that the soul-temple may be "a habitation of God through the Spirit"—that the "*Holy Guest*"—as David Updegraff designated Him—may come into His temple and abide there.

2. *Pray for the full baptism of the Holy Ghost and of fire.* It is of the nature of this fire, to enlighten, quicken, melt, refine, transform into the image of Jesus.

3. *Pray for unsaved members in your household*—husbands, wives, children, out of Christ. Pray for awakening power to disturb and resurrect them.

4. *Pray for pastors*—dead, or dying, pastors. *A dead pulpit* strikes the congregation with death. Pray for resurrection unto life.

5. *Pray for light* as to what offering you should make to the "GUIDE BENEVOLENT FUND," as this is "*Self-denial Week*," and voluntary offerings are to be made for this object.

6. *Pray for all the ministers and Churches*—that there may be a universal taking hold of God for a full-orbed Pentecost.

7. *Pray mightily for all who are on the* PENTECOSTAL SECTION *of the Great International Prayer Roll.* Pray in faith—take fast hold of God for them.

These specified subjects for prayer are suggestive; others will occur to the minds of those who go to God in prayer. The Holy Ghost will teach what to pray for, and will indite the petitions, and give access to the Throne.

THE LETTERS! THE LETTERS!

The October number was mailed soon after September 15, that the ***JUBILEE PROCLAMATION*** *might get to our subscribers early. Letters began to come immediately containing* ***soul wants*** *and requests to be placed on the Pentecostal Section of the* ***PRAYER ROLL.*** *Let them come from all quarters. These letters are* ***entirely confidential,*** *not for publication; so all freedom may be used, giving names or not, as desired. They are between the Editor and his Father in Heaven, and not for other eyes.*

PASSING NOTES.

—***The Lord is at hand. Not afar off—NIGH. Let your faith apprehend His glorious presence. Let it be to you a DIVINE VERITY.***

WHAT DOES THE PENTECOSTAL BAPTISM DO?—
It destroys carnality utterly.
It makes the heart thoroughly clean.
It reveals Jesus in His supreme loveliness.
It fills the understanding with divine light.
It sets the affections in a glow of heavenly love.
It makes its recipient aflame with zeal to save souls.
It gives hallowed fellowship with the Father, the Son, and the Holy Ghost.

—***Somebody's son will be saved before December 31st. Is it your son?***

—IS IT NOT time for the W. C. T. U. to have another Pentecost—something after "The Crusade" order?

"*Days of Power.*" Anyone having a copy of this book to spare, please let us know.

—CHURCH FROLICS.—The time has come for the revival of amusements. Pray against them. Testify against them, lovingly.

—"I HAVE no liberty to talk to unsaved friends about their souls," say some. Get the bands of your bondage broken off.

—***Somebody's house will have a marvelous Divine visitation before December 31st. Is it yours?***

—Are you expecting your pastor to be baptized with the Holy Ghost and with fire before December 31st? How is your faith?

—REV. H. C. MORRISON, who was expelled from the M. E. Church, South, has been restored by his Conference. Praise the Lord!

—IMPROVE the beautiful autumn months for some revival services. Don't wait until piercing cold, snow and ice have sway.

ONE THOUSAND Pentecostally anointed ones ought to consecrate themselves to the work of scattering holy literature before December 31st.

—***Have you found out the way of full access to THE THRONE?***

—REV. A. B. SIMPSON has dedicated his new "Missionary Training Institute" at Nyack, N. J. It will accommodate 250. Dedication collection, $10,000.

—REV. JOHN PARKER has removed his residence from Mt. Kisco, N. Y., to 312 Eighth Avenue, Asbury Park, N. J. He is full of fire. Lay hold upon him for fall and winter service in your Church.

—REV. L. H. BAKER, who prepares the excellent matter for our Home Department, is a real Pentecostal evangelist, and a fine singer withal. Send for him to visit your Church. The Lord gives him good success. Address, Delaware, Ohio.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

LITERARY REVIEW.

The Canvass for the Guide.—This month should be one of great activity in pushing the work of procuring new subscribers to the GUIDE. Subscriptions date from January 1st, 1897, and the remaining numbers of the present year *free.*

For 35 Cents, we will send the four numbers, from October, 1897, to January, 1898, to any person—all of which will be very interesting. Order it for your friends. This may bless them.

For 25 Cents, we will furnish these four numbers to pastors. Here is a good opportunity to help *your pastor;* 1,000 pastors might perhaps be set on fire through this instrumentality.

☞BOOKS GIVEN AWAY.—Those who subscribe for the magazine before November 30th, remitting $1.00 for the same, may have one of the following books *free,* as they may select—all very desirable: "Songs of the Pentecost;" "Pay, Pray, and Prosper" (capital); "Solomon's Song Re-Sung" (interesting); "Holy Fire," by Rev. B. S. Taylor; "Songs of Triumph;" "Sunshine for Dark Hours," by Dr. Deems; "Prohibition," by S. M. Vernon, D.D. (capital for Temperance workers). *Postpaid.*

NEW AND CHOICE BOOKS.

THE AMERICAN TRACT SOCIETY

Is keeping its presses busy in issuing works of interest and helpfulness. They have sent us the following:

The Birth and Boyhood of Jesus. By George F. Pentecost, D.D. $1.75.

It is a volume of choice sermons by this distinguished pastor and evangelist. They will be helpful to ministers and teachers, and a blessing to the home.

Twenty-Six Years of Missionary Work in China. By Grace Stott, of the China Inland Mission. With a Preface by Rev. J. Hudson Taylor. Price, $1.75.

It is well that Mrs. Stott has been able, during her furlough, to put in more permanent form some of the incidents which many have heard with deepest interest in her public addresses. It is a thrilling narrative.

The Cardiff Estate. A Story. By Julia MacNair Wright, author of several works. $1.50.

Everybody's Business. By Agnes Giberne. $1.50.

The above two works are written in a pleasant style, and will entertain in the home on winter nights, and will be found suitable for Sabbath-school libraries.

FROM THE WESTERN METHODIST BOOK CONCERN.

The Little Book Man. By J. Fowler Willing. 12mo, cloth. Illustrated. 264 pages. $1.00.

"Zion's Herald" says: "The book tells the story of Jesuit trickery in education, in politics, and in society. The story is well written. The characters are lifelike, and the narrative easy and flowing."

It will be read with interest, and its facts will make salutary impressions on thoughtful minds.

The Fifth Gospel; or, The Gospel According to Paul. Revised Version. By Charles Roads, D.D., author of "Christ Enthroned in the Industrial World," etc.

The mass of facts concerning Christ's life which Paul has contributed to the general Gospel will surprise every Bible student who sees it compiled for the first time. We commend it to ministers, teachers, and Bible students of all classes.

FROM THOMAS Y. CROWELL & CO.

These enterprising publishers continue to issue choice and profitable works.

The Personal Friendships of Jesus. By the Rev. J. R. Miller, D.D. 16mo, cloth, gilt top. $1.00.

Dr. Miller has made an inspiring and helpful book out of the hints furnished in the Scriptures. It is written with reverence and sympathy. It is a distinct and valuable addition to the immense literature which clusters around the name of Christ. The devout Christian will be edified by its perusal.

Daily Light and Strength. With illustrations. Cloth, full gilt edges. 75 cents.

Its scheme is that of placing a text of Scripture, the stanza of a hymn, and a brief prose selection, under every day of the year. The thoughts presented are helpful and cheering. The little book is a choice friend for a year's companionship or many years' companionship. It is issued in beautiful form, a delight to the eye as well as to the heart.

Bright Threads. By Julia H. Johnston. 18mo, cloth. 75 cents.

This is a volume of brief moralizings, generally introduced by some graceful little anecdote or bit of history, and interspersed with poems full of feeling and religious sentiment. There are upwards of fifty of these sermonettes, which breathe cheerfulness, charity, patience, and other Christian virtues.

A Good Start. By Rev. F. B. Meyer. Cloth, ornamental. 75 cents.

Mr. Meyer needs no introduction to the American public. His name is a household word. These essays are simple and genuine; they are instructive and interesting. They are the outflow of a heart bent on doing good in the world. No one can read them without feeling better for it. Especially are they adapted to wield a beneficent influence over the young.

"FOUR PEARLS."

It contains Scriptural precept, promise, prayer and praise, for each day. To be carried in the pocket, or kept on the table in the closet. Price, 15 cents.

☞ NOTE.—We shall want our subscribers to make free use of this next year, in connection with our monthly Bible exercises; so each one had better procure a copy before the close of the present year.

THE HOME TREASURE.

It is well to have our homes well supplied with the WORD OF GOD, not only in the form of a Bible, convenient for reference, but also to have it appear in bold characters on the wall, in Mottoes and Wall Rolls. Such is

"THE BIBLE HOLINESS CHART,"

Prepared by Mrs. Mary D. James, presenting a phase of the subject of holiness each day, in Scripture language, in bold type, and a beautiful piece of poetry composed by Mrs. James, is a very desirable thing for the home. Nice to present to some aged or invalid friend for a holiday present. It is embellished with a good portrait of Mrs. James. Price, only 75 cents.

FROM MRS. GRACE WEISER DAVIS, EVANGELIST.

Childhood Conversions. Mrs. Davis has grouped together in this little volume quite a number of children's conversions; very interesting cases. If parents will read it, their skepticism will be put to flight; and children, by reading it, will be encouraged to come to Jesus. 25 cents.

Popular Amusements. A publication for the times, pointed and practical, showing the impropriety and evil of Church amusements. Single copy, 6 cents; 60 cents per dozen.

BOOKS THAT SHOULD BE CIRCULATED.

God's Financial Plan. By Rev. S. B. Shaw. Price, 50 cents; paper covers, 25 cents.

A stirring book for the times, revealing God's order for the government of Christians everywhere.

The Ideal Pentecostal Church. By Seth C. Rees, Friends' Minister and Evangelist. 50 cents.

A striking portraiture of the New Testament ideal of the true Church of Christ. It is the work of one who has thoroughly studied the subject.

Pay, Pray, and Prosper. A clear setting forth of the duty of systematic giving, and the connection of prayer with it. It should have a wide circulation. If our friends want to do good, they will do well to order a dozen or more and circulate them. It is issued by Rev. J. M. Pike, Editor and Publisher of the "*Way of Faith*," Columbia, S. C. Any one subscribing for the GUIDE before Nov. 30th can have a copy of this excellent treatise *free*. $1.00 per doz., 10 cents each. Scatter it abroad.

CLUBBING ARRANGEMENT.

—With "*The VOLUNTEERS' GAZETTE*," organ of the "*Volunteers of America*," Commander Ballington Booth, Editor. A charming weekly—sprightly, vivacious, well illustrated, giving thrilling views of Mrs. Booth's *Prison Work*, and a grand review of Gospel Evangelism, everywhere. With the GUIDE, for only $2.25; only 25 cents more for the two than for "*The Volunteers' Gazette*.

Pentecostal Wine from Bible Grapes. A Pentecostal Year Book for 1898. By B. Carradine, Seth C. Rees, W. B. Godbey, C. W. Ruth, Amanda Smith, L. L. Pickett, George Hughes, B. S. Taylor, M. W. Knapp; each of whom prepares a section of the book.

There will be a different theme for each month, among which are the following: Pentecostal Sanctification; Pentecostal Witnessing; The Pentecostal Baptism; Pentecostal Temptations and Deliverances; Pentecostal Motives; Pentecostal Experiences; Canaan Lessons; Pentecostal Victories; and Pentecostal Perfection.

The design of the book is: 1. To represent the different phases of the experience of holiness from a Holy Ghost or Pentecostal point of view. 2. To give the reader a daily glass of such Pentecostal wine. 3. To present a book diversified and containing the cream of the best things on these subjects by the best standard writers. 4. To show the Church and the world that holiness teachers of different sections and denominations and views can unitedly and harmoniously present this great central truth of the Bible. Neat paper cover, postpaid, 15 cents—a marvel of cheapness.

We call attention to the above announcement of the "Year Book" to be published by Rev. M. W. Knapp, for the holidays. It will be out early. Desiring to help our co-laborer, we have consented to write a chapter for it on "*Pentecostal Life*"—a passage for each day of the month, and comments thereon. It will be offered at a cheap rate to afford opportunity to circulate freely as a gift to friends. We hope many will order by the dozen for this purpose. We will furnish them at $1.50 per dozen.

THE TRACT WORK.

We hope the members of the "*International and Interdenominational Prayer and Tract Union*" will make one part of our "*Jubilee exercises*" the distribution of holiness tracts.

1. Make free use of the Phœbe Palmer Leaflets; 10 cents per package (50 in a package).

2. Circulate some of Mr. Wesley's "*Plain Account of Christian Perfection;*" 5 cents each; 50 cents per dozen.

3. Mr. Wesley's sermons on "*Sin in Believers*," "*Repentance of Believers*," and "*Patience;*" 3 cents each; 30 cents per dozen.

4. "*Will a Man Rob God?*" Sermon by Rev. Wallace McMullen; 3 cents each; 30 cents per dozen.

5. "*Key to the Storehouse.*" By Rev. A. J. Javrell. A capital tract; 3 cents each; 30 cents per dozen.

THE PENTECOSTAL JUBILEE.

PART II.—FOR NOVEMBER.

We have a strong desire that this month of November, the *second* month of our Pentecostal Jubilee, shall be forever rendered memorable for its practical results, in soul saving, and baptizing the great GUIDE FAMILY, scattered in all directions, with the Holy Ghost and with fire. We want something done that will tell upon the present and succeeding generations, — something monumental in its character, and that will tell mightily in the destruction of the devil's kingdom, and in building up the kingdom of the Prince of Peace. "What shall we do?" we hear you say. "How shall we raise our Ebenezers, saying with heart and voice, and *purse*, 'Hitherto hath the Lord helped us.'" What shall you do? We will tell you. It comes to us like a flash just now—

JUBILEE MONUMENT. No. 1.

WANTED, $500!

We want some of the elect, to whom the Lord has entrusted liberally of His money, to act as stewards for Him, on or before January 1st—we would rather like it to be done this month—to put *five hundred dollars* at the back of some heroic, self-denying, fire-anointed Evangelist, *to keep him or her from going down to an untimely grave.*

We have a noble band of men and women in the Evangelistic field—none to spare—we need more—who are holding up the banner of Holiness, with stalwart hands, defiant of men and devils. But many of them are severely overworked. Necessity is upon them —they have families to support—and they think they must *drive.* We know blessed, holy women, of whom Satan is horribly afraid, because they strike hard blows at his empire, but they are sorely pressed to keep the home fires agoing. These men and women feel that they cannot *rest*, though they greatly need it. Perhaps they will close up a ten days' campaign, a hardly-fought campaign, and take the train at midnight for another field. That is unreasonable; it is burning the candle at both ends, and it will burn out quickly. No mortal can stand it long. Now we are moved to make this appeal. Where are the "captains of *thousands?*" *Five hundred dollars* consecrated annually would enable these warriors to take seasons of rest between the hot campaigns, and keep them from going down to untimely *graves.* If any one is moved of the Spirit to respond to this call, communicate to George Hughes, Editor of the GUIDE TO HOLINESS, 64 Bible House, New York, and he will put the writer on a track that means *salvation.* Will *you* raise this Pentecostal Jubilee Monument—YOU, the "captains of thousands." Will YOU?

JUBILEE MONUMENT. No. II.

It is contemplated that the "Pentecostal Jubilee" services shall be practically helpful to the "GUIDE TO HOLINESS." It is that at this auspicious period, there shall be a universal rally of the friends of the *Old Pioneer Magazine*, to give it a new lease of life by adding to its lists,

Five Thousand New Subscribers!

by January 1st, 1898. This is a proposition that we trust will meet with favor everywhere, and lead to personal, vigorous, and united action all along the line. And we consider that the attainment of this object is practicable. We should especially be encouraged by the *revival of business* in all parts of our country. And another thing to stimulate effort is, that we offer to date subscriptions now from January 1st, 1898, and supply the remaining numbers of this year *free*, which makes fifteen numbers for a year's subscription. Now our plan for compassing our object, five thousand new subscribers, is,

1st. Let each new subscriber renew his or her subscription early, this month, *if possible*, and send one new subscriber with it.

2d. Let those who are able, take *two* copies for the coming year—one for personal use, and the other one to circulate among the members of the Church with which they are connected, allowing three or more days to a family for its reading. This will be employing *A Circulating Library* at small cost.

3d. Let as many as possible secure *three new subscribers*, and so obtain *free* a copy of the beautiful and excellent

Life of Mrs. S. A. Lankford Palmer,

the founder of the world-noted "TUESDAY MEETING" for the Promotion of Holiness, held at her house, and of which she was the leader and patron for over *sixty years*. This is a fine opportunity to obtain this delightful book ***without cost***— its price alone being $1.50.

4th. Let those who are able subscribe for a number of copies to be sent to Ministers, Class Leaders, Sabbath-school Superintendents, Teachers, Epworth League, Christian Endeavor, and other workers.

There are many who have abundant means who could, without inconvenience, supply a whole Conference, Presbytery, or Association of Ministers — or the teachers of a Sabbath School—and who can estimate the good to be accomplished in this way? We furnish the magazine at a low rate to those who wish to circulate it benevolently. Any wishing to do this, if they will communicate with us what they desire to do, we will give them the most liberal terms.

JUBILEE MONUMENT. No. III.

We have, in the former numbers, especially urged upon the attention of our readers

"The Guide Benevolent Fund,"

which is instituted for the purpose of supplying the GUIDE free to hard-working, self-denying, preachers on our Western frontiers, and in the South, among the colored preachers, receiving for their hard toil no more than a scanty subsistence for their families. They are too poor to pay for any periodical; they have to get along with their Bible and their hymn-book. These men and their families would be greatly helped and comforted by having the monthly visits of the GUIDE TO HOLINESS. Shall they be so visited?

Besides this class of worthy and needy Gospel workers, there are needy Evangelists, Home Missionaries, Colporteurs, who would be aided by the incoming of such a friend monthly.

Then there are many institutions which should be supplied. Rescue Homes, Missions, Hospitals, Asylums, Young Men's Christian Associations and Temperance Unions (in weak places), and Schools and Seminaries for the benefit of the Freedmen in the South. These and others that might be named, need greatly the enlightening, quickening, vitalizing influence of the GUIDE. They appeal to us to give them this influence, but our limited resources compel us to deny them, and it grieves us at our hearts. We wish we could make our friends understand what a *heap of good* five dollars will do in this direction—and larger sums in proportion—yea, even one dollar.

Now, last month we made as strong a plea as we could for a replenishing of our "GUIDE BENEVOLENT FUND," which, at the present time, is entirely exhausted, and our benevolent work is nearly suspended, except what we do on our own account.

We have proposed, and we hope it will meet a hearty response throughout our GUIDE FAMILY, that we raise by January 1st, 1898,

Two Thousand Dollars

to replenish this "Fund" by contributions from *one dime* to *one hundred dollars*, or more, for this purpose. We now set apart, in aid of this blessed design—as a Self-Denial Week—November 21–27, beginning Sabbath 21st, and ending Saturday 27th. This will be the week in which occurs the memorable NIGHT OF PRAYER, Wednesday, November 24th.

Beginning with Sabbath 21st, we desire that every one of our subscribers will be much engaged in prayer, the burden of their prayer being,

LORD, *what wouldest thou have me to do for the Guide Benevolent Fund?*

In what can I deny myself in the months, or, in the year to come—in dress, in food, or other ways *for this holy cause.*

Having thus prayed and inquired of the Lord, earnestly, continuously, and in faith, and *received an answer*, then sit down and write us, forwarding the amount of your contribution, whatever it may be; or, if not convenient to make the remittance at once, informing us of what you will do, the Lord permitting, before January 1st.

Now, dear friends, take hold of this matter in good earnest. Do something that you will *feel*—that will call for real *self-denial.* Parley not with Satan—consult not with flesh and blood. Find out what the will of the Lord is, definitely—and do it—in Christ's name—do it heartily and quickly.
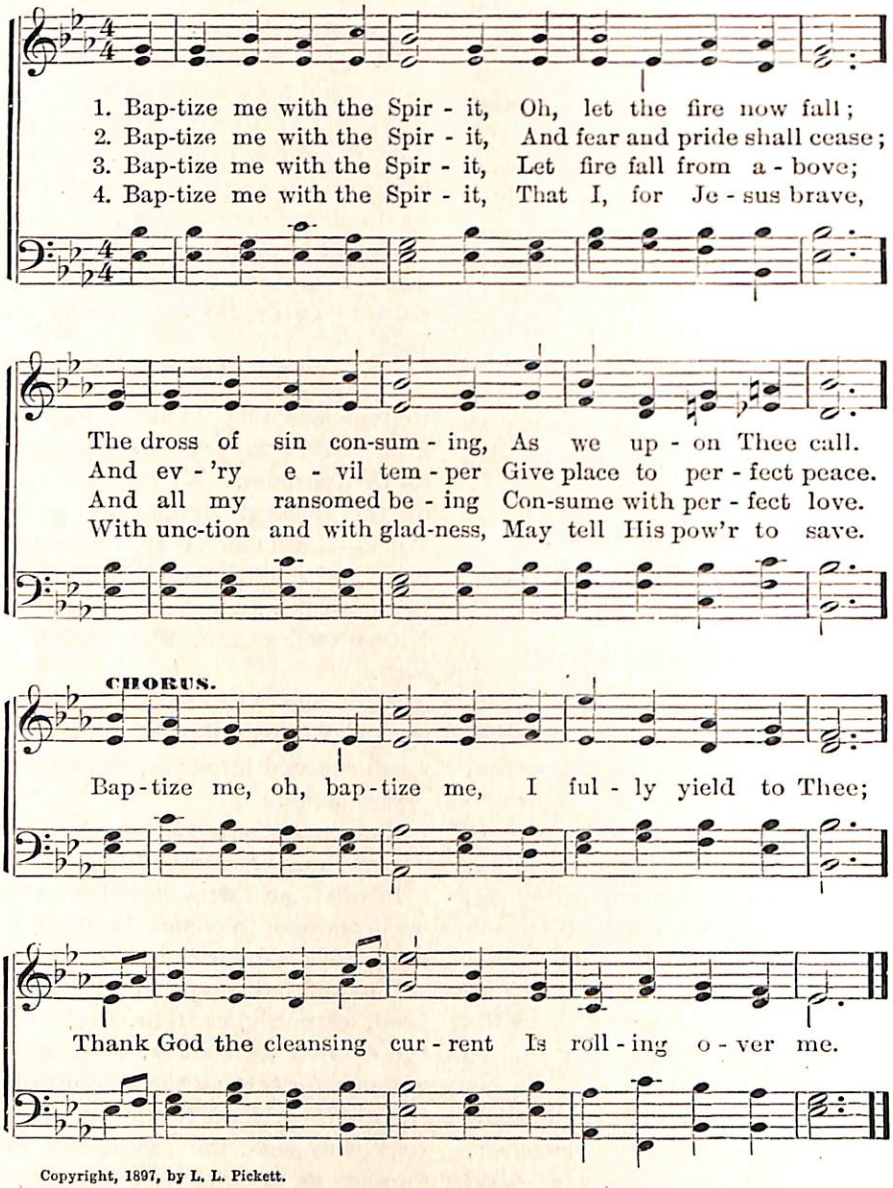
OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1.

No. 88. BAPTIZE ME.

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3: 13.

Rev. M. W. KNAPP. SIDNEY WILLIAMS.



Copyright, 1897, by L. L. Pickett.

5 Baptize me with the Spirit,
Uniting me with all,
Of every name and nation,
Who thus upon Thee call.

6 Baptize me with the Spirit,
Thy promise now I claim,
Oh, now in me fulfill it,
I pray in Jesus' name.

SUPPLEMENT.

Choice Holiday Books.—Reduced Prices.

	Publishers' Price.	Our Holiday Price.
Life of Mrs. S. A. Lankford Palmer. By Rev. John A. Roche, D.D., author of The Life of the Eminent Rev. John P. Durbin, D.D., formerly Missionary Secretary of the M. E. Church..	$1.50	*
Mrs. Palmer founded the "*Tuesday Meeting*" for the promotion of Holiness in 1835, which was conducted by her over sixty years. Her saintly character and life-work is beautifully portrayed in the volume which has just been issued from our press.		
The Ideal Pentecostal Church. By Seth C. Rees.....	.50	.45
A pointed, pithy, life-like presentation of the New Testament model.		
Commentary on the New Testament. By Rev. Dr. W. B. Godbey. From a Holiness Standpoint. 5 vols. Vol. I. Revelation	1.00	.90
Vol. II. Hebrews, Peter, James, John, Jude	1.25	1.12
A work written by a scholar of deep spiritual experience, and many years of service in Gospel evangelism. A pungently written work.		
"The Old Man." By Rev. B. Carradine, D.D., the eminent evangelist	1.00	.90
This is a startling portraiture of old carnality and his deadly reign in the soul-realm, and showing the only remedy—his utter destruction by the fire of the Holy Ghost.		
Twenty Six Years of Missionary Work in China. By Grace Stott, of the China Inland Mission. With a Preface by Rev. J. Hudson Taylor. Eight Illustrations.....	1.25	1.12
It is well that Mrs. Stott has been able, during her furlough, to put in this permanent form some of the incidents which many have heard with deepest interest in public and in private. An elegant book for a holiday present, interesting and captivating.		
The Birth and Boyhood of Jesus. By Geo. F. Pentecost, D.D., ...	1.75	1.60
A book of stirring sermons by this able and widely-known Pastor and Evangelist, who in both relations has had eminent success. It is a treasure for the Pastor's study, and for the home circle. Great Bible truths presented with point, power, and life.		
Pearls Set in a Life. By Mrs. Lucy D. Osborn. Her Christian experience and Life-Work.....	1.50	1.35
Mrs. Osborn is the Principal of the Missionary Training Institute in Brooklyn. She spent some years in missionary work in India, and this volume is a thrilling narration of remarkable experiences. It is embellished with a handsome portrait of the author. Elegant for a present.		

* No discount, but anyone sending three new subscribers to the GUIDE TO HOLINESS, remitting *three* dollars therefor, can have a copy of this superb work *free*.

	Publishers' Price.	Our Holiday Price.
Studies in Home and Child Life. By Mrs. S. M. I. Henry.....	$1.00	.90
A volume of absorbing interest. That the theme is of transcendent importance every one with the world's welfare at heart will admit. It is a strong plea for the protection that protects and the salvation that saves, as applied to the child-life.		
Did the Pardon Come Too Late? By Mrs. Ballington Booth. (Decorated boards)	.30	.27
Daily Light on the Daily Path. A Devotional Text-Book for Every Day in the Year, in the very Words of Scripture.		
18mo, decorated cloth.....	.40	.35
Presentation edition.....	.75	.38
A reprint, by special arrangement of the original Bagster edition. The bindings are entirely new, and very attractive. The late Mrs Lankford Palmer was very partial to this book, and kept one in constant use.		
Rev. Chas. F. Deems, D.D. An Autobiography. With Memoirs by his Sons. With portrait and other illustrations.....	1.50	1.35
The "Christian Advocate" says: This is a work of great value for several widely different reasons. Its style has all the charm of friendly converse. The subject had traveled so widely, mingled with ecclesiastical and public affairs so actively, that the book may be considered a running commentary on the events of the last half century.		
Rifted Clouds. The Life-Story of Mrs. Bella Cook.....	1.25	1.25
A remarkable narrative of God's gracious dealings with her, in over forty years as an invalid. Should be in every home where it is possible.		
The Personal Friendships of Jesus. By Rev. J. R. Miller, D.D.....	1.00	.90
Dr. Miller has made an inspiring and healthful book out of the hints furnished in Scripture. He pictures Jesus in the home in Bethany. He finds material for thought in His treatment of little children. There are chapters on Jesus and His unnamed friends. His unrequited friendship, and finally on Jesus and Paul and Jesus and His present friends. A capital book for a gift.		
Love's Messages. By same author.	.75	.65
Sunshine for Shut-Ins. Compiled by a Shut-In. Unique binding.	.75	.65
A nice thing, a Christ-like thing, to let the sunlight in upon a weary and suffering one. Try this beautiful book.		
Faber's Hymns. Illustrated Edition	1.25	1.12
An attractive edition of the poems of this celebrated Christian Poet.		

	Publishers' Price.	Our Holiday Price.
The Larger Christ. By Rev. Geo. D. Herron, D.D. Introduction by Rev. Josiah Strong, D.D..... Vital in every page, full of deep and true thought, pervaded by a profound and intense spiritual realism, and characterized by marked simplicity, directness, and vigor of expression.—*The Advance.*	$0.75	$0.65
Every-Day Religion; or, The Common-sense Teaching of the Bible. By Mrs. Hannah Whitall Smith ..... A charming book by this popular author. It is very practical and instructive.	1.00	.90
Mornings at the Mercy Seat. By Rev. J. R. Macduff.....	.40	.35
Wells of Baca; or, Solaces of the Christian Mourner, Gilt top.. The above two little volumes are gems from a most gifted author. Nice for presents—the latter to an invalid friend.	.50	.45
Fifty Years and Beyond; or, Old Age and How to Enjoy It. (65th thousand), cloth..... *The Witness* says: The selections are very precious. Springing from such numerous and pure fountains, they can afford but a healthful draught for every aged traveler to the great beyond. Get this and send to some aged friend.	1.00	.90
Indian Wigwam and Northern Camp Fires. Stories from Personal Experiences in the Wilds of British North America. By Egerton Ryerson Young. Illustrated	1.25	1.12
Forty Witnesses. By Rev. S. Olin Garrison. Covering the Whole Range of Christian Experience. Introduction, by Bishop C. D. Foss ..... A book of much interest. It contains a series of testimony from representatives of various denominations.	.90	.86
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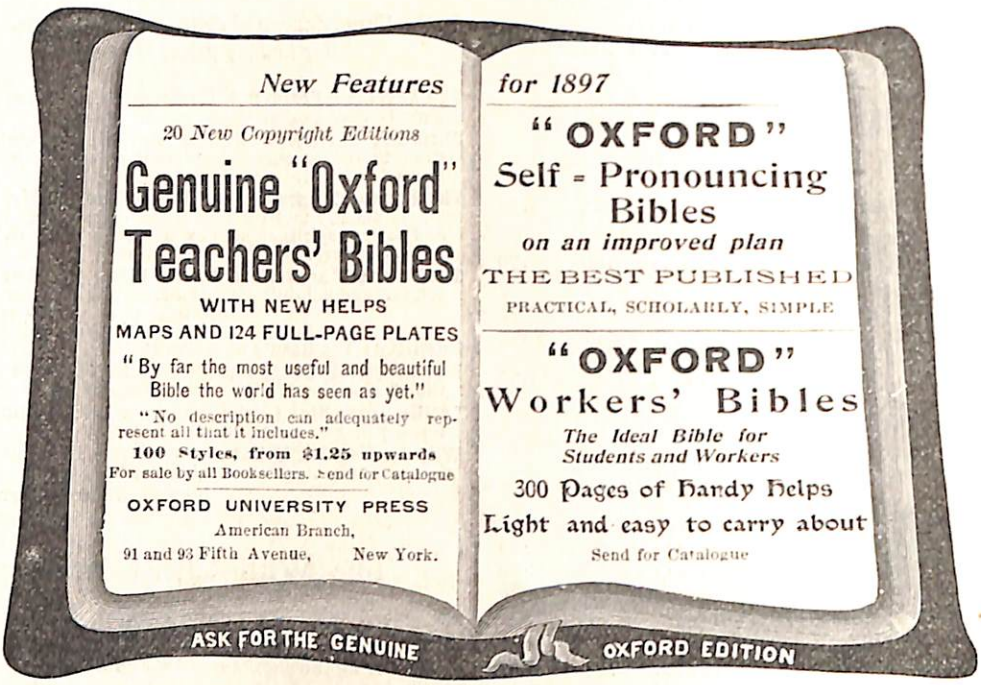
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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [b] noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;
4 Because of the day that cometh to

B.C. c. 600.
[a] Judg. 5. 23. 1 Sam. 15. 3, 9. 1 Kin. 20. 42.
[2] or, *negligently.*
[b] ch. 8. 16. Nah. 3. 2.
[c] Zeph. 1. 12.
[3] Heb. *stood.*
[d] ch. 25. 22.

10 [a] Cursed *be* he that doeth the work of the LORD [2] deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mō'-ăb hath been at ease from his youth, and he [c] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [3] remained

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Israel numbered in NUMBERS, 26. *the plains of Moab.*

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.
28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.
29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.
30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:
32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.
33 ¶ And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.
35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of



JERICHO. Numbers 26, 63.

the Bachrites: of Tahan, the family of the Tahanites.
36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.
38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.
41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.
42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.
43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.
44 ¶ *Of* the children of Asher after their

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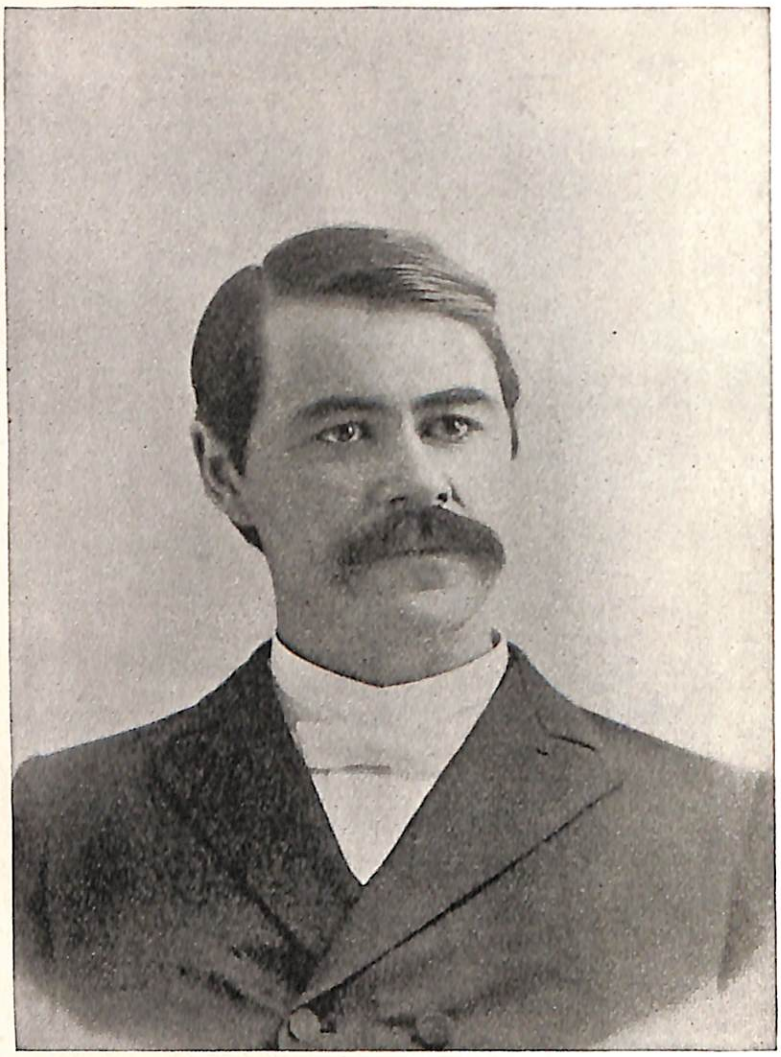
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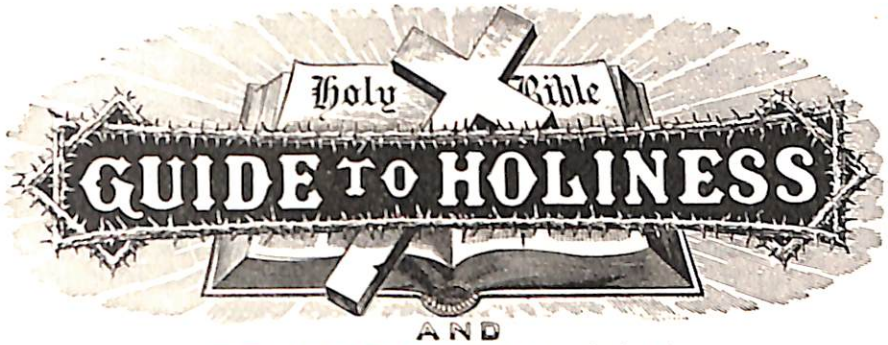
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THE FIRST WORD. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

"Jesus, we on the words depend
Spoken by Thee while present here:
'The Father in my name shall send
The Holy Ghost, the Comforter.'

"That heavenly Teacher of mankind,
That Guide infallible, impart,—
To bring Thy sayings to our mind,
And write them on each faithful heart."

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Jesus made His triumphal entrance into Jerusalem. It was an occasion when His regal dignity was displayed.

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No wonder that the loving heart of Jesus was sorely stricken and His eyes overflowed with tears, when He thus contemplated the destruction that was coming upon His own people.

As one writer says, "How ineffably grand and melting is this apostrophe!" It is the very heart of God pouring itself forth through human flesh and speech. It is this incarnation of the innermost life and love of Deity, pleading with men, bleeding for them, and ascending only to open His arms to them and win them back by the story of the matchless love that has conquered the world, that will yet "draw all men unto Him," and beautify and ennoble humanity itself—a glorious consummation.

BIBLICAL DEPARTMENT.

THE PENTECOSTAL ENDUEMENT.—"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"Come, Holy Spirit, raise our songs
To reach the wonders of that day,
When with Thy fiery cloven tongues,
Thou didst such glorious scenes display."

"Lord, we believe to us and ours,
The Apostolic promise given.
We wait the Pentecostal powers
The Holy Ghost sent down from heaven."

PENTECOSTAL PULPIT.

FREEDOM FROM SIN AND THE LAW.

BY REV. J. H. SENSENEY.

TEXT—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8 : 2-4.

There is a wide difference between God and man as to man's salvation from sin. As soon as man is convicted of sin and wants to be saved, he invariably seeks salvation by doing something. That is, consciously or otherwise, he seeks to be saved by the doing. Hence one will reform his life, and rest in that reformation for salvation. Another will depend on an outwardly moral life. He pays his debts, speaks the truth, and lives a manly life generally, and expects to attain eternal life as a result. Another adds the elements of charity and benevolence, and in this way expects to be saved. Others set about the cultivation and the development of the better elements found in man naturally, hoping thereby to develop a character commendable to God and fit for heaven. These are some of the devices which men resort to in order to save themselves.

Whereas the divine method of salvation is, that we should trust Jesus alone. It is salvation by faith only, in Christ as our all-sufficient sin-offering, without regard to anything we do or can do as a means of salvation.

That which saves is faith in Christ. Faith joins us to Christ, and life is in Christ. Faith is the only golden link that joins us to Him as life's source. This conflict of means and ways of salvation is the conflict of the Church's history. The Church started on the line of salvation by faith, but soon deflected to salvation by works. Several times, as in the ministries of Luther and Wesley, it has been called back to the way of faith to soon turn from it to the line of works. But what is true of salvation in its inception is also true in its advanced stages: that is, as justification and regeneration are by faith only, so entire sanctification is also by faith only. That is, salvation in the sense of being saved from sin is always by faith, and by faith only; and never by works or by growth, or anything else. If this is not so, then salvation by faith is not a fact. The modern doctrine, that while we are justified by faith, we are sanctified by some other means, is a falling away just so far from the doctrine of salvation by faith only, as taught by the fathers.

The apostle, in the text, refers to several laws.

I. "The law of the Spirit of life."

1. By "Spirit of life" is meant the Holy Spirit, who is the begetter of all life, whether it be vegetable, animal, or spiritual life. He is the divine personal agent who generates life.

It was He who moved, or brooded, over the waters of the primitive world, and the result was that the waters and the land brought forth living beings, apparently without a distinct fiat of God. When man's body had been formed, God breathed into his nostrils the breath of life, and he became a living soul; yet the word "breath" is the same as "spirit," and probably the writer means that under the touch of God's breath (Holy Spirit) man became alive physically, and also as a living soul in the full meaning of that term. The angel said to Mary, the mother of Christ, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Here, by the power of the Spirit, the nature of the virgin is not only elevated, purified, and strengthened to become the mother of our Lord, but the human nature of Christ is a result of His creative touch. That is, He gave life.

2. He is also the generator of spiritual, or Christian, life. We are said to be born from above—born of God—born of the Spirit. It is the Spirit that awakens from death in sin. It is the Spirit who gives life. It is He also that enlarges and perfects the life of the soul. Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)" These and other Scriptures go to show that the Holy Ghost not only generates life in the soul, but that He also carries it on to completion, until all death is swept from the realm of the soul and the life of God reigns supreme. The power and authority by which He does this is revealed truth, and especially truth as it is in Christ crucified. Jesus, the suffering Lamb of God, is the embodiment of saving and life-giving truth. And this truth is the "law of the Spirit." By law, we mean a governing power or authority. This is true in a civil sense, law being that authority by which government is sustained and its ends effected. So by the law of the Spirit is meant that authority and power by which He effects His great work of salvation from all sin. And that authority is truth as it is revealed in the holy passion of the Son of God. Armed with the death and blood of Christ, the Holy Spirit can save a sinner from all his sins and fill him with the life of God.

That truth "is sharper than any two-edged sword," and it reveals the thoughts and intents of men's hearts. "It is the power of God unto salvation to all that believe." The saints are to be sanctified by it. "Sanctify them through thy truth; thy word is truth."

Here, then, is the "sword" of the Spirit. This, then, is the Spirit's agent. He saves through the belief of the truth.

II. Another law referred to here is the "law of sin and death."

This is sin's power and authority over the lives and souls of men. It is not sin in act, or deed, or sin in the outward life, that controls and masters man. It is not outward sin that enslaves and kills men. Outward sin is only the fruit of inward sin. Man's

weak point is not in act and word, but is at the heart. It is the heart that is "faint." The inner man is the corrupt tree, the outward is only the fruit. The outward life is only the corrupt stream that flows from the fountain of uncleanness within. Human nature breaks at the heart. It is here that it is weak, and it is here that sin's power is located. Here is sin's throne, and here he sways his scepter over the entire man. Many a converted soul is grieving over a weak and faulty life outwardly, when the cause of failure is at the heart. Thousands of God's children are trying to conform the outward life to the standard of holiness while the heart is unholy and impure, and makes the outward holy life impossible. It is not God's way; it is a hard way, a slavish way. Many try it and give up altogether, or drop to a defeated life, a half-hearted life, a life without victory and conquest.

Now this evil and corrupt state of heart is sin's power, sin's authority, sin's law. It exists in the hearts of converted people who have not had the "second grace." It is working "death," or seeking to, to all the works and graces of the Spirit wrought in the soul at conversion. It seeks to poison the whole life of God in the soul. It is the power that is controlling the human race, and has been, through the centuries. It is this that drags man down from the innocency and tenderness of childhood to the stolid, torpid, indifferent condition of many adult persons who are not converted. It is this that masters the drunkard. It is this that enslaves the temper and passion.

Men say that they cannot give up this evil or that. It is simply a confession that they are slaves—that sin has mastered them—that they cannot control themselves. The world of unsaved people know that they are drifting hellward and deathward, yet they are helpless, so far as their own power is concerned. Sin is working death. If they do not let Christ save, they will sink to hell. Sin will damn them; not so much the sin of the outward life as sin of the heart. This is also the chief cause of backsliding among Christians. This it is that cools the first love, weakens the faith, inflames ungodly desires and ambitions, and leads the soul astray. It fills the Christian's life with looseness and the Church with worldliness. It discounts true holiness and spirituality, and looks to worldly methods to bring in the kingdom of Christ, instead of depending on the Holy Ghost. It works death: it is "the law of sin and death."

In vain do we multiply agencies and increase organizations; in vain do we point at great conventions and Christian gatherings; in vain do we shout that the world is better and the Church purer than ever before—if we overlook sin's power and corruption, and fail to urge the Church to the fountain of cleansing, that she may wash herself and be pure as the bride of the Lamb from inward infidelities as well as outward sins. If we fail to do this, we shall be defeated.

III. The text speaks of another law. "For what the law could not do," etc. This is the moral law of God, embodied in the Ten Commandments, and in principle embracing the law of ceremonies and rites among the Jews.

This law is the standard of universal moral rectitude. It is the law that governs angels, and that governed unfallen Adam.

This law is as pure and holy as the thought of God; and yet the text says it cannot save; it is "weak through the flesh." I suppose it would save, if we could keep it, without the help of grace. Angels are justified by it, as Adam was before he sinned.

But fallen man without grace cannot keep it. He possibly might keep the letter of the law; yet this is not at all probable; but it is impossible for him to keep the spirit of it. Christ says the Ten Commandments are—"Thou shalt love the Lord thy God with all thy heart," etc., which is precisely what is meant by Christian perfection, and what no unconverted man can do.

Yet the law is without sympathy, and knows no pity; and it never forgives; it never pardons sin; it has no mercy on the offender. "The soul that sinneth" against the law, by the law must die. One transgression of the law prevents the soul ever being saved by the law. But, instead, it is hunted and pursued and condemned by the law to eternal death. If there is no hope but the law, the sinner is doomed. God out of Christ is a consuming fire. Wherever law obtains and rules alone, the sinner is lost. If mercy does not interpose, he is lost forever.

Converted persons not yet wholly sanctified do not "love God with all their heart, soul, mind," etc.; and their failure to do so results in heart-wandering, apostasies, and infidelities, which are so common among Christians, and so painful to sincere believers, costing repentance, tears, and contritions, and weakening the whole life, and threatening utter apostasy.

But it may be asked, "Does the entirely sanctified soul meet all the obligations and requirements of the holy and pure law of God? Are not the effects of the fall such, even when the soul is cleansed from all sin and filled with perfect love, that it is impossible to meet all the requirements of the law of God faultlessly?" We answer, "Yes, it is impossible in a legal sense to keep the law thus perfectly, but in Christ 'love is the fulfilling of the law.'" And "love out of a pure heart" is the end of the commandment. That is, if we love God with all the being, and love the neighbor as the self—are thus wholly devoted to God and given to Him—we are accounted, in Christ, as having perfectly kept the law. In our devotion to God and fidelity to Him, we go as far as our beings, dominated and impelled by love, can take us. We have done all we can. It is our best. Wherein we fall short, wherein we lack, wherein there is defect, Christ completes, Christ finishes. He is ours, and He bridges and spans the distance between what we are and do and what the law in its strictness demands of us. In that sense He is our righteousness. In that sense He has fulfilled the law for us. So that we are complete in Him, and and in Him only. Hence the holiest and purest man is constantly dependent on the blood of Christ, and cannot stand a moment without it. But, thank God, we may have it every moment, and hence may be entire and wanting nothing.

1. But why can we not be saved by the law? Because it is weak through the flesh. The word "flesh" used here by the apostle sometimes means the physical body, but here it evidently does not. The apostle says that the law cannot save—that it is weak through the flesh. He does not mean that it is weak through the body, or physical nature, but through, or by means of, a fleshly or carnalized state of heart. The word "flesh" sometimes means the body, of course, but often it refers to a carnal and impure state of heart, and is identical with carnality, or inbred sin. This is the meaning of the apostle in this place. And he says that man is weak and unable to keep the law because he is carnal and corrupt in heart. This, then, is man's weak point; and, as we noticed before, it is where human nature breaks. It is not in the outward life that he gives way; the heart cor-

rupted by sin gives way first, and the outward wrong is but a result of inward failure. Christians bemoan their outward failures and breaks, whereas the cause of it all is corruption of heart. The apostle does not say, "They that are in the body cannot please God," but he does say, "They that are in the flesh cannot please Him."

2. But "God sent His own Son in the likeness of sinful flesh, and for sin, and condemned sin in the flesh." Christ looked like a sinner. "He was numbered with the transgressors." "He made his grave with the wicked." They said He had a devil. But God sent Him as a sin-offering, to "condemn sin in the flesh." Christ is the sin-offering. He is the atoning victim. He is the Lamb of God that takes away sin. In His death a provisional salvation is made for all sinners, and from all sin. For He "condemned sin in the flesh." That is, He condemned sin in the fleshly, or carnal, state of the heart. He condemned sin in carnality, or original sin. The word "condemned" here means to pass sentence upon; to order executed, or put to death; to exterminate; to destroy. The verb "condemned" is in the aorist tense, and implies a single act, once for all time. That is, in the atoning death of Christ there is provision made for the utter extermination and destruction of the carnal mind, and that in an instant of time.

The blood of Christ, in its saving virtue, compasses all the need of man's moral nature; so that He may be free from sin's power and control by the destruction of sin itself; and being free from sin, he is also free from the law.

Now, there are different kinds of freedom. There is the freedom that comes by the repeal of law, so that obligation no longer exists. Then there is a kind of freedom that comes from trampling all law underfoot. It is the freedom of mobs, anarchists, and rabbles. It is the kind of freedom that the sinner boasts of. Then there is the true freedom—that which comes from harmony with the law. It arises from a state of heart in sympathy with the law; the law exists in all its force, but the heart is in perfect accord with it.

This is the freedom of the one fully saved from sin. And being in perfect sympathy with the law, that soul does not feel the law. It knows no oppression; its neck is not galled by any yoke; it is not forcefully restrained by any command. It is not crushed by any burden. To it "His commandments are not grievous," but, instead, "his yoke is easy and his burden light." "The righteousness of the law is fulfilled" in that soul. The Spirit of life by His law has made it "free from the law of sin and death" by virtue of Jesus' blood. All lawlessness and unrighteousness have been destroyed, and it stands blameless in the eyes of the law. It is in harmony with God; with itself, and with all that is right. It can go anywhere, and no evil thing can touch it, and no good thing will harm it. It is free.

Bishop Beveridge.—When on his death-bed his memory so completely failed, that he did not know any of his connections or friends. A minister, with whom he had been intimately acquainted, visited him, and asked, "Bishop Beveridge, do you know me?" "Who are you?" was the answer. Another friend accosted him in a similar manner, but the Bishop could not remember either of them. His own wife then came to his bedside, and asked, "Do you know me?" "Who are you?" he asked again. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know Jesus Christ?" "Jesus Christ!" replied he, reviving, as if the name had acted upon him like a charm. "Oh, yes, I have known him these forty years; precious Saviour, He is my only hope!"—*Sel.*

An old Quaker minister of the seventeenth century said: "There is nothing so contrary to God as sin."

THE BIBLE IN SABBATH THOUGHT.

BY REV. I. SIMMONS, D.D.

Dec. 5.—"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbor as thyself."—Mark 12 : 30, 31.

The fundamental principle upon which the Atonement rests is love. "God so loved the world that he gave his only-begotten Son." "God is love, and he that dwelleth in love, dwelleth in God and God in him." This commandment is what God means by perfect love. The lips of Jesus spake: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." ". . . Be ye therefore perfect, even as your Father which is in heaven is perfect." This commandment is the broad stair the soul reaches in the ascending steps of spiritual progress. Every step made toward God is a step of love—a fuller acquaintance—a more reverent familiarity. Jesus said, "If any man thirst, let him come unto me." Repentance is a thirst for reconciliation; regeneration is a thirst for the spiritual birthright privileges; perfect love is an ever-blessed thirst for the fulness of God, with an ever-satisfying realization of its possession. "Is it possible to keep this commandment?" some timid one asks. It is possible to obey any command God makes. He is able who hath called you and He will do it. This is the true Christian life. This relates you to God and to your neighbor in the only way that can bring permanent peace. It dominates all circumstances and settles all discords. It fills with sweet content all conditions of life, and trains contesting ambitions into holy aspirations. There is heaven in obedience to this command.

Dec. 12.—"Cleanse thou me from secret faults. Keep back thy servant also from presumptous sins."—Psalms 19 : 12, 13.

It is by the Holy Spirit we come to know ourselves. And it is by the Holy Spirit only we are brought to the cleansing blood for the removal of our deeply-seated evil tendencies and inclinations. There are faults that adhere to us with a potent persistency that defies all will power or modification. Too often they appear in those who have been with Christ for salvation, but have framed their faith to believe that their faults are, though grievous, yet necessary. The consequence is that, giving freedom to their faults, they are unconsciously led into presumptuous sins. All defects in Christian life begin away back in some hereditary or cultivated error out of sight of ordinary criticism. Paul prayed for his Ephesian brethren that they might "be strengthened with might by the Spirit in the inner man." It is in the inner man the strength or the weakness of the Christian is first manifest. The outer life is important; the inner life is the chief point of interest for the candidate for the great things of God. Therefore the call, "Be ye holy," is not an order for more devotion to ecclesiastical economies, nor an appeal for "more religion," but a command that, obeyed, opens the secret fountains of thought and purpose and motive to the cleansing blood, and makes presumptuous sins an impossibility. Many moralists there are and their lives conform to the letter of the law, but there are none whose soul life would answer *Amen* to the spirit of the law. It is a mighty work wrought when a soul partakes of God's purity, and only God can make it possible. And He

can. According to your faith be it unto you.

Dec. 19.—"Lord, increase our faith."—Luke, 17: 5.

So cried the apostles when Jesus laid before them the simple law of forgiveness. And so we need to cry in the presence of the world's needs, and the possibilities of grace. The Lord said, "If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Genuine faith is all-prevailing. Is your faith small? So is a grain of mustard-seed. Use it; it will grow. "A bruised reed he will not break." This prayer of the apostles assumes that the Lord can increase our faith. No doubt of it. Pray for it. If you are weak, or troubled with doubts, take what faith you have and go to God. Plead with Him, converse with Him, meditate upon His grace, take some of His promises and pray them, go with Him to His devotions in the mountain and in Gethsemane; read over the eleventh of Hebrews till those old leaves become living inspirations to you; especially visit Calvary often; the loving sufferer there will nourish your faith mightily. Live near to Jesus in your thoughts; feast with Him daily. Be obedient to His will in everything. Thus will you, in a measure, answer your own prayer. The Spirit will unite with your spirit, and God will increase your faith, not by a miracle, but by the exercise of the means He places at your command. What an anomaly is a weak faith to a Christian who has sat at the feet of Christ! Yet many there are. In the great conflict with the powers of darkness, they count but little. Revivals are retarded, missionary treasuries are insufficient, and the Church languishes for their lack of faith. Some are marching grandly on to victory. O Lord of the harvest, increase their number and increase our faith!

Dec. 26.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I. Cor. 13 : 13.

Charity is one of the phases of the operation of love. There are a few fundamental facts in human nature that make charity essential. One is, there is no absolutely perfect person. Another is, that we can never know perfectly the motives nor understand all the circumstances that govern others. Charity is that "disposition of heart which inclines men to think favorably of their fellow-men and to do them good." It is the "disposition which inclines men to put the best construction on words and actions of their fellow-men." It is the withholding of judgment in every case until we are fully satisfied we know all the points. It is the declining to mention anything affecting human character unfavorably, unless compelled to expose evil to serve the ends of justice or mercy. The orations of men and angels without charity are as "sounding brass or a tinkling cymbal." The faith that can remove mountains, without charity is nothing. Neither philanthropy nor martyrdom, without charity, profiteth anything. True charity is the fire of love. It breathes the spirit of heaven. It is Christian perfection, for it "beareth all things, believeth all things, hopeth all things, endureth all things." One of the loveliest gems that adorns a saintly life is the charity that knows how to be silent where silence is a benediction; that speaks always with healing in the tones and words; that rebukes with pathos, and that never faileth. This grace is daily needed, and, more than any other, leaves a large vacancy in the character that does not possess it. Holiness without charity is a body without a spirit.

THE BIBLE IN EVERY-DAY LIFE.

BY REV. JOHN PARKER.

FIRST WEEK.

MONTHLY KEYNOTE.—"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—1. Pet. 4–7.

The end of all opportunity to obtain salvation; the end of all the good which the wicked will forever enjoy; the end of all the evil which the righteous suffer. For we are not only living in the last dispensation, which has gathered within itself all the grace of preceding ones, but we are believed by many saintly ones to be living near its close. That the end of time is near at hand may not, however, refer so much to our reckoning of time by days, but to time estimated by the reckoning and decrees of God. He will come to judge the world in righteousness; at a moment unexpected.

He is ready at any moment to end the testing and triumph of truth on earth and the revel of sin. But He would not that any should perish. Hence His long-suffering patience, His desire that every man shall hear or know the letter or the substance of gospel revelation and opportunity. That men are perishing in all lands beyond our ability to estimate should make us sober, grave, thoughtful. After a century of missionary labor—now near its close—in heathen lands, there are more heathen on the earth than when the century began. Gospel success in saving men is not keeping pace with the increase of population in any land. O man of God, be sober, earnest, self-denying! Think, and you will pray; praying, you will watch, and weep, and work.

SECOND WEEK.

"Redeeming the time," etc.—Ephes. 5:16, 17.

The majority of worldly lives are wasteful of nothing so much as of time. Where circumstances make daily toil for bread no longer necessary, what a burden to such is time! A word has been borrowed from many languages to express the weariness of a life that has no profitable use for time—*ennui*,—a feeling of disgust with life because wearied with luxury and idleness. They know not what to do with time, and yet eternity depends upon it, and your success in the Christian life depends upon your redeeming it; that is, watching to buy up its favorable moments of opportunity—as a wise merchant watches to buy wisely, that he may sell profitably. Seasonable opportunities to secure good to yourself and to others are within your reach, and can be secured—bought up—by self denial, by refusing to waste your pearly moments in vanities and in frivolous fellowships. Time thus redeemed is worth all you pay for it. Having bought it, command it—control it. Don't be its slave, but make it your servant, to enrich you with godly judgment, wise observation, and diligent inquiry as to the will of God concerning you. It is the will of God, even your sanctification—that you so shine that others may learn from you how to make a godly life a success. Time thus redeemed, bought, and unsold, will fill your life with obedience to the Divine will, the joy of His approval, and a growing fitness to live and bless the world or to exchange time for a blessed eternity.

THIRD WEEK.

"He came unto his own, and his own received him not;

"But as many as received him," etc.—John 1:11–13.

On any other subject than His first coming it would be improper on this Christmas Sabbath to turn aside from the topic of the month, especially as the remaining days of the year are so few. But His first coming makes His

second coming necessary and certain. In like manner, said the angels, He will come again. And the purpose of His first coming is the test of every one of us as to our fitness for His second. His first coming was intended to make salvation possible; His second will be for recompense or retribution. For our destiny, unending, will depend upon our treatment of His first coming and its purpose. The listening ear of hope caught up the far-reaching words of prophecy during four thousand years—"He is coming." He has been here—our incarnate Redeemer. He will come again—our righteous Judge. There is no more remarkable statement in the literature of time than this—"He came." "The Word"—the speech of God—was made flesh. As words express our best thoughts, so He, "the Word," revealed the best thought of God. Aye, more—"He was God manifest in the flesh." He proved His claim to be equal with God, "for all things were made by Him." "He came," the sent of God, to bring to a lost race the possibility and assurance of salvation. "For God sent not his Son to condemn the world." Condemnation is sure to follow His rejection; but He came to save you. "He came to his own;" not simply to the Jewish race, but "to his own," in the kinship of His incarnate flesh. Were you born to a natural life? So was He. Do you suffer pain? So did He. Are you betimes weary, hungry, weeping? So was He. You are one of His own to whom He came, that He might bring you back to God. "To as many as receive him"—and to no one else—He gives power, or privilege, to become sons of God. They are born of God, have begun to live the spiritual life, and know it.

FOURTH WEEK.

"Wherefore, beloved, seeing that ye look for such things, be diligent," etc.—II. Pet. 3 : 14.

What things? Things of infinite importance, possible in the near future: the end of time, the death of death, the opportunities and testings of probation over. The heavens have passed away with a great noise; the elements have melted; the earth and its works have been refined by fire. From the dust beneath our feet and from the festoonery of the deep-sea forests shall come again the uncalendared millions of the dead. Then the books will be opened for final inquest and judgment, and "the Lamb's book of life," will determine who shall spend eternity with Him in the city of many mansions (Rev. 21 :7).

All principles and teachings and revelations will now be tested, all motives of conduct and chosen factors of character investigated—families sundered, friendships ignored, bonds severed, the righteous and the wicked finally separated. "One shall be taken, and the other left." The kingdoms yonder and here have at last become but one, and all judgment and rule are henceforth in the hands of Him who redeemed us. And if you are a loyal and faithful servant of Christ, you are "looking for these things." Your attitude toward "this blessed hope is desire, expectation, and joyful readiness. He is your Bridegroom—it is reasonable the bride shall look with delight and desire for the coming of the Bridegroom. You are also diligently devoted to a life without spot, and blameless. It may not be faultless as seen by men now; it is, however, blameless as seen by God. But He who died to make possible your eternal salvation will then present you faultless, as seen by angels and men, with exceeding joy (Jude 24). "Seeing, then, that all these things shall be dissolved," what manner of persons ought ye to be in holiness of heart and life! Ought, opportunity, possibility, power—these make your life a probation.

WAITING FOR THE SPIRIT.

BY REV. A. B. SIMPSON.

I

The season of waiting on the Lord, by the disciples, in the "upper room" in Jerusalem, was fitted and designed to mark a great transition in their lives, an epoch of spiritual new departure, an era of the chronology of the heart. God wants His people to have such epochs and such eras.

As we read the records of geology we find that the surface of our globe has been formed by successive layers, between which can be traced successive breaks. There is a stratum of rock, and then there is a stratum of wreck and conglomerate masses between the layers of previous strata.

It is so in spiritual life. These days of waiting lead us to new planes and new advances. Sometimes it is very desirable that there should be a complete break, that we may get out of the old ruts, and be free to take a higher place, and make a bolder advance.

In music one of the most effective things is the emphatic pause. The word "Selah," in the Book of Psalms, expresses this pause; and in order to the effectiveness of such a pause, it cannot be too complete a silence. Then the chorus which follows has a double emphasis.

And so the Holy Ghost has given us our "Selahs" in the chorus of spiritual life—emphatic pauses, when God wants us to be still and listen to Him, and break away from old ideas and measures, and reach out into the larger fulness of His thought and will.

II

This time of waiting on God was also necessary in order to teach them the greatest lesson of the Christian life—to cease from themselves. The greatest danger about these men was not in what they might fail to do, but in what they might try to do.

The greatest harm that we can do is the attempt to do anything at all when we are not prepared, and when we do not understand our Master's will. Suppose a regiment of soldiers should start off without their captain's orders, or their necessary equipment of artillery, the next attempt of the army would be rendered more hopeless by their rash exposure and needless failure.

And so the Master wants to keep us from doing anything until we are prepared to go forth in His strength and victory. Our hardest lesson to learn is to unlearn, and to know our utter helplessness and wretchedness.

The deepest experience into which they had to enter was self-crucifixion; and crucifixion is the death not only of the evil self, but of the strong and self-sufficient self.

Peter had not yet learned to be still, for before these waiting days were over we find him rushing again to the front and proposing the election of a new disciple without the Divine direction or recognition.

The best that can be said of his work is that it did no harm if it did no good, for God never afterwards seems to have recognized the apostle that Peter led the brethren to choose, but in His own time He called His own Apostle.

And so it was necessary that these days should be spent in waiting and learning to be silent, and forming the habit of the suspension of our own activity and the dependence of our will entirely upon the direction of the Holy Ghost.

There are times when the most masterly thing we can exercise is inactivity; and there are times when the most mischievous thing we can do is to do anything at all.

That is a most instructive story

that is told of the nervous passenger on board a vessel in a dangerous storm, who was running about the deck in every direction, and asking the captain what he could do to save the ship from going to the bottom, until at last the captain, more alarmed at him than at the tempest, fearing that he should drive the passengers into a panic, called him to his side, and said, "Yes, you can help me immensely if you will just hold that rope hard and firm; and don't let it go until I tell you!"

He eagerly grasped the rope, and held it tight and steady until the storm was past; and then he walked about the deck, boasting that he had saved the ship, until the captain, hearing of this, came up; and looking at him with a twinkle in his eye, he said: "Why, do you know, the reason I gave you that rope to hold was to keep you quiet? The only good you did to hold on so steadily was that you were kept from doing any mischief."

Ah, how much mischief we do by doing our own work! How long it took God to teach Abraham to be still! How long Abraham tried to help God to the fulfilment of His own promise! And then he got Sarah into his counsel; and then he took Hagar into partnership; and out of it came Ishmael; and out of Ishmael came nothing but sorrow and hindrance, until, after a quarter of a century had been spent, God quietly fulfilled His own promise in His own way!

How long it took Moses to learn to be still! Forty years he had to wait in the desert, until all his young-mannishness had died, and his precocious activity had been changed into modesty, and even timidity; and then, when Moses shrank back and asked God to send some one else, Moses was small enough and still enough for God to use for His people's deliverance.

And so, when they came to the gates of deliverance, their first lesson was to "stand still and see the salvation of God"—to do nothing but wait for Him; and then God stepped upon the scene and did the work Himself.

God cannot use us until we come to the end of ourselves, and see our utter worthlessness, and helplessness, and then put on His mighty strength, and go forth crying, "I am not sufficient even to think anything as of myself; but my sufficiency is of God."

III

These waiting days were necessary to enable the disciples to realize their need, their nothingness, their failure, and their dependence upon the Master. They had to get emptied first, before they could get filled. O, how often they must have thought, as those days went by, of the positions they were now to occupy, the responsibility that was resting upon them, the charge that the Master had committed to them, and their utter inability for it all! How they must have recalled their folly, their unbelief, their strife, their selfishness, their fears, their defeats, and shrunk back into nothingness, and even stood aghast, at the prospect before them, until, in the very dust, they cried to Him for help and strength needed!

And so God wants us to go apart and quietly wait upon Him, until He searches into the depths of our being, and shows us our folly, our failures, our need.

There is no wiser and better thing to do on the eve of a season of blessing than to make an inventory, not of our riches, but of our poverty; to count up all the voids and vacuums and places of insufficiency; to make the valley full of ditches; and then to bring to God the depths of our need, for Him to fill.

And it takes time to make this work

thorough. It takes time to burn it into our consciousness. It takes time to make us feel it. It is one thing to know in a general way our need and failure; it is quite another thing to realize it, to mourn over it, to be distressed about it, and to be filled with sorrow and shame, and that holy zeal and revenge upon ourselves which the apostle tells us is part of true repentance.

In the golden stairway of the Beatitudes, the first promise is to those that are poor in spirit; but there is another step still deeper down on the way to God, and that is, "Blessed are they that mourn." It is needful that we shall mourn over our poverty, that we shall realize our need, that we shall be deeply troubled over our spiritual wretchedness, and that we shall come with such hunger that nothing less than all the fulness of Christ can ever satisfy us again.

There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertility; and God has to break our hearts to pieces by the slow processes of His discipline, and grind every particle to powder, and then to mellow us, and saturate us with His blessed Spirit, until we are open for the blessing He has to give us.

O, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what God the Lord will speak!

THE GOSPEL in its power is like the great law of gravitation. Making no noise, its voice is not heard; yet governing, controlling, keeping the minutest atom in its place, and the most magnificent orb within the limits of its orbit. Its influence is not like electricity—confined and sparkling; but, like the electric power that runs through all nature, giving beauty to the tints of flowers, and making under God, the harmony of all created things.

HOLINESS IN THE INTERIOR LIFE.

BY REV. CHARLES W. L. CHRISTIEN.

V.—HOLINESS IN THE THOUGHTS.

Thought is as incessant as the play of the lungs or the throbbing of the heart; and, to a certain point, we are not responsible for our thoughts. They come pouring in upon us from a thousand sources—every sight and sound, every word and feeling, stirring the thinking powers. Every thought that lodges in the mind is the seed of a further harvest; while the law of association, too subtle to be traced, or even conceived, links together scenes and subjects, feelings and memories, as far asunder as the heavens and the earth.

In considering what influence holiness has upon this life of thought, we must remember that no degree of goodness will keep thoughts of evil from entering the mind. These will come from the very sight of the sin with which we are doing battle, from our contact with the world that "lieth in wickedness," and from the malignant suggestions of the enemy of souls. But while thoughts of sin are unpreventable in our present state of being, our responsibility begins with our treatment of them. A man's character is demonstrated by his cherished thoughts. "As a man thinketh in his heart"—as he wills and chooses to deal with his thoughts—"so is he." Holiness will lead a man instantly to reject sinful thoughts. To indulge them would be to commit sin in the heart, and to turn thoughts of sin into sinful thoughts. But by the transforming power of divine grace, the heart that once loved sin, hates it—hates it in all its forms and disguises—as truly as the body resents the presence of poison, of whatever kind, and however dispensed. God calls sin—

not sin in any particular phase, but sin in every possible manifestation—"that abominable thing which I hate;" and the heart that is sanctified has the same abhorrence—infinitely less, but of the same nature. So the pure heart will make the pure mind, and thoughts of that which is detested will be right quickly chased away.

On the other hand, holiness will always help to fill the mind with good thoughts. It is a law of our being that the mind delights to dwell upon that which is loved, and, most of all, upon that which is loved supremely. Now the holy heart loves goodness, goodness in the abstract, and however translated into word or deed. The pure heart is akin to all the goodness existing in the moral universe. And not only so, but with all its powers it loves Him who is the infinite and eternal Fount of good, the All-good. It is this affection that makes it pure. And so the heart cleansed from sin, loving God and goodness with a dominant affection, will delight in all holy thoughts. In a remarkable passage, St. Paul says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And it is precisely this that the pure-hearted do.

As a blessed matter of fact in the life of holiness, the thoughts are constantly acted upon by the most elevating influences. We may illustrate it in two particulars.

First, the mind is continually dealing with the thoughts of God as given in revelation. These are an uplifting force. If they were studied as a mere literary pursuit, they might no more elevate the soul than the study of a language or a science would; but when the Book is approached prayerfully, and with a master-desire to learn the will of God more perfectly in order to obey it more fully, it must lift the soul heavenward. And that is the way in which the holy man always deals with his Bible. No mind can become permeated and saturated with the teachings of Holy Writ, in this spirit, without continually rising to better things. "In his law doth he meditate day and night." "I will meditate in thy precepts." We have sometimes feared lest holy meditation should become one of the lost arts of the Church, in this age of strenuous outdoor activity. But if it should, the Church would suffer immensely. The early Methodists used to sing more frequently than we do to-day,

> "When quiet in my house I sit,
> Thy Book be my companion still,
> My joy Thy sayings to repeat,
> Talk o'er the records of Thy will,
> And search the oracles divine,
> Till every heartfelt word be mine."

And their beautiful piety was nurtured by holy meditation. There is a secret side to the holy life, and the soul will languish if there are no hours of quiet thought as well as prayer. The rush of modern life makes the still hour more than ever a necessity.

And, secondly, there is the direct action of the Holy Spirit upon the willing and obedient heart, an action we cannot limit. The man who is living the life of full consecration and trust is never from under the gracious control of the Holy Ghost. The Comforter is with him always, with him to accomplish all the saving purposes of Christ concerning him. That is His office, and in fulfilling it He enlightens, suggests, teaches, and brings to remembrance, that He may guide him "into all truth;" all of which implies an unceasing influence upon the life of thought. Indeed, in the whole round of consecrated life, there are thoughts that cannot but elevate the mind.

THE CHARIOTS OF GOD.

BY MRS. HANNAH WHITALL SMITH.

It has been well said that "earthly cares are a heavenly discipline;" but they are even something better than discipline,—they are God's chariots, sent to take the soul to its high places of triumph.

They do not look like chariots. They look instead like enemies, sufferings, trials, defeats, misunderstandings, disappointments, unkindnesses. They look like Juggernaut cars of misery and wretchedness, which are only waiting to roll over us and crush us into the earth. But could we see them as they really are, we should recognize them as chariots of triumph in which we may ride to those very heights of victory for which our souls have been longing and praying. The Juggernaut car is the visible thing; the chariot of God is the invisible. The King of Syria came up against the man of God with horses and chariots that could be seen by every eye, but God had chariots that could be seen by none save the eye of faith. The servant of the Prophet could only see the outward and visible; and he cried, as so many have done since, "Alas, my master! how shall we do?" But the Prophet himself sat calmly within his house without fear, because his eyes were opened to see the invisible; and all he asked for his servant was, "Lord, I pray thee open his eyes that he may see."



Hannah W. Smith

This is the prayer we need to pray for ourselves and for one another, "Lord, open our eyes that we may see;" for the world all around us, as well as around the Prophet, is full of God's horses and chariots, waiting to carry us to places of glorious victory. And when our eyes are thus opened, we shall see in all the events of life, whether great or small, whether joyful or sad, a "chariot" for our souls.

Everything that comes to us becomes a chariot the moment we treat it as such; and on the other hand, even the smallest trials may be a Juggernaut car to crush us into misery or despair if we so consider them. It lies with each of us to choose which they shall be. It all depends not upon what these events are, but upon how we take them. If we lie down under them and let them roll over us and crush us, they become Juggernaut cars, but if we climb up into them, as into a car of victory, and make them carry us triumphantly onward and upward, they become the chariots of God.

Whenever we mount into God's chariots the same thing happens to us spiritually that happened to Elijah. We shall have a translation. Not into the heavens above us, as Elijah did, but into the heaven within us; and this, after all, is almost a grander

translation than his. We shall be carried away from the low, earthly, groveling plane of life, where everything hurts and everything is unhappy, up into the "heavenly places in Christ Jesus," where we can ride in triumph over all below.

These "heavenly places" are interior, not exterior; and the road that leads to them is interior also. But the chariot that carries the soul over this road is generally some outward loss or trial or disappointment; some chastening that does not indeed seem for the present to be joyous, but grievous; but that nevertheless afterward "yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

In the Canticles we are told of "chariots paved with love." We cannot always see the love-lining to our own particular chariot. It often looks very unlovely. It may be a cross-grained relative or friend; it may be the result of human malice or cruelty or neglect; but every chariot sent by God must necessarily be paved with love, since God is love; and God's love is the sweetest, softest, tenderest thing to rest one's self upon that was ever found by any soul anywhere. It is His love, indeed, that sends the chariot.

Look upon your chastenings then, no matter how grievous they may be for the present, as God's chariots sent to carry your souls into the "high places" of spiritual achievement and uplifting, and you will find that they are, after all, "paved with love."

The Bible tells us that when God went forth for the salvation of His people, then He "did ride upon His horses and chariots of salvation;" and it is the same now. Everything becomes a "chariot of salvation" when God rides upon it. He maketh even the "clouds His chariot," we are told, and "rideth on the wings of the wind." Therefore the clouds and storms that darken our skies and seem to shut out the shining of the sun of righteousness are really only God's chariots, into which we may mount with Him, and "ride prosperously" over all the darkness. Dear reader, have you made the clouds in your life your chariots? Are you "riding prosperously" with God on top of them all?

I knew a lady who had a very slow servant. She was an excellent girl in every other respect, and very valuable in the household; but her slowness was a constant source of irritation to her mistress, who was naturally quick, and who always chafed at slowness. This lady would consequently get out of temper with the girl twenty times a day, and twenty times a day would repent of her anger and resolve to conquer it, but in vain. Her life was made miserable by the conflict. One day it occurred to her that she had for a long while been praying for patience, and that perhaps this slow servant was the very chariot the Lord had sent to carry her soul over into patience. She immediately accepted it as such, and from that time used the slowness of her servant as a chariot for her soul; and the result was a victory of patience that no slowness of anybody was ever after able to disturb.

I knew another lady, at a crowded convention, who was put to sleep in a room with two others, on account of the crowd. *She* wanted to sleep, but *they* wanted to talk; and the first night she was greatly disturbed, and lay there fretting and fuming long after the others had hushed, and she might have slept. But the next day she heard something about God's chariots, and at night she accepted these talking friends as her chariots to carry her over into sweetness and patience, and was kept in undisturbed

calm. When, however, it grew very late, and she knew they all ought to be sleeping, she ventured to say slyly, "Friends, I am lying here riding in a chariot!" The effect was instantaneous, and perfect quiet reigned! Her chariot had carried her over to victory, not only inwardly, but at last outwardly as well.

If we would ride in God's chariots, instead of our own, we should find this to be the case continually.

Our constant temptation is to trust in the "chariots of Egypt," or, in other words, in earthly resources. We can see them; they are tangible and real, and look substantial; while God's chariots are invisible and intangible, and it is hard to believe they are there.

We try to reach high spiritual places with the "multitude of our chariots." We depend first on one thing and then on another to advance our spiritual condition, and to gain our spiritual victories. We "go down to Egypt for help." And God is obliged often to destroy all our own earthly chariots, before He can bring us to the point of mounting into His.

(The above is selected from Mrs. Smith's charming book, "The Christian's Secret of a Happy Life," and is worth many times more than the price of the book.)

THE LOVE OF GOD.

BY REV. JOHN WOODS BALLARD.

We the love of God beholding,—
How o'erpowering is the sight!
Dark'ning our astonished vision,
Dark'ning by excess of light!

As the splendor, so the vastness:
It surpasses human ken,
Love, which took not hold of angels,
Tenderly embracing men.

O that wonderous scheme of mercy!
For us sinners lost, undone,
God, in His divine compassion,
Off'ring up His only Son!

For the erring one, the Father
In His home still keeps a place,
Longs to meet him with a welcome,
With a parent's fond embrace.

E'en the lowest and the meanest
He hath promised to make blest;
And the most despised by mortals
He would fold unto His breast.

And for every child of sorrow
There is pity in God's heart;
For He knoweth all our trials
And the ills 'neath which we smart.

For the love of God is deeper,
It is broader than the sea;
It is higher than the heavens;
Vaster than immensity!

To its depth what mind hath sounded?
To its height what thought hath soared?
What imagination ever
Hath its boundary explored?

It is only known to Jesus.
Only He can make it known,
What the length, the breadth, the fulness,
Of God's love to sinners shown.

O the riches of His goodness!
Of His grace the plenitude!
Of God's love the only limit
Is God's own infinitude.

II.

Hear we not the Saviour calling
To the burdened and distressed:
"Come, ye weary, heavy-laden,
Come to Me, I'll give you rest."

Lo, they're coming unto Jesus,
Sin-opprest and faint and sad!
See, how kindly He receives them,
And makes every spirit glad!

Still from far and near they're coming
In obedience to His call!
Each He gives a loving greeting,
And He freely saves them all.

From what misery and bondage
Christ shall yet the world set free!
O what universal gladness
Will attend Earth's jubilee!

HE that refuses to forgive an injury, breaks the bridge he will one day want to cross himself. (Mark xi. 25.)

HE that overcomes evil with good, gains three victories at once; he overcomes Satan, his enemy, and himself.

To have the courage to take no notice of an injury, is to be even with our enemy; to forgive it, is to be above him.

DAVID vs. SOLOMON.

JUSTIFICATION AND SANCTIFICATION.

BY REV. B. S. TAYLOR.

I. CHRONICLES, XXI. and XXII.

The twenty-first chapter comes before the twenty-second chapter. Lay the foundation before you can rear the building. It was Saul, David, Solomon. Three kings—Conviction, Conversion, Consecration. The first is king over Canaanites; the second, over Gibeonites; the third, over pure Israelites. Our allegory runs through a large part of the Old Testament. "And Satan stood up against Israel, and provoked David to number Israel."

You may be sure the devil is around somewhere when people get to counting. For my part, I have not much time to spare for that sort of thing; I am too busy getting the saw-logs into the mill.

But David commanded Joab to count the people, and insisted upon it notwithstanding his remonstrances. "And God was displeased with this thing; therefore he smote Israel." And God gave David his choice of three dreadful things—famine, the sword, or pestilence; and David chose the latter; for he said: "Let me fall now into the hand of the Lord; for great are his mercies; but let me not fall into the hand of man." "So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men." The census was not so large, you see, after the Lord took hold of it and shook it.

Then the Lord sent an angel to destroy Jerusalem; but when he saw Jerusalem being destroyed, it repented him of it, and he commanded the angel to wait. David saw the angel with his sword stretched out over Jerusalem, and he wept and repented, and besought the Lord to punish him, but not the innocent people. And God stayed the hand of the angel.

Then God commanded David to go up to the place where the angel had stood, which was the threshing-floor of Ornan the Jebusite, and there to erect an altar to him. The people had been punished sufficiently, and now God appoints a place for repentance. So if we would have God's forgiveness, we must come to His terms. David went; and when he offered to buy the place, Ornan would have given it outright, with all that was there. He was a liberal soul, and would have given God the wheat and oxen, and the wood, most gladly. I notice that when people are willing to give up all to God, they soon get the fire. But David insisted upon paying full price, for he said, "I will not take that which is thine for the Lord, nor offer burnt-offerings without cost." He had not come to sponge on Ornan.

This was a famous place. It was the spot where Abraham had offered up Isaac. And it had to be redeemed from the Jebusites. Almost every bit of the Holy Land had to be bought and paid for. There is a sense in which we have to pay the full price before we can get the altar and the fire. Great things followed this purchase; and if we would have great things, we must have the altar and the sacrifice. Good people stop at very insignificant things; and yet nothing is insignificant that forms a hitching-post for our will. There are people all around the altar that are tied loosely—bound by only one thing, perhaps, but tied nevertheless.

David paid for the spot and built the altar; acknowledged his sins and called upon God, who answered by fire. Then the angel put up his sword into his sheath. The plague was staid when they got the fire. And there was no way to fix it up and get God's fire but to pay God's price. Now David goes on to build the temple. He gave orders to have iron and brass and cedar brought in great abundance. "And David said, Solomon, my son is young and tender, and the house that is to be builded for the Lord must be exceedingly magnificent, of fame and of glory throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death."

All this is typical of justification; it is the preliminary; the getting ready. David's life and administration are a type of the justified experience.

SOLOMON, THE SECOND BLESSING.

The reign of Solomon the son, who is to come to the throne, typifies the sanctified

life. If you are going to have the forty years reign of peace, you must have the preparation; sanctification comes from justification, and no man can get justified and keep so without fetching up in Canaan. The Almighty has so grooved the highway of holiness that the wheels just fit the track, and while you can back up or slow up, you have to reach the land unless you get entirely off the track. There are not any switches. When David died the people immediately cried, "Long live King Solomon!" The kingdom was not a moment without a ruler. It is not necessary that a second should elapse after the old Adam dies, until the new Adam ascends the throne. The magnificence of Solomon was exceedingly above that of David. David brought together the materials. You will find all necessary fruits in the justified life. Holiness means not a little more love, but a perfection of love—another king on the throne. Justification makes glorious preparation for sanctification.

When David saw death approaching he sent for Solomon, and charged him to build the temple. We hear a great deal of talk in these days about character-building, but I know I did not do anything at it until I was sanctified. I would get up a scaffolding and get a lot of bricks and mortar together, and then I would go to work and knock it all over. And David said to Solomon, "It was in my mind to build an house unto the name of the Lord my God." Ah, yes, it is in our minds; our purpose is good, but the enemy within is too much for us. "But," continued David, "the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." When there are great wars going on, you can not pay much attention to building. The land had many enemies to be gotten rid of, the Hivites and the Hittites, the Amorites, the Hateites and the Backbites. Then he had to kill Saul. When God starts us off in justification, he has to get rid of a false king. Then there were many small tribes to be conquered and David had continually to throw down the trowel and take to the sword, and while he was fighting, the walls would crumble, and his work be undone. But he had God's promise that Solomon, his son, should be a man of rest. He should not be troubled by his enemies round about, and he should build the temple. When the justified soul sees and grasps this and consents to have the old man killed, rest will come with the crowning of the new king; the last Hateite and Backbite shall have been killed—a glorious slaughter. Solomon is the Hebrew for "peace." The first thing the sanctified soul will be conscious of is a quiet, gentle sense of peace. You have to point that out to most people, though. They will thresh round and struggle and wrestle, when all God wants them to do is to let go.

O, what a forty years that was, without war, without bloodshed! Everything that ought to have been killed was dead. All the soldiers turned carpenters and masons, and set to work on the temple. O, how we can work when the enemy is dead! All the Hittites and Hivites and Hateites and Backbites dead, and all the battlefield raising wheat. O, the lesson is as plain in this dear, old, dry book of Chronicles as anywhere else. David is dead and Solomon is on the throne. The Lord gave Solomon great wisdom and understanding. So with you; you will have the best use of your faculties, and you will find in it a never-ending inspiration and stimulus. You will no longer be tied up to wars, but will be building and planning for God. O, glory to God for the fulfilment of His promise!

Look at the money and the treasure which was put into this temple. God seems here to bring out the value of the human soul. He wants so to adorn you with the gifts of the Spirit that you can magnify the blood of Jesus and the Holy Ghost. He puts within us treasures beyond all computation, when He sanctifies the soul. And He will multiply to you wisdom and power and blessing an hundredfold if you will use them to His glory.

"'God is Light,' in three senses," says Bishop Hall. "1. Of absolute clearness, in His infinite wisdom and knowledge. 2. Of exact purity, in the perfect rectitude of His will. 3. Of gracious diffusion, in the communication of Himself to His creatures, and to the Church especially."

THE PENTECOSTAL JUBILEE

OF THE

"GUIDE TO HOLINESS,"

FOR FOUR MONTHS.

The Third Month—December.

THE PROCLAMATION:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60 : 1.

THE PROMISE:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. 36 : 25-27.

The third month of our "Pentecostal Jubilee" dawns upon us. And we hear voices from all parts of the land, inquiring with holy earnestness, "Watchman, what of the night? Watchman what of the night?" We wonder not that these voices are heard. And we are glad to respond—"*The morning cometh!*" The Spirit of the Lord is brooding over our GUIDE territory in wondrous mercy and power. He is brooding over the houses of the children of Zion, to bring light out of darkness, order out of confusion, to give beauty for ashes, and the oil of joy for mourning. "The Lord in the midst of thee, O Zion, is mighty, and He will rejoice over thee with singing." We hear the hallelujahs rising from hearts which have already had a Pentecostal visitation. Showers of blessing are falling, and "round about the Lord's hill there is blessing." So the proclamation now comes in place, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" And the "*Jubilee Promise*" accompanying it is crowded with the good things of the kingdom.

We find ourself at this time in the most extraordinary circumstances of our life. We are called upon, in God's providence, to conduct

A REVIVAL BY MAIL!

We are ministering to thousands of people by mail, people whose faces we have never seen and which we never expect to see, until, as we trust, we shall see them in our Father's eternal kingdom. We are making the *Government letter-boxes* our *Pulpit*—sending Gospel messages and prayers and songs through this medium to a widely scattered congregation, some of them thousands of miles away; and they hear us distinctly and feel the unction and force of our Pentecostal communications. Hallelujah!

"Jesus, let all thy servants shine
Illustrious as the sun;
And, bright with borrowed rays divine,
Their glorious circuit run."

Our Pentecostal Revival has in full use

An old-fashioned Mourners' Bench!

Whatever modern phraseology is adopted—an "inquirers'-seat," a "penitent-form," an "altar,"—we like the "*mourners' bench*"! A place where wounded and lowly hearts may pour their deep sorrows into the ear of the compassionate Jesus, crying,

"Save, Jesus, or I yield, I sing,
O save me, or I die."

Ah, there is the place where penitents may plead for pardon, and truly justified believers, sick of the struggle with "old carnality," cry—

"My restless soul cries out, oppressed,
Impatient to be freed;
Nor can I, Lord, nor will I rest,
Till I am saved indeed."

And perfect victory is along that line, and quickly realized, if a living faith exclaims—

"Thou canst, thou wilt, I dare believe,
So arm me with Thy power,
That I to sin may never cleave,
May never feel it more."

Pray on, ye conquering sons and daughters of Zion—*pray on!* Victory is nigh!

"*I will hear what God the Lord will speak.*"—Psa. 85 : 8.

Here is one place where the great ***I*** is in proper use; and next to it is a well-rounded, emphatic, powerful ***"will"—"I will."*** I will what? "Hear ***what*** God the Lord will speak." Is your ear thus open? Are you willing to receive any sort of message from God—that He speak of *whatever* He will, and *as* He will? Suppose His message calls for a *great sacrifice*—or gives you a perilous commission, to be executed *ten thousand* miles away—or opens to your view a burning, fiery furnace, heated seven times hotter than it is wont to be heated,

do you still say, in entire receptivity, "I will hear what God the Lord will speak?" You had better do it, if it calls you to lay down your life.

"*I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.*"—Psa. 66: 13, 14.

Have you vowed unto the Lord—and that when you were in trouble? Have you paid those vows, or have you deferred payment, thinking the Lord was a merciful creditor, and that you had better pay your earthly and less lenient creditors first. But is it right to put off your Creator, Lord and Redeemer, until the creature is satisfied? God has surely waited long enough. Pay *Him* at once—and do it publicly in His *house*, as though not ashamed of it; make payment in sight of all the people. "O," say you, "it will lower my bank account tremendously. I may starve!" "Well, starve, if need be—but pay your vows. Settle that account with God without further delay."

"*And I will declare what God hath done for my soul.*"—Psa. 66: 16.

Another great "***I will***"—positive, emphatic and comprehensive. "I will declare *what* God hath done for my soul." Will you? Are you fully determined on that? If He pours into your soul "*the* blessing," will you declare it? or will you try to slip around the corner and say, whisperingly, "He gave me '*a*' blessing"? If you determine to let God have the *full credit* of what He does in your soul, He may let in a *flood-tide*; yea, He may come in and abide there HIMSELF—but not unless you consent to be an *out-and-out witness* for Him, though men and devils laugh you to scorn. Will you?

"*And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;*

"*And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*"—Ezek. 9: 3, 4.

When the glory of God comes down upon Israel, He has use for the man "clothed in linen," and for the "inkhorn by his side." God will have a *marked* people, marked on their *foreheads*, so that it may be seen and known of all. He has no mark for the *back of the head*—but for the *forehead*, visible, distinct, in characters divine. The marked ones are those that "sigh and that cry" for the abominations done in the midst thereof." God knows there are abominations enough, even in Jerusalem. Will you be among the *sighers* and the *criers?* Are you a candidate for a *mark?* Will you have a mark put upon your forehead, as one of God's elect, during this Pentecostal Jubilee—a mark to carry boldly and let the mockers cry, "Aha, aha, there goes one of the holy ones!" Are you ready? Say ***Yes!*** and let it be loud enough for heaven, earth and hell to hear. Say, "Only let me, even me, receive the baptism of the Holy Ghost and fire, and then, Lord, put on the mark!"

LETTERS.—We want to receive letters this month from every part of the country, from those who have written and from those who have not, and a great stream of requests for the *Pentecostal Roll.* We expect to hear great things from the "*All-Night of Prayer*" appointed for the night of **November 24th.**

BIBLE EXERCISES FOR DECEMBER.

We open our Bible Exercises this month with a week of praise. Presuming that the Lord has been doing something—we trust much—for our "'*Guide' Family*," a few *praise-notes* are in order. Give due attention to this for the first week, and what follows in the other weeks.

FIRST WEEK.—*Praise.*—Psa. 22: 23, 24, 25; Due to God for His goodness: Psa. 118: 1. For His salvation: Psa. 18: 46; Isa. 35: 10; Luke 1: 68, 69. For His consolation: Psa. 42: 5. For answering prayer: Psa. 28: 6. For deliverance: Psa. 40: 1–3.

SECOND WEEK.—*Faith.*—It is commanded: Mark 11: 22. A notable example: Rom. 4: 20–22; John 20: 30, 31. Cannot please God without it: Heb. 11: 6. We have access to God through faith: Rom. 5: 1, 2. Difficulties overcome by faith: Matt. 17: 20.

THIRD WEEK.—*Love.*—Should be made perfect: I. John 4: 17, 18. Love to the unseen Saviour: I. Peter 1: 8. Love to fellow-disciples: I. John 3: 11. Love and hatred antagonistic: I. John 3: 15. Love not in word only: I. John 3: 18. Love forgives injuries: Ephes. 4: 32. Forbearance in love: Ephes. 4: 2.

FOURTH WEEK.—*Self-examination.*—An injunction: Lam. 3: 40; Matt. 7: 3, 5; II. Cor. 13: 5. Proving of work: Gal. 6: 4. Invoking Divine inspection: Psa. 26: 2; Psa. 77: 6. Specific points to examine in personal life: Matt. 5: 38–42 · 43–47; Matt. 6: 14, 15; Matt. 7: 12.

IN THE HOME CIRCLE.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

GIFTS.

BY L. H. BAKER.

Giving is the supreme passion of Love. Love seeks to reveal itself by bestowments. Out of this passion has come the beautiful custom of annual giving in the circles of kindred and friendship. How significant, too, that this custom should be associated with that great event when Divine Love revealed itself in the unspeakable Gift! "He gave Himself."

This is the interpretation of His coming as a babe in Bethlehem and of all the experiences which followed. He came not, Minerva-like, full-orbed and mature, but as a child, that He might make sacred forever the innocence and helplessness of childhood. From that to this, how the children have been regarded with increasing reverence and devotion wherever his Spirit has permeated the home life!

He, the Father's Son, was once a child nestling in the arms of motherhood, a sacred gift and making sacred all human life from its very beginning. As an obedient and helpful son, He left a beautiful example of a growing, serving member of a true and devoted household. He toiled, that He, too, might come into most perfect sympathy with the toiling masses of earth earning their bread, as did He, in the sweat of the face. He gave Himself to be tempted "like as we are," that He might succor them that are tempted. He knew human sorrow as we know bereavement and grief. "Jesus wept." How could He better express His sympathy with the sorrowing of earth, and assure us of that sympathy, than by passing through the same kind of experience?

He grappled with the same foes, and conquered, that He might deliver them who all their lifetime are subject to bondage. He entered the grave, and overturned the throne of death, that He might bring life and immortality to light. Thus every event in His remarkable career was a part of that gift to the world, and puts a deep meaning into all phases of His experience and activities.

Christ also loved the Church, in the home, in the family, in the world, and gave Himself for it, that He might sanctify, cleanse, and present it, holy and without blemish, thus providing for all the gifts of purity and loveliness. For this He gave certain ascension gifts, in the ordained agencies of apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints—all these ministries to be under the inspiration and direction of the supreme gift, the Holy Spirit.

His giving did not cease with all these, but they are supplemented by other supernatural bestowments, operating in all eras of time, and open to the seizure of the faithful ones; so that, as occasion may require, and confidence may warrant, there shall be given the word of wisdom, or the word of knowledge, or faith, or gifts of healing, or working of miracles, or prophecy, or tongues, or interpretation of tongues, or discerning of spirits. All these worketh that same Spirit, dividing to every man severally as He will. Wonderful as these are, they do not constitute the greatest gifts of the Divine Giver.

By grace are ye saved; it is the gift of God. Grace, the overflow of divine love acting out the purposes of redemption, and operating in the heart of the redeemed, produces the transformations of character

that constitute the household of faith. Character is a divine gift. No man attains unto the high mark of a true manhood except as he accepts the measure of the stature of the fulness of Christ. He may have endowments, and genius, and talents; but even these are gifts through natural channels, heredity perhaps. He cannot have salvation except through the supernatural channels of grace. Grace and truth came by Jesus Christ. To receive Him is to receive power to become the sons of God. Thus the foundations of character are laid. It is a new creation, making culture possible. Evolution must be preceded by involution. So the process of development in character must be subsequent to the bestowment of character: that is begotten of the Spirit—a gift of God.

Then come the richer gifts of enduement, by which all bestowments become efficient in our activities. The inbreathing of the Divine upon our talents, our genius, our character, makes them glow with a power divine. The child of promise, filled with the Holy Ghost, was a "burning and a shining light." There was an intensity of spirit and an illumination of life extraordinary and inspirational. We have what we have, we are what we are, to make all His who is the Giver of every good and perfect gift. While we share our bounties with those whom we love, and give expression of our affection by the gifts within our ability to bestow, shall we withhold from Him the sweet offerings of loving, cheerful, faithful consecration of our own selves?

"WANTED, A WILL."—Such are some of the many excuses people make. They would come to Church, but they want fit clothes—a hat or a shawl; or they want some one to look after the children at home; or they want a seat of their own at church. They want time; they want rest after the six days' work. They want ———. But their wants are innumerable. Yet there is one want they never name—which would swallow all the rest; they want the *will*. "Where there's a will there's a way." And, let us add—

WANTED, THE SPIRIT OF GOD, to give the will. Christian ministers, visitors, parents, teachers, pray more that it may be given.

THE BOYS AND GIRLS.

DEAR YOUNG FRIENDS:—

We are approaching the end of another year, and the bright, cheery holidays are just before us. Already you are planning what you will do to make others happy, and beginning to wonder what others will do to make you happy. Receiving is blessed, but the Book says: "It is *more* blessed to give."

As I write, I am in the land of grape culture, where large tracts of land are covered with vineyards. Very late in the season some clusters have been permitted to remain for the late comers to gather. The fruit is delicious. I am reminded of the story of a girl who was once the owner of some vines in her father's yard. She cared for them, and was to have the fruit they bore. The time came when the first ripe clusters were to be pulled. Her brother suggested they have a feast. She replied that the first ripe fruit used to be given to God, and she thought this ought to be given to Him. "But," said her brother, "how can you give your grapes to God?" "O, I have found out the way," she said. "Jesus said, 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me;' and I mean to give the first clusters to Mrs. Martin's sick child, who never gets any, because her mother is too poor to buy them." So she carried them, with some other good things, to the sick child.

The mother and daughter were both made happy, and the happiest of all was the little giver, who came and shared in the delight of the receivers. Then she had many more clusters for her brother and her friends, and enjoyed them all the more because she had given the "first fruits" to God.

This is an excellent habit to cultivate.

I have met in my travels many who are laying aside at least one-tenth of all the fruit, and grain, and money, that come to them, to be used for the good of others; and they tell me they are much better and happier than when they used it all for themselves. They always have something to give and use for Him whom they love. We all seek to do something for those we love best; and so Jesus allows us to express our love for Him by doing what we can to help the poor who belong to Him, and to send the word of His grace to those who know Him not. Shall we lay aside a share for Him in these days when we are thinking of what we shall do, and give to others?

CHILD'S DEFINITION.—It was the beautiful reply of a child, when asked, "What is faith?" and she answered, "Doing God's will and asking no questions."

WOMAN IN HOLY MINISTRIES.

"And many women were there (at the Cross) beholding afar off, which followed Jesus from Galilee, ministering unto him."—Matt. 27 : 55.

"What grace, O Lord, and beauty shone,
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe."

"O give us hearts to love like Thee,
Like Thee, O Lord, to grieve,
Far more for others' sins, than all
The wrongs that we receive."

GOD'S GREAT WOMEN.

GOD'S MODEL WOMAN.

BY MRS. J. FOWLER WILLING.

We may not stop to inquire whether Solomon wrote this last chapter of his Book of Proverbs—choice sayings given him by his beautiful mother, Bathsheba—or whether some Arabian prince did this marvelous work. We know only that it is in the Record under Divine direction, and we believe it to be a description of God's Model Woman. It was written three thousand years ago, and under the Spirit of inspiration. It does not set forth the "new woman," but the one the Lord had in His mind when "male and female created he them."

This only perfect model of feminine character is well worth our study. It is in the Sacred Canon, placed there possibly by men whose private sentiments in regard to "woman's sphere" were at variance with the principles involved, and yet whose honest scholarship held them faithful to the text.

The first statement of this wise queen-mother is in regard to the value of a woman of power who is full of mental energy. Her price is far above that of the richest and rarest gems.

Ever since men began to deify masculine vigor, feminine physical beauty, and sensual pleasure, women have been bought and sold; and it has often been at a low rate of exchange. Even in our own country, and during this generation, the head of the Mormon Church has said in their temple, "Brethren, don't let your wives make an ado over every little sickness. Suppose you do lose one now and then who might have been saved. It is easier to get a wife than a cow."

After the grace of God in the soul, a good wife, one planned on the Divine model, is the Lord's best gift. To the husband who has such a woman to stand at the head of his home, nothing can measure her value. His heart rests safely in her integrity. He has no need to add to his wealth by spoils, for she will do him good and not evil all the days of his life.

She is industrious. She not only works into comfort the wool and flax that are at hand; she seeks to add to her store from the outside world.

She does not ask to be kept in idleness. She worketh willingly with her hands. Not content to be a consumer, she becomes a producer. Not satisfied with home production, she brings suitable comforts and luxuries from afar into her home.

She is careful in the use of her time. She is not feebly self-indulgent. She riseth while it is yet night to look after her domestic affairs.

She is a business woman, knowing the laws that underlie the rise and fall of real-estate. She considereth a field, and buyeth it. Then she studies horticulture. With the fruit of her hands she planteth a vineyard.

She plans her exercise in a hygienic way. If her life is sedentary, she practices gymnastics daily. She girdeth her loins with strength and strengtheneth her arms. She feels too keenly the great work God has placed in her hands to indulge in silly dawdling, fainting at the sight of a mouse, pluming herself on her general feebleness.

She does not produce inferior goods, neither is she cheated in a bargain. She perceiveth that her merchandise is good. She

has the thrift and foresight to employ night labor when it is necessary.

She is free from snobbishness. She feels the nobility of labor, and that working for pay is no more beneath a woman's dignity than it is that of a man. If relief from wage-earning and leisure for study and travel are a luxury, she is not selfish enough to appropriate it all, leaving her husband to drudge in his business den to make the wherewithal to keep her in idleness. She loves to share his business burdens, that he may share her studies and culture; and they twain are one in service and one in recreation. Like our Lord, she delights not to be ministered unto, but to minister.

She is benevolent. Being a recognized producer, she has the luxury of giving of her own means to the poor. She can obey a good impulse without having to wait to convince somebody whose heart is harder to reach when the needy should be helped.

She provides well for her household, keeping her dependents in comfort, and even in luxury. As the Revised Version puts it, "She maketh herself carpets of tapestry." Her own clothing is of the best.

The husband of this woman has the gentle manners that belong with such a home, and he can but succeed in life. He is known and honored among the best in the land.

As her business grows, her products become finer and more expensive; and as she puts them upon the market, her profits increase.

In all heathen lands, and even among degenerate Jews and Christians, woman has always been spoken of with contempt. It has been Satan's shrewdest trick to degrade the mother, knowing that her hand always shapes the life and forms the civilization.

This woman is clothed with strength and honor. She has no anxiety about the future. She knows that though her beauty may fade, and her social charms become a thing of the past, her strength and honor will become richer and more glorious as the years go by.

She knows something, and she can tell it. It has been one of the devices of the Evil One to padlock the lips of the half of the race who are most loyal to God and who have the most helpful knowledge of human nature. He has sneered at a woman's tongue till it has come to pass that women do very little public talking. Even in Christian lands they are seldom heard on the platform or in the pulpit or prayer-room, though they constitute the majority of worshipers. In heathen countries it is a great disgrace for a woman's voice to be heard in the presence of men. Where women are held back from large interests they busy themselves with the pettiness of gossip. This is true also of men, and women are far from holding a monopoly of this pernicious stuff. God's Model Woman has the law of kindness on her tongue. She is too busy with her own affairs to look after those of her neighbors. She aims to secure the salvation of every soul under her roof, and the upbuilding of each in Christian holiness. During a series of revival meetings I was the guest of a lady who had filled her home with the feeling that the one thing to be done and talked about was the getting of everybody to seek heart-purity. That beautiful thought cropped out in a thousand lovely ways, and it was no wonder that her children rose up and called her blessed, her husband praising her consistent zeal and wisdom.

Some married people are so afraid of puffing each other up that they are conscientiously opposed to saying a word of commendation. They save for the casket the flowers that were meant for daily use.

This woman has rich reward in a noble, holy life. She shall be praised. Her husband gives her the first place. Her piety is her crowning glory, and her own works praise her in the gates.

Her humble, holy self-giving will bring rich reward here and glory eternal in the world to come.

"THEREFORE, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." (Rom. xii. 20.) The word refers to the tender and cheerful feeding of their young by the parent birds, or of children by kind nurses. "*Feed him*," says Wesley, "with your own hand; if it be needful, even put bread into his mouth." *Heap coals of fire upon his head*—that part which is most sensible.—*Sel.*

THE CHURCH PROPHESYING.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts. 19: 6.

"Hail, Source of Light! Arise and shine,
Darkness and doubt dispel;
Give peace and joy for we are thine,
In us forever dwell."

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to sing the praise
Of Christ, our God and King."

THE TUESDAY MEETING.

[This meeting, held for so many years in the home of the late Mrs. Sarah A. Lankford Palmer, is now held at the residence of Dr. Miles W. Palmer, brother of the late Dr. W. C. Palmer, 235 East Eighteenth Street, near Second Avenue, New York. It is still undenominational, and Christians of every evangelical Church are cordially invited to attend—also earnest inquirers after salvation.]

Rev. A. C. Morehouse in charge. The long-meter doxology was sung, and afterward hymn No. 528, commencing—

"God of all power, and truth, and grace,
Which shall from age to age endure," etc.

Requests for prayer were presented, and *Rev. G. W. Mooney* prayed.

Rev. George Hughes read the Scriptures, and commented thereon—John 14: 25, 26; 15: 26.

He said his thoughts had been directed much, of late, to the subject of the Holy Spirit—His divine personality, and His gracious offices.

The name given to Him by Jesus in these Scriptures, "*the Comforter*," was very beautiful, and expressive of the provisions of grace for our sorrow-stricken race. There is nothing that we so much need as a "Comforter"—not simply comfort, but a Comforter, a Divine Person—not to be *with* us only, but to be *in* us—a conscious Presence, distinctly recognized.

It is declared by the Saviour that He will "teach us all things"—all things essential to our salvation; and, furthermore, He will "bring all things to your remembrance, whatsoever I have said unto you." How often this is verified in our experience when some beautiful word or promise starts up before us unexpectedly with freshness and impressiveness! It is like a resurrection from the dead, and we are ready to ask, "Where did that come from?" and we realize that it is a fulfilment of the promise to bring to our remembrance the precious things that Christ hath spoken.

In the passage in the fifteenth chapter the Comforter is called "the Spirit of truth, which proceedeth from the Father; he shall testify of me." He is Christ's witness, to unfold to us the beauty and excellency of Christ—not to speak of Himself, but to reveal Jesus as "the truth and the life."

He rejoiced that in these days he was having clearer revelations of the Holy Ghost, which were exceedingly precious.

Singing—

"The Comforter has come," etc.

Bro. Morehouse thanked God that the Spirit is called "the Comforter." There is something charming in the name. Jesus made it so plain. On the last day of the feast He called upon them to come unto Him and drink, saying that it should be in them a well of water, and out of them should flow rivers of living water; and this He spake of the Spirit. In the passages read we have His gracious promises given to His disciples when He was about to go up to His Father. He rejoiced that the Comforter was in his own poor heart to-day.

Singing—

"The Comforter has come," etc.,

continued.

Bro. Gribben offered prayer, pleading especially for the outpouring of the Spirit upon all assembled.

Large Expectations.

Sister Searles said she was glad this subject had been presented. She expected that

there would be a widespread and powerful manifestation of the Holy Spirit in the Church ere long; all the signs pointed to it. The subject was evidently permeating the great heart of the Church, leading to thought and investigation and a crying-out after God. She hoped, in this meeting, that, though only a little band, they would be held to this one thought each week, and God will honor us. Some of our workers tremble at the thought of engaging in special services, "not knowing," as they say, "how they will *come out*." But the great thing to be concerned about is, how they *go in;* and if that be right, the outcome will also be right.

Alone with God.

A Sister said—To be right with God, we must be much alone with God. But our praying must be in the Holy Ghost; otherwise we cannot find access to the throne. She found she could not pray for persons or things except in the Holy Ghost.

Praise to God.

Bro. Gribben blessed God for all His mercies. He saw that the Holy Ghost does not speak of Himself, but of Christ. We are indeed to pray in the Holy Ghost. Our hymns should be on the same line. Recently, while they were singing "Praise Father, Son, and Holy Ghost," he received a sweet and rich manifestation of the Spirit. And this morning, while praying, the fulness of God came into his soul. God keeps my soul from day to day, and I am happy in Him.

Singing—

"More about Jesus," etc.

Happy in the Lord.

Sister Smith, Evangelist.—I am blest in my soul to-day. The Lord keeps my heart bright and uplifted toward Him. I was blessed at the anniversary of Second Street Church. While they were singing "Praise Him above, ye heavenly host," I thought of my dear mother there. Before she went away, she knew I had the full armor on. I am glad I love Jesus. The Comforter has come to me. In all the circumstances of my life, which are not the best, His grace is sufficient. It is all right, and I give God the glory. I praise Him. He lets me do the little things in His kingdom. I can touch the Divine in my supplications.

Singing—

"I've anchored my soul in the haven of rest."

So Wonderful.

Sister Peck.—I know the Father, the Son, and the Holy Ghost; and it seems so wonderful that these Divine Persons can dwell in us. Yet it is a great verity. I praise His Holy name.

A Mystery of Grace.

A Sister.—The offices of the Holy Spirit are a mystery of grace. Yet it is our privilege to have Him abiding within us. It is the same Spirit that raised Jesus from the dead. And we are to be "a habitation of God through the Spirit."

Singing—

"Blessed assurance," etc.

A Blessed Revival.

Bro. Rossiter, Evangelist.—Bro. Hughes, referring to the fact that the Holy Ghost was not to speak of Himself, was impressed that the more we have of the Spirit, the more modest we shall be. He thought he could say that he had a greater passion for the glory of God than ever.

He had been led to take charge of a little Presbyterian Church in the Adirondacks, contrary to the advice of friends. But the Lord has graciously owned his labors. His dear old mother was with him, and they had spent months in prayer together before entering upon special services. And when they were commenced, the Lord poured out His Spirit, and there was a blessed work, remarkable conversions—one, of an old and confirmed skeptic. The Methodist Church united with them, and they each shared the fruitage. Bro. Glascock, evangelist, was with them, and his labors were much blessed. He realized to-day that the precious blood of Jesus cleansed him from all sin.

Singing—

"On Christ the solid rock I stand," etc.

At the close of the meeting two persons expressed a desire that they might be fully saved. Prayer was offered by *Bro. Rossiter*, after which the exercises were concluded with the doxology and benediction.

THE EDITOR'S CABINET.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

"Lord, if at Thy command
The word of life we sow,
Watered by Thy Almighty hand,
The seed shall surely grow."

"The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live."

THE GOSPEL MINISTRY.

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish.

"To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"—II. Cor. 2: 15, 16.

In the context the apostle celebrates the triumphs of the Gospel ministry—making known the savor of His (Christ's) knowledge in every place. Here he shows the different effects: in the unsaved, a "savor of *death*"—in the saved, a "savor of life unto life." And in view of the high responsibilities of this ministerial vocation, he well inquires, "Who is sufficient for these things?"

A SAVED MINISTRY—A SAVED CHURCH.

These two are inseparably conjoined. It is God's predestined order. The redemptive scheme by Christ Jesus unfolds this order. The history of our Christianity illustrates and confirms it. The organization of the Christian Church gives us the first example, and the history of succeeding years multiplies the examples.

The disciples had been with their Master three years, waiting upon His ministry, feeling the marvelous influence of His pure example, listening to His words which His enemies declared were never spoken by human lips, and seeing Him perform miracles which demonstrated His eternal power and Godhead. And yet, notwithstanding all this, not one of them was qualified to go forth and engage in Gospel ministration. If no other proof of this were found, their astounding cowardice shown when He was in the hands of His enemies declared it—"they all forsook Him and fled." And one of them who had said with such commendable and yet unwarranted boldness, "Though all men forsake thee, yet will not I"—he, when the testing hour came, ignominiously surrendered to the foe, and denied his Lord, even with oaths and curses. So our adorable Lord was literally left to "tread the winepress alone," for "of the people there was none with Him." There was not a single hand of all the twelve capable of laying a stone in the foundation upon which was to be upraised the magnificent spiritual superstructure of our holy Christianity. No; every hand was stricken with paralysis, and the whole band, bearing the name of Christ, stood before an astonished world in confessed and revolting impotency!

Hence, they needed an empowerment to give them adequate ability to meet the great emergency. Jesus did not dismiss them as a set of imbeciles, as it would seem. He might have done so justly, seeking aid and co-operation in other directions. No! They were His chosen ones, upon whose shoulders the affairs of His kingdom were to rest. He did not propose to let Satan snatch them from His grasp. It was in His plan to reconstruct them, to divest them of their cowardice, to arm them for the fight, and to hurl them against the strongholds of darkness with fiery and resistless energy. Hence he issued the great *order of empowerment*. Pentecost was the response to the order. Ten days of tarrying in Jerusalem brought the answer to the united supplications of the men and women gathered in the upper room. The tide was soon turned. The impetuous Peter, thoroughly transformed—the pusillanimous being superseded by the sublimely heroic—led the Pentecostal band to victory. Multitudes of men and women were cut to the heart by the sword of the Spirit and unconditionally surrendered to Jesus the Prince before the sun went down.

Here is the first example in Christian history.

Its light blazes along the centuries, revealing the Divine and immutable conjunction—more sternly inflexible than the laws of the Medes and Persians:

"*A saved ministry—A saved Church!*

What was the law in the primitive Church, is the law in the modern Church. Give us a fully saved ministry to-day, and a fully saved Church would quickly follow. The multitudes of Christendom are waiting for the ministry to lead them across Jordan into the Promised Land. They are hungry for the grapes and pomegranates—and their tongues are ready to split open, so thirsty are they for the living, translucent springs of water that flow in the good land. There is not a Christian congregation in this, our broad land, where there are not hearts that are ready to beat responsively to the hymn, were it announced—

"Jesus, the word of mercy give,
And let it swiftly run;
And let the priests themselves believe,
And put salvation on."

Ah, yes, that is the cry of the period!

"And let the priests themselves believe,
And put salvation on."

Let them be clothed with salvation—every shred of their garments glowing in the beams of the Sun of Righteousness—and their voice, clear, melodious, and far-reaching, saying to the sons and daughters of Zion, "*Follow us!*" How quickly the people would flock to Jordan's brink (not the Jordan of death, but of life) and press over into the "land of corn, and wine, and oil."

GROANS—ON OR OFF?

Every Methodist minister, as he enters the Conference, declares that he has the groans upon him—that he is groaning after full redemption. Groans are very effectual, especially when begotten by the Holy Ghost; they will soon bring their possessor into the inner kingdom—Beulah land. But, O, if they get off—if they give place to self-complacency, to quiet indifference, to a sort of "*I am doing well enough*," and the groaner ceases to groan, that is awful! We had almost said, "better that the man had never been born." And there are such men in charge, and the Churches are dying on their hands. The Lord put on the groans anew!

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25 : 25.

The beauty and aptness of this proverb are easily recognized. And it has, thank God, many confirmations.

PENTECOST BEGUN!

We have good news for the readers of the GUIDE—good news from a far country, which will prove to be as "cold waters to a thirsty soul"—good news not only from a far country, but from near and from far.

Pentecost is begun—begun where we desired it should begin, and assert itself gloriously, in the "*Guide*" *Family*. The PENTECOSTAL JUBILEE PROCLAMATION of October has taken effect. It is manifest that the Lord is at hand, that He has risen up out of His holy habitation, and is on the march to visit "the tabernacles of the righteous with the abundance of His mercy and grace."

Very soon after the last copy of this issue of the magazine dropped from the press and had been deposited in the post-office, the "good news" began to come, in the shape of letters and requests for prayer to be placed on "*The Pentecostal Section*" of the great "INTERNATIONAL AND INTERDENOMINATIONAL PRAYER ROLL." And there has been a steady stream of these communications flowing in upon us from day to day. They have come from the North and the South, the East and the West—from the mountains and the plains, from the prairies and from along the shores of the sea. And still they come as we write. And there are more to follow. Let them come, from near and from far, and magnify the grace of the great God in the midst of Zion who is mighty and full of compassion.

This *Jubilee* arrangement is not ours, but God's, and to Him be all the glory for whatever results shall follow. We claim not a particle of credit for anything that may occur. If He can, for His great glory, use such a feeble worm to the salvation of the people, we shall glorify His name.

What pleases us about the letters already received is this, that the whole of them have a decided Pentecostal outlook. The general, we might say the universal cry is for a personal Pentecost, the full "*baptism of the Holy Ghost*

and fire" and the consequent salvation of children and other loved ones who are out of Christ. We so desired, and endeavored to frame our utterances as to draw forth such definite, explicit expressions. But little can be realized or accomplished in "*the kingdom life*" without definiteness. If we spread things over a large space and say "more love," "more peace," "more joy," "more power," that is a salvation by instalments. But if we reach the point of knowing that the *whole* is greater than its parts—and that the whole includes all the parts—that the word **"All"** is a thousand times greater than the word "MORE"—then our prayers will be for a definite object, the comprehensive "ALL"—the Holy Ghost—coming to dwell in us *personally* in all His glorious attributes, and all comprehending sovereignty—and that will include immeasurably beyond the "mores" were they stretched all the way from the Atlantic to the Pacific ocean. Let the cry, then, be everywhere, specifically, "*The Holy Ghost and* FIRE!" Not fire as something separate and distinct from the Holy Ghost, but fire as the symbol of what the Holy Ghost will be to us in His indwelling within us—enlightening, quickening, purifying and transforming.

TRIUMPH IN SUFFERING.—Our beloved friend and brother, Rev. Dr. A. H. Tuttle, now pastor of St. Luke's M. E. Church, Newark, N. J., has had a severe fall, sustaining bodily injuries. But at this writing, after weeks of great suffering, there is promise of his speedy recovering. But in his seclusion and pain, he has had such revelations of the presence of the Divine Comforter as have borne him triumphantly above his furnace experience, so that he has rejoiced exceedingly in the God of his salvation. He is proving that the fiery ordeal is compensatory, and we believe he will come out of this ordeal a stronger witness than ever for Jesus and His great salvation.

It will be remembered that in months past Dr. Tuttle gave us a series of precious articles on "*The Closet,*" which were very edifying. In his present enforced solitude he is proving how good it is to be alone with God, and that he has unobstructed access to his Father's throne. Pray that he may soon resume his blest employ.

"***Thou crownest the year with thy goodness.***"—Psa. 65 : 11.

Emphasize the words "*Thou,*" "crownest," "year," "*goodness.*"

A YEAR IN GOODNESS.

This is a great contemplation. Its very mention stirs our heart, a year in goodness! That is, a year spent under the overshadowings of Divine goodness: and how great is that goodness! God puts goodness upon the year as a bright, star-gemmed, lustrous crown. And one of the clear intimations of the passage is, that each year is so crowned, without intermission, so that our life is a succession of years made up of love-tokens. Our personal and domestic life glows with evidences of our Father's care and benediction.

With us the years pass with astonishing swiftness. We pass our years as "a tale that is told." But every day is loaded with benefits, and every day calls for a song of thanksgiving.

The year 1897 will soon be gone—the days are going by swiftly. We mark the sands as they are falling from the glass. What is the record that is being made on high by the angelic scribe? On the Divine side, one word expresses it—"goodness,"—in the morning, at noonday, and at eventide,—"goodness"—continual "goodness."

On the *human* side, many failings, imperfections of judgment, and consequently imperfections of practice. We dare not boast of anything. We feel that prostration in the dust is most becoming. Our best performances need to go *under the blood.* Father, forgive our poor, weak, imperfect service—our only refuge is thy grace.

We recognize our Father's goodness in connection with the work of the year. We have pursued our course, editing and publishing the "*Guide.*" We have realized the Divine presence in filling our providential sphere—guiding, comforting, and upholding us. We trust, by our humble endeavors, that some contributions have been made to the extension of Christ's kingdom. If such has been the result, we are devoutly thankful to Him who has crowned us with His goodness. Praise His name.

"Thou art my portion, O Lord. I have said that I would keep thy words. —Psa. 119: 57.

Emphasize the words "Thou," "portion," "said," "words."

UNCHANGEABLE LOVE.

Mr. Moody, at Northfield, this summer, said:

"It is said that Mr. Spurgeon went down into the country to visit a friend who had built a new barn, and on the barn was a cupola upon which they had put a weather-vane with this text of Scripture on it, 'God is love.' Spurgeon said to the man: 'What do you mean by putting that text of Scripture on the weather-vane? Do you mean that God's love is as changeable as the wind?' 'O, no,' was the reply; 'I mean to say that God is love *whichever way the wind blows!*' I pity any man's religion that is affected by the climate; it isn't skin deep. A man got up in one of our meetings some time ago and said that he had once been a Christian for about six months, but he spoke in prayer-meeting, and an old deacon arose and threw cold water on him, and then he gave the whole thing up. I said, 'If a bucket of water took it out of you, your Christianity was not very deep.' True religion will strike deeper than that. It will take a good many buckets of water to take it out of you if you are filled with love."

It is the *filling* with love that gives the power—love filling a pure heart. That, like Divine love, is changeless, unaffected by circumstances, but burning ever with holy intensity, and carrying its possessor out on lines of noble self-sacrifice and valiant service for the Lord Jesus Christ.

But many fail to apprehend the importance of a fulness of love.

Andrew Murray says: "Most Christians are ready to pray for the Holy Ghost for power in service, but we seldom pray for Him as the Spirit of love. We have almost forgotten that love is the first fruitage of the Spirit's indwelling. Love is the fulfilling of the law. When sin entered, it broke the bands of love, and we find the spirit of hatred leading Cain to murder his brother.

"The love of God taking possession of our hearts—that is what we need. Move into the thirteenth chapter of I. Corinthians. Many people take an occasional journey into that chapter, but few live there. May God fill us all with love!"

This is what Mr. Wesley declared was what he meant by Christian Perfection, the pure love of God shed abroad in and filling the heart. This being understood, the terms, such as "Perfection," "Sanctification," "Holiness," etc., which have stumbled so many, are cordially received.

But the term "full" or "perfect" preceding the word "love" describes the second stage of Christian experience. The antecedent of this is a purifying of the heart by faith, and then the bringing in of a fulness of love, made veritable by the indwelling of the Holy Ghost.

ANOTHER SEVENTY THOUSAND!

"The Christian and Missionary Alliance," Rev. A. B. Simpson, President, held its Thirteenth Anniversary in the "Gospel Tabernacle" New York, and overflow meetings in the American Theater, October 3-7. The meetings were full of interest. We attended several, and were profited, particularly by the ministrations of Rev. Dr. Robertson, of Glasgow, and "Tamil David," a Hindoo evangelist. This is a remarkable man. He is clear as a bell in his teaching on the Holy Ghost and fire. We listened to him twice when he had a brother near him to turn to passages, as he specified them from memory, an hour each time, proving that Christians may have clean hearts and be filled with the Spirit. On the last occasion when near the close, he had the passage in Ezekiel brought out—"I will sprinkle clean water upon you," etc.,—the people shouted with a great shout. We heard the shout, and recognizing the *cause* of it, as we were moving toward the door, we joined in. This "Tamil David" said he preached eleven years without the full power of the Spirit, but there came a time when the Holy Ghost and fire came upon him, since which he had been a different man and a different minister.

We have learned the secret of these magnificent collections. First, to have the people receive a Pentecostal anointing, and then before the offering there is a night of *Pentecostal praying*. An intelligent eye-witness told us the night of prayer at Orchard Beach last summer was wonderful. And then $70,000; and so here. Let us have more Pentecostal anointing and more Pentecostal praying—and the altars of Zion will groan under the weight of Missionary offerings. The Lord hasten it.

"But without faith it is impossible to please him."—Heb. 11 : 6.

Emphasize the words "faith"—"impossible"—"please."

"I BELIEVE GOD."

Such was the oft-repeated testimony of Mrs. S. A. Lankford-Palmer, emphatically given, in later years. She would say, with peculiar emphasis, "I believe God. I am a witness that He keeps His word." That was her life testimony from youth to hoary age. The proofs of Divine faithfulness had been multiplying all along her pilgrim way. And she recounted these tokens of her Father's keeping His word with peculiar joy.

Are we ready to give like testimony, "I believe God. I am a witness that He keeps His word?" How strongly do we believe God? Under what circumstances do we believe God—in the darkness as well as in the light—in calm and storm—when the sea is before us, the mountains towering up on either hand, and the hosts of our enemies in swift pursuit? Are we ready to believe God without any "ifs" or "buts?" Can we take the naked word and repose our full length upon it—without a quiver of doubt? Or do we require nice discrimination, very specific interpretations of His promises, and the putting in of accommodating provisos? Or, do we in our weakness and incredulity say, "Show us a sign!"

How often do we hear persons say, "Without any feeling, I believed—I stepped out on the promise without any feeling!" As though faith must be heralded by *feeling*—and as though they were congratulating themselves that they had believed without the feeling.

Now be it known, if God's Word is to be accredited in such a way as to be acceptable to Him, it must be taken on its merits, without feeling, or provisos, or "ifs," or "buts," or any props whatsoever. The simple question is, Will you believe God unconditionally? Will you put your foot out, apparently on nothing, in the dense darkness, and find that it comes down on solid rock? "O, but I want to understand what the promise means!" Very well; the Holy Ghost, who indited the promise, will interpret it. Go to Him, and He will make it plain. But at any rate, believe God.

"Behold how good and how pleasant it is for brethren to dwell together in unity!"—Psa. 133 : 1.

Emphatic words: "Brethren"—"good"—"pleasant"—"dwell"—"unity."

"THAT JUBILEE PROCLAMATION."

Rev. J. M. Pike, editor of "*The Way of Faith*," writes again, giving us cheering words from the South. He says:

"We mean the 'Proclamation' published in the October number of the 'GUIDE TO HOLINESS,' calling for a universal prayer for the *Holy Ghost fire* to fall upon the people. We have given this call our hearty indorsement, and have called upon '*The Way of Faith*' family to unite with the 'GUIDE' family in this earnest appeal to Heaven for this crowning gift of the present dispensation. Amen and Amen!

"It seems that this subject has so completely absorbed the very being of our dear Brother Hughes that, not content with issuing the 'Proclamation' in the November number of the 'GUIDE,' he makes another proposition that we can just as heartily indorse. All-night praying was a common thing with the Master. All-night praying has brought some of the most remarkable revivals that have blessed the Church. All-night praying has converted many a supplanting Jacob into prevailing Israel. All-night praying has brought to many an earnest saint the baptism of fire. Who can form any conception of the blessed results that will follow the all-night praying of a thousand of God's elect? God says, 'Prove me now herewith.' Let us prove Him!"

Our brother then refers to the date, NOVEMBER 24TH, named for the "All-Night of Prayer," and copies from the "GUIDE" the subjects in reference to which prayer is suggested to be made.

This fraternal indorsement of our Southern brother greatly encourages us. It is so hearty that it is quite affecting, and nerves us for the contest with "the powers of darkness." We shall expect to hear blessed tidings from that *night of prayer*. Let everybody who has a Divine visitation let us hear from them at once, stating whether we are at liberty to use any part of what is written, if deemed desirable.

Fire consumes deleterious boundaries; it is no respecter of even Mason and Dixon's Line. It melts down saints of every name into a mold of *love*. It consolidates, unifies, wheels saints into the front ranks of Immanuel. O, if the North and the South should be Pentecostally anointed, and gathered into solid ranks, how Satan and his dark emissaries would howl, and heaven would rejoice! Get the full baptism.

"And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?

"I tell you that he will avenge them speedily."—Luke 18 : 7, 8.

"In vain thou strugglest to get free,
I never will unloose my hold:
Art Thou the Man that died for me?
The secret of Thy love unfold:
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know."

THE NIGHT OF PRAYER!

We have appointed Wednesday night, November 24th, as the time of *the night of prayer*. This number of the "GUIDE," we expect, will reach many, if not all, of our subscribers before that time. So we take occasion here to emphasize that appointment. Mentioning the time to a friend, we were reminded that Thursday, 25th, will probably be "Thanksgiving Day." We had not thought of that; but be it so, if such be the order of the authorities. We expect that it will be a memorable night—that gifts will come down so plenteously from our Father in Heaven as to make the next day one of such joy and praise that the very earth on which we tread will be quivering with hallelujahs, the heavens above glowing with unwonted light, and that there will be angels hovering around us, glad to join the holy song.

We expect, that night, many a prisoner will have his cords cut, and emerge into glorious liberty. We expect, that night, that mountains with a broad base and a frowning summit will become a plane at the fiat of our almighty Zerubbabel. We expect, that night, wondrous access will be given to those who pray in the Holy Ghost, to the throne, through the blood of the Lamb. We expect, that night, resolute and believing souls will cross Jordan, and in the morning—O, what a morning in the land of Canaan—and to take breakfast on the luxuries of the kingdom! We expect, that night, that some strange mysteries will be explained. We expect, that night, that not a few will prove that the Holy Ghost "giveth songs in the night"—yea, that He will put a full and well-tuned orchestra in some souls. But, O, we may as well pause, for we cannot tell what we expect—but we do look for mighty and glorious things. Happy those who participate!

A JUBILEE CHRISTMAS SERVICE.—It used to be the custom in many Churches to have a Christmas morning service at five o'clock, but the custom is mostly abandoned. But, if not in the Church, let us have an early *Jubilee Christmas morning service* at home—in our own room. *Try it.* Let well-rounded *Glorys* circulate!

POURING IN! POURING IN!

We made a call for requests for prayer, to reach us, if possible, by October 10th. But we did not intend to restrict it to that date. And so our friends have understood, and they are steadily pouring them in. A broad and deep stream is rolling this way. Many send the names of the whole family, the grandfather at the head, and the youngest grandchild at the foot. Deepen and widen the stream. Roll in the names for the PENTECOSTAL SECTION of the great INTERNATIONAL ROLL. We hope, before the Jubilee months end, that the "PENTECOSTAL SECTION" will be one thousand or more feet long. Parents, get yourselves and your children on THE ROLL, quickly—THE DOOR IS NOT SHUT.

PASSING NOTES.

—*The fire of the Holy Ghost is pure love, which He sheds abroad in the heart of the believer, by faith, when the Pentecostal baptism is received. What will this love do?*

It will say of Jesus— See Psa. 73 : 25.
It will fulfil the whole law. Rom. 13 : 10.
It will give a realization of this: I. John 4 : 17, 18.
It will make this a personal realization: I. John 1 : 3.
It will enable its possessor to manifest this: Rom. 13 : 10.
It will enable us to obey this precept of Jesus: Matt. 5 : 43-45.

—*Will every member of the "'GUIDE' FAMILY" be fully baptized of the Holy Ghost during our "PENTECOSTAL JUBILEE"? Would that we might say, Yes! But perhaps some may be like Gideon's fleece—dry, while others are watered. Will it be you? God forbid.*

Our Pentecostal History is making decided progress. It will appear (D. V.) in due time.

—*Your letter* is not received—none for October, nor November. Do not fail in December.

—THE SERMON this month, by Rev. J. H. Senseney, is from "*Double Cure*," a capital work.

Pray, specially, for every one in the GUIDE office and printing rooms.

—*Rev. E. R. Young*, the Indian missionary, called at our office recently. He is a busy man among the Churches, aiding on missionary occasions.

—*Those who wrote us letters in October should follow with one for November and December, reporting "Jubilee" progress. Keep us well posted.*

—REV. JOHN PARKER, the tireless evangelist, has been holding revival services in Cornwall, N. Y.

—MISS MARY SMITH, Evangelist, 420 Gold Street, Brooklyn, is open to engagements in the Churches. The Lord gives her success.

—1,800 SOULS! Rev. Dr. G. F. Oliver, Presiding Elder of Uhricksville District, East Ohio Conference, reported 1,800 conversions on his district last year, and is looking for 2,000 this year. He is a Spirit-baptized elder. The Lord multiply them.

—*Have you proved this: Matt. 7 : 7, 8?*

—THE LORD REIGNETH." So He does, and we are glad of it. Does He reign fully in your soul?

—AMANDA SMITH sings: "A little more faith in Jesus." Is your faith in Jesus being increased? How much would you like to have?

"FIRE ON THE EARTH"—Jesus said He had come to send it. Would you like it to consume every vestige of carnality in your soul? If so, call for it.

THE DEVOTIONAL HOUR.

"We are perplexed, but not in despair."—II. Cor. 4 : 8.

Saintly life is not without perplexity; but at the worst there is no ground for despair; at all times the order is, "*Hope thou in the Lord.*"

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12:10; II. Cor. 2 : 15; Luke 6 : 12; Acts 21 : 20.
2. Rom. 13 : 12; Isa. 25 : 8; Psa. 118 : 25; Psa. 119 : 162.
3. Isa. 54 : 4; Isa. 52 : 10; Psa. 65 : 5; Acts 13 : 52.
4. Rom. 12 : 21; II. Cor. 3 : 5; Psa. 120 : 2; Psa. 135 : 1.
5. Mark 12 : 30; I. John 4 : 15; Acts 4 : 29; Isa. 42 : 10.
6. Prov. 3 : 21; Prov. 3 : 22; I. Chron. 29 : 14; II. Chron. 20 : 21.
7. II. Tim. 1 : 14; Rom. 6 : 5; John 17 : 2; Psa. 118 : 26.
8. Deut. 8 : 5; Deut. 8 : 3; Psa. 31 : 14; Psa. 30 : 2.
9. I. Cor. 3 : 21, 23; Psa. 119 : 33; Eccles. 7 : 14.
10. Ephes. 5 : 20; Ephes. 1 : 12; I. Tim. 2 : 8; Exod. 15 : 18.
11. Job 5 : 17; Psa. 94 : 12; II Chron. 20 : 9; Psa. 16 : 9.
12. Matt. 5 : 16; Isa. 30 : 21; Psa. 17 : 13, 14; Psa. 99 : 2.
13. Phil. 2 : 2; Zech. 2 : 5; Psa. 122 : 6; I. Chron. 16 : 31.
14. Matt. 6 : 34; Matt. 6 : 33; Phil. 4 : 6; Psa. 75 : 9.
15. James 1 : 2; James 1 : 12; Psa. 56 : 9; Prov. 29 : 6.
16. Matt. 5 : 48; Prov. 11 : 5; Ephes. 3 : 19; Solomon's Song 1 : 4.
17. Isa. 40 : 9; Zech. 3 : 10; Psa. 44 : 4; Isa. 24 : 16.
18. John 1 : 29; Psa. 72 : 17; John 17 : 5; I. Tim. 6 : 15.
19. Matt. 5 : 39; Matt. 5 : 10; Psa. 69 : 18; Deut. 26 : 11.
20. Matt. 7 : 12; I. Peter 3 : 9; Psa. 69 : 29; John 12 : 13.
21. John 14 : 11; John 14 : 14; John 17 : 20; Isa. 45 : 24.
22. John 15 : 4; Rom. 5 : 10; Dan. 9 : 18; Dan. 9 : 9.
23. Matt. 10 : 31; Matt. 10 : 30; Psa. 119 : 124; Prov. 13 : 9.
24. I. Pet. 1 : 23; Isa. 55 : 11; Psa. 119 : 40; Gen. 14 : 20.
25. Matt. 1 : 23; Isa. 9 : 6; Psa. 72 : 15; Luke 2 : 13.
26. Col. 2 : 7; Isa. 9 : 7; Ephes. 3 : 17; Heb. 2 : 7.
27. Titus 2 : 7; Titus 2 : 13; Acts 1 : 14; Psa. 113 : 3.
28. Matt. 7 : 13; Prov. 19 : 16; Psa. 88 : 2; Neh. 8 : 10.
29. Col. 3 : 23; Isa. 55 : 12; Psa. 116 : 2; I. Thess 5 : 16.
30. Phil. 2 : 4; Eccles. 11 : 1; Luke 11 : 1; Psa. 104 : 34.
31. Phil. 3 : 1; John 14 : 27; Psa. 90 : 12; I. Peter 5 : 14.

"International and Interdenominational Prayer and Tract Union."

(PENTECOSTAL SECTION.)

We are working now under the "Pentecostal Section" of the GREAT PRAYER ROLL. Keep in mind the larger Roll while presenting to the Throne the cases recently placed on the "Pentecostal Section."

We set apart for our

DAY OF SPECIAL PRAYER, DECEMBER 14TH.

Scripture for the day, 103d Psalm; and the hymn, to be read or sung, No. 749 in the Methodist Hymnal. Keep up the morning prayer at nine o'clock for all engaged in the work of holiness, especially for the publishers and editors, and for all the families represented in the Prayer Union. And let the special day named, December 14th, be faithfully observed, with expectation of blessed spiritual results.

THE CLOSET LESSON.

"Rejoice in the Lord always."—Phil. 4 : 4.

The Christian life provides for a good deal of rejoicing, with this peculiarity—our rejoicing is to be in "the Lord." And this is fitting, for all that we are and have in possession is from the Lord.

And the injunction here given calls for rejoicing "*always.*" That puts us in the realm of perpetual rejoicing—all, mind you, "in the Lord." But suppose a person is situated so-and-so, etc. Well, suppose as far as you may, and bring in all the dark and forbidding circumstances imaginable; still the injunction is, "Rejoice in the Lord always." And it is not without reason; the darkest circumstances have ample ground for "rejoicing in the Lord." Let not any circumstances silence the rejoicing.

"And again I say, Rejoice."—Phil. 4 : 4.

The apostle designs to make Christian rejoicing emphatic. And so he repeats the injunction, "Again I say, Rejoice." It may not be for our environments, but "in the Lord, Rejoice." There is enough in those two words, made veritable by the Holy Ghost to faith, to fill time and eternity with praise—"THE LORD"—the high and mighty Lord—the eternal Lord—the Lord surrounding us, encompassing us continually with His loving and glorious presence.

"Let your moderation be known unto all men."—Phil. 4 : 5.

We are to behave ourselves wisely and discreetly among men. "Moderation," Bible expositors say, is from a Greek root, "to yield," whence yieldingness; or from a root, "it is fitting," whence reasonableness of dealing—that considerateness for others, *not urging one's own rights to the uttermost*, but waiving a part, and thereby rectifying the injustices of justice.

The archetype of this grace is God, who presses not the strictness of His law against us as we deserve, though having exacted the fullest payment from our Divine Surety. There are included in "moderation" *candor* and *kindliness*.

"The Lord is at hand."—Phil. 4 : 5.

It has been well said, "The Lord coming again speedily is the grand motive to every Christian grace (James 5 : 8, 9). Harshness to others (the opposite of moderation) would be taking into our own hands prematurely the prerogative of judging, which belongs to God.

AT HOME.

BY REV. E. BARRASS, D.D.

—It is proposed to hold in 1901 a great ecumenical Missionary Conference in New York City.

—The 594 Congregational Churches in Massachusetts made a net gain of only six members last year.

—The American Board of Commissioners for Foreign Missions reports 44,000 communicants. The M.E. Church Board reports 134,000.

—During the last three years there have been 500 applications made for admission into the International Medical Missionary Society in New York.

—Some of the best work that Methodism is doing in Washington, D.C., is that carried on by the deaconesses in parish visiting and district nursing.

—Some time ago Bishop Fitzgerald, of Nashville, conducted a lovefeast at which 7,000 persons were present, and they all wanted to speak at once.

—The Roman Catholic Archbishop of Boston and his 170 priests have joined in a petition for a law prohibiting liquor-selling in any public park or pleasure ground within the State of Massachusetts.

—The New York Presbytery has passed a resolution condemning the practice of Sunday funerals as a "growing evil, the cause of much secular labor, and an additional burden to many of our overworked pastors."

—The Nashville *Christian Advocate* recently stated that there are ten Methodist Churches in course of erection, several of which are first-class houses in good towns and cities. Also that revival fires in Georgia are burning as they have not in many years.

—The Baptist Missionary Union is carrying a debt of $277,681, as a result of which the appropriations for the current year are to be on a scale of $60,000 reduction. Mr. Rockefeller offered to give $250,000 towards the indebtedness of the two societies.

—The Sioux Indians' Mission has yielded many proofs that the Gospel is "the power of God unto salvation." Several of them can read the Bible, the proof of which is they are at peace with all the world. Their faith is simple and beautiful, and they make it a rule to carry everything to God in prayer. David Many-Bulls testified on his death-bed thus: "I think I am going to heaven now. I have taught my family that the greatest of all things is to love Jesus and to follow him."

IN FOREIGN LANDS.

—The Church of England can point to no increase at all to compare with her growth in Uganda.

London has one Church for every 2,216 inhabitants, while New York City has one for every 3,014.

—Congregationalism has more cheering news from India, and China, and Polynesia, than from any English county.

—One of the Methodist Conferences in Canada raised for Church purposes $364,298, being at the rate of $8.00 per member.

—McGill University, Montreal, lately received $25,000 from Mr. Walter Drake, for the endowment of its chair of physiology.

—There are 30,000 pupils in Mission schools in China. In Calcutta, India, there are two educational institutions at which 600 and 1,000 pupils respectively attend.

—The native Christians in Mission Churches in heathen lands last year contributed $599,000, which is more than one-ninth the amount contributed in the United States.

—A young woman is about to be sent from Canada, to take the place of the late Miss Ford, a missionary, to assist in the medical work at Chentu. A trained nurse is also to be sent out in the near future.

—"During my residence in China I have never seen an indecent picture of any kind. The Chinese would not tolerate some of the pictures that are exhibited in tobacconists' shops in this country."—Rev. J. Southy.

—The blacksmith of an Australian village went to the Vicar and said: "Sir, I can't give you much money, but I will agree to shoe four of your horses for a year for nothing if you will send the money to the Missionary Association."

—More than 400,000 volumes of Scripture were issued in China last year. There is an increased demand for entire Bibles, and the purchasers desire well-bound copies for which they are willing to pay full price.

—Bareilly (India) Theological Seminary has sent out in twenty-two years 240 full graduates and 80 equipped with a partial course, and these have all been at work in the Methodist Episcopal Mission field—many of them with considerable success.

—A delightful work is in progress in Pekin, China. Some have been heard to pray thus: "O Lord, help me to quit opium;" "Help me to stop betting;" "Save me from the wine habit;" "Give me a clean heart." One Sunday, 925 were present at Sunday School.

THE LITERATURE OF HOLINESS.

"Give attendance to reading."—1 Tim. 4 : 14.

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12 : 4.

LITERARY REVIEW.

THE GUIDE CANVASS.—We are encouraged in learning from many communications received from our friends that there is an active and energetic canvass going on in all parts of the country for *new subscribers*. We urge each and every subscriber to use their best endeavors to enable us to reach the mark that we have set before us, ***Five Thousand New Subscribers!*** by January 1st.

HOLIDAY GIFT BOOKS!

We counsel all our friends to include in their selections of Holiday Gifts

One Good Book!

Books are attractive, useful, and last longer than many other gifts. We never had more choice, elegant and desirable books to offer than at the present time. Great improvements are being made in printing and binding books; they are tastefully gotten up; and when the subject is healthful, and emanating from the best authors, what more valuable gift can be made to parents or children, or other friends? Let your motto, then, be—

One Holiday Gift Book, at least, for Jesus this Christmas!

That is, a book that will help some one to be a *real follower* of Jesus. How desirable!

Life of Mrs. S. A. Lankford-Palmer. By Rev. John A. Roche, D.D., author of the Life of Rev. John P. Durbin, D.D. Price, $1.50.

We can assure our readers that this is a superb volume from a gifted pen. From the remembrances of Mrs. Palmer's former relations, especially as Founder and Leader of "The Tuesday Meeting" for so many years, it is a work of rare interest. It is a splendid holiday gift. Any one sending us *three new subscribers* and remitting $3.00 can have a copy of this book *free*.

Mrs. Amanda Smith: Her Autobiography. The Story of the Lord's Dealings with her. Price, $1.25.

It contains an account of her Life-Work of Faith and her Travels in America, England, Ireland, Scotland, India, and Africa, as an Independent Missionary. Introduction by Bishop Thoburn. It is a deeply-interesting volume, and fine for a *Christmas present*.

SOME OF OUR CHOICE OFFERINGS.

"Four Pearls." This is the "*Guide*" *Daily Text Book*—Precept, Promise, Prayer and Praise for each day. Price, 15 cents.

☞ Special use to be made of this book next year, in connection with the Pentecostal exercises; so each subscriber had better procure a copy before Jan. 1st.

Pentecostal Wine from Bible Grapes. A Pentecostal Year Book for 1898. By B. Carradine, Seth C. Rees, W. B. Godbey, C. W. Ruth, Amanda Smith, L. L. Pickett, George Hughes, B. S. Taylor, M. W. Knapp; each of whom prepares a section of the book.

There will be a different theme for each month, among which are the following: Pentecostal Sanctification; Pentecostal Witnessing; The Pentecostal Baptism; Pentecostal Temptations and Deliverances; Pentecostal Motives; Pentecostal Experiences; Canaan Lessons; Pentecostal Victories; and Pentecostal Perfection. Price, 15 cents; $1.50 per dozen.

We have written a chapter for this beautiful book. Just the thing for a present in a neat form. Take a *dozen*, and circulate them—will teach people in a brief form more than they ever knew on the Pentecostal Baptism. Good to give to Sabbath-school classes, Epworth Leaguers, and Church Endeavorers—in fact, to anybody.

FROM WILBUR B. KETCHAM, PUBLISHER.

Plain Living and High Thinking. By T. T. Munger, D.D., author of "On the Threshold," "The Appeal to Life," etc. Price, 50 cents.

A timely volume on a timely subject, written in the author's bright and clear style. His thoughts are pungent and effective, and expression strong and decided. The views portrayed throughout the pages will inspire many to begin a new year in their life.

Ideals of Strength. By Ian Maclaren (John Watson). Price, 50 cents.

Little need be said of a work coming from the pen of this well-known author, and the volume bearing the above title will find its place among the most popular of the literary productions of "Ian Maclaren."

The Welcome Series; consisting of ten very attractive booklets, prepared expressly for the holidays, and well adapted for tokens of remembrance to friends. Price, 15 cents each.

FOR ALL AND FOR EACH. By Rev. James Stalker, D.D.
WONDERFUL GIFTS. By Frances Ridley Havergal.
THOU REMAINEST. By E. S. Elliot.
TRUE MANHOOD. By F. W. Farrar, D.D.
CHRIST ENOUGH. By Hannah Whitall Smith.
JOY, REST, AND FAITH. By Henry Drummond.
A VISION OF THE FUTURE. By F. B. Meyer.
HOME MAKING. By Ian Maclaren.
THE STORY OF A CHURCH BONNET. By Charles F. Deems, D.D.
LITTLE PHIL, THE ENGINEER'S SON. By George A. Warburton, Secretary of Railroad Branch of Y.M.C.A.

These booklets are desirable presents of parents to children, young people's societies, and Sabbath-school teachers to their classes.

FROM REVELL PUBLISHING COMPANY.

After Pentecost, What? A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Christological Thought. By Rev. James M. Campbell, author of "Unto the Uttermost" and "The Indwelling Christ." Price, $1.00.

CONTENTS (*sixteen chapters*):—I. The Significance of Pentecost. II. A Spiritual Christ. III. A Spiritual God. IV. Spiritual Worship. V. A Spiritual Apprehension of Truth. VI. An Influx of Spiritual Life, etc.

The first sentence of the book, "*Back* to Pentecost," is a cry that it ill befits the Church of to-day to raise. Instead of going back to Pentecost, would it not be wiser and better for the Church to bring Pentecost into the present?

Absolute Surrender, and Other Addresses. By Rev. Andrew Murray. Price, 30 cents.

The precious works which are flowing so freely from the pen of Rev. Andrew Murray are edifying to many Christian people. Here is another added to the list. We commend it to the attention of our readers.

Poems of the Gospel; or, Scripture Incidents and Teachings in Paraphrase and Verse. By Allen R. Darrow. Illustrated. Price, $1.00.

CONTENTS:—Song of the Epiphany. A Song of the Advent. The Worship of the Magi. Immanuel, etc.

A beautiful and very tastefully gotten-up book for the holidays—both as to type, paper, and illustrations An attractive present.

FROM THOMAS Y. CROWELL & CO.

The Christian's Aspirations. By Rev. G. H. C. Macgregor. Price, 35 cents.

Mr. Macgregor is a popular young preacher of London, and has been awakening great interest by his sermons and addresses at Mr. Moody's Conferences at Northfield. This book will be found worth perusing.

The above enterprising publishers have sent us the following attractive Booklets for the Holidays:

OF INTERCOURSE WITH GOD. From the French of St. Jure. Introduction by Andrew Murray.

WHEREFORE, O GOD? By Rev. Charles Herbert. Full of suggestiveness and poetic fire.

THE SOUL'S QUEST AFTER GOD. By Rev. Lyman Abbott. It is on communion with God.

TRUE WOMANHOOD. By Rev. W. Cunningham, D.D. Practical discourses on the mission of woman.

GIVING WHAT WE HAVE. By Anna Brown Lindsay. A wise little essay, and sure to do good.

THE CHRIST-FILLED LIFE. By Charles Cuthbert Hall, D.D. The coming of Christ into a human life, and its influence.

BY THE STILL WATERS. By J. R. Miller, D.D. In simple language, a beautiful running commentary on the psalm.

HEAVENLY RECOGNITION.—By Rev. T. De Witt Talmage. It is written with full conviction and power.

SHIPS AND HAVENS. By Rev. Henry Van Dyke, D.D. A sort of prose poem, from an elegant writer.

THE ART OF LIVING. By Rev. Emory Lyon. A work of attraction and interest on a live topic.

These works are all 35 cents each.

Revival Sermons. By Rev. B. Carradine, D.D. In press. In time to promote revival work this fall and winter. Price, $1.00.

These sermons are full of oil and fire. The style of illustration is tasteful. A fine holiday gift to a pastor, to set him on fire. Send in your orders for the holidays quickly.

FROM E. B. TREAT, PUBLISHER.

Thoughts for the Occasion—Anniversary and Religious. A Repository of Historical Data and Facts, Beautiful Thoughts, and Words of Wisdom. Helpful in suggesting themes, and in outlining addresses for the observance of timely occasions and special days indicated by our Christian year. Price, $1.75.

Makers of the American Republic: A Series of Patriotic Lectures. By David Gregg, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Price, $1.75.

The above are companion volumes, furnishing material for anniversary and other occasions. They will be found very useful to young people's societies, Sabbath schools, and other organizations. The very thing for the holidays.

FROM FUNK & WAGNALLS.

Sermon Stories for Boys and Girls. By Rev. Louis Albert Banks, D.D. Price, $1.00.

How to present great truths to the minds and hearts of children in a pleasant and at the same time impressive manner has always been a difficult problem. Any real help in solving it is sure of a wide welcome. Dr. Louis Albert Banks, in his new and handsome volume, has completely mastered the problem. Beautifully gotten up; attractive for a Christmas present for boy or girl.

FROM THE AMERICAN TRACT SOCIETY.

Primeval Revelation. Studies in Genesis 1-8. By J. Cyndylan Jones, D.D. Price, $1.75.

CONTENTS:—Introduction. Chapter I., The Creator and the Creation. Chapter II., Creation and Geology. Chapter III., Creation and Astronomy. Eleven others.

In this volume the attempt is made to interpret these chapters on the traditional hypothesis that the Bible account is historically trustworthy, and that therefore mankind began its course, not in a state of barbarism, but in a stage of civilization, under the spiritual guidance of the Creator.

A capital volume as a holiday present to any Bible student.

Sir Evelyn's Charge; or, A Child's Influence. Price, $1.50.

The simple object of this volume is to show the quiet, unconscious influence for good that even a child may exert over those around it, without ostentation or needless display.

Take two copies of the Jubilee "Guide" next year—it will be rich—one for your own use, and one to circulate.

THE TRACT DEPARTMENT.

☞ ***Every one write a letter this month to a member of the Church, urging an immediate seeking of the full baptism of the Holy Ghost, and put in it one of PHŒBE PALMER'S LEAFLETS. Send for package of 50—10 cents.***

—*Circulate*, this month, some of Dr. McWherter's "*Sanctification in a Nutshell.*" 5 cts. each; 50 cts. per dozen.

—Get *one dozen* of Wesley's "*Plain Account of Christian Perfection*," and use them as a circulating library—lending from one member of the Church to another. Per dozen, 50 cents.

—"*Isabella Leonard Tracts.*"—1. "Holiness in the Bible. 2. "Holiness, What Is It?" 3. "Holiness, How Rejected." 4. "Holiness, How Accepted." 5. "Her Experience." 3 cents each; 30 cents per dozen.

—"*The Propriety of Expecting Full Salvation in this Life.*" Rev. James Caughey. 3 cents each; 30 cents per dozen.

—"*Secret of Usefulness.*" Rev. Wilmer Coffman. 20 cents per dozen.

—"*Key to the Storehouse.*" Rev. A. J. Jarrell. 3 cents each; 30 cents per dozen.
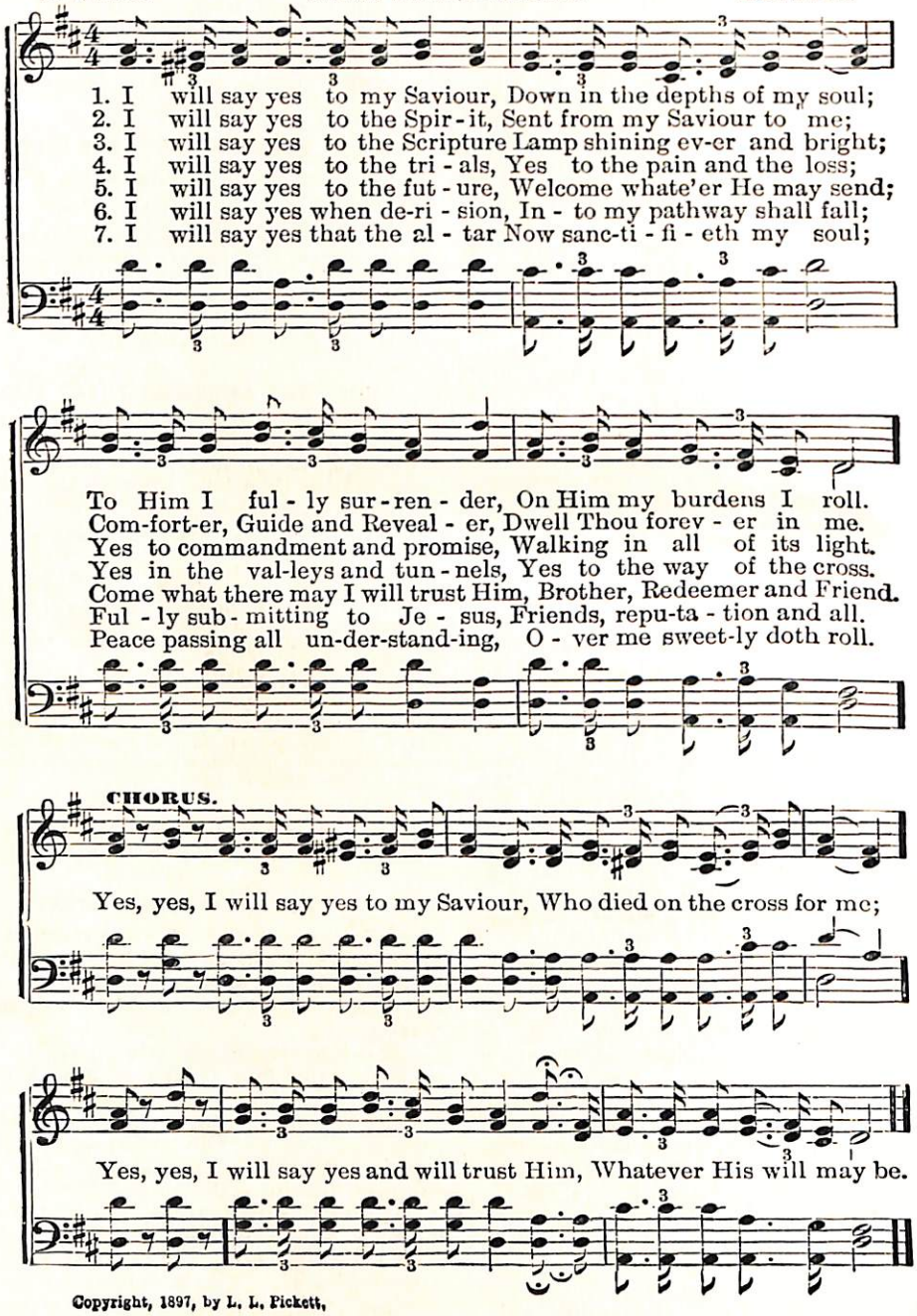
OUR CHORAL SERVICE.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."—Psa. 145: 1

No. 94. I WILL SAY YES TO MY SAVIOUR.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

M. W. KNAPP. L. L. PICKETT.



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From "Tears and Triumphs" No. 2. Compiled by Rev. L. L. Pickett and Rev. M. W Knapp.

SUPPLEMENT.

THE PENTECOSTAL JUBILEE.

PART II.—DECEMBER.

"*Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms* [*bosom*], *and thy daughters shall be carried upon their shoulders.*" (Isa. 49: 22.)

"Lo! I come with joy to do
The Master's blessed will;
Him in outward works pursue,
And serve His pleasure still."

In Part I. of our Jubilee communications for the month, we have referred to the fact that a real Pentecost is opened in our "'*Guide*' Family," the tokens all around being palpable and highly encouraging. We have not to inquire, "Is the Lord among us or not?" The evidences of His presence and power are unmistakable and widespread. And while this is the case in regard to the *spiritual* aspects of the occasion, we have also cheering indications respecting the *temporal* aspects. The letters which have been flowing in upon us so freely express the purpose of our friends to labor diligently for the enlargement of the sphere of the "*Guide*" by adding to its subscription list. This is an earnest, we trust, of abundant harvesting in this direction.

The Five Thousand New Subscribers!

We believe it is entirely practicable, if we have "a strong pull, a long pull, and a pull altogether." All that is necessary is for each subscriber now on the list to promptly renew his or her subscription for the coming year, and with their own subscription *send one more.* Some can send *five* or *ten*, and so make up for the aged and invalids who are not able to canvass for subscribers. We are hoping that many will

Subscribe for two instead of one,

out of their own means, according to the suggestion made in a previous number—

One for private use, and one to circulate!

All who do this will at once become, by a small outlay of money, and by little effort, house-to-house missionaries—the Lord's messengers to bear messages of truth, through the medium of the printed page, that will be messages of light and healing and salvation to precious souls. Will you be one of these? Does not the very thought of it fire your heart? Does it not thrill your whole being? Up, then, and at it! Enrol yourself as a *Pentecostal Home Missionary.* Let us have a thousand, at least, by January 1st, 1898. Only think of it—*one copy of the magazine* circulated by your hands will be

A Real Pentecostal Library

in your Church and community, and all *for one dollar!* Had you not better deny yourself of some article of food or dress to accomplish such a work? What says the Master? What says your heart, overflowing with love to Jesus?

The Great Jubilee Volume.

The volume of the "*Guide*" for 1898 will be the "*Great Jubilee Volume*" following on after our "*Pentecostal Jubilee.*" Each number will be rich in the presentations of Bible truth on the Pentecostal line. The ablest writers are under engagement to give life, vivacity and energy in interesting discussions for the period. The topics will be *live* topics, having direct bearing upon the interior life, the character, the home, and the Church. It will deal with a strong hand with the innovations, worldliness, frivolity, and the deadly assaults invading the life of the Church. We shall not speak dubiously on these questions, but with emphatic distinctness.

There will be new features: "The Pentecostal Bible Study;" "The Pentecostal Character and Life;" "Woman in Pentecostal Life;" "The Pentecostal Family Gathering"—witnesses from all parts of the world testifying—a most interesting feature.

Each number will contain an unctuous *Pentecostal Sermon.* So in every house where the "*Guide*" is found there will be

A Holiness Preacher!

whether there is one in the Church pulpit in that place or not. Each number will also be

embellished with a portrait of some distinguished *Gospel worker*, irrespective of denomination, as an expression of the undenominational character of the "*Guide.*" And other illustrations will be used, making altogether a most attractive

Jubilee Volume!

which subscribers will desire to have bound at the end of the year, and which will be a blessing in their homes to their children and visiting friends.

The Attractive Premiums.

We ask special attention to the list of elegant and attractive premiums announced on the covers of this issue. There are

Three Really Great Premiums,

perhaps surpassing any that we have previously offered, and we think fully equal to any offered by others.

I. The magnificent "*Oxford*" *Teachers' Bible;* newest edition; clear type, beautiful paper, and substantial binding. Helps up to date.

II. *The Gem* "*Guide*" *Edition* of the universally popular "*Christian's Secret of a Happy Life.*" By Mrs. H. W. Smith. *For only twenty-five cents* added to the price of the "*Guide,*" a copy of this beautiful book. The magazine for a year and a copy of the book for **$1.25.**

III. Three new subscribers and $3.00 remitted will secure a copy of the "*Life of Mrs. S. A. Lankford Palmer.*" By Dr. John A. Roche. The Founder and Leader of the Tuesday Holiness Meeting for over sixty years. This is a home treasure. Every holiness family should have a copy.

We are straining our limited means to the utmost to make these liberal offers. And they are made to *old* and *new* subscribers alike—to those who renew their subscriptions as well as to those who are new subscribers. We like to show our appreciation of *old subscribers who stand by us.*

A Word of Caution.

There may be some—we hope *very few*—who may have thought that in consequence of *money straitness* they would be obliged to discontinue the "*Guide.*" If such thought has been entertained, we hope it will be dismissed from their minds. Better make some personal sacrifice in food, dress, or something else, than be deprived of having in their homes in 1898 the "*Great Jubilee Volume.*" It is the worst sort of time to think of discontinuing now in anticipation of such a rich repast. Reconsider it, if you have thought of discontinuing; you will miss it if you do not. If not able to pay at once, send your name, and remit as soon as convenient. We are disposed to be lenient.

"The Guide Benevolent Fund."

The month of November, beginning November 21st, was set apart in our last issue as

Our Self-Denial Week,

to afford our friends an opportunity to make offerings for this "Fund," to which they may be moved by the Holy Spirit. We have counseled prayer and earnest inquiry of the Lord during the week named, as to what is duty, and then to make a personal, cheerful, and liberal offering on this altar, "as the Lord hath prospered them," of any amount whatever, as it may seem to them good and pleasing unto the Lord. We have ventured to ask for the replenishment of "The Fund" by January 1st to the amount of

Two Thousand Dollars;

not too much to ask at the hands of a Spirit-baptized company of Christ's disciples. Pentecostal fire unlooses the purse-strings gloriously. If we realize what we ask, many hearts will be made glad in 1898—hard-worked and poorly-paid preachers on the frontiers of our country, widows, invalids, the inmates of Rescue Homes, Asylums, Hospitals, Old People's Homes, etc.

Roll in the offerings for the replenishment of the "*Guide Benevolent Fund*"!

This is the last month of the present year. How quickly it has rolled away! What we do for God and His cause before the last sands of the year 1897 drop from the glass, must be done quickly. Make haste! Do something before you come to the last moment of the parting year, for the blessed cause of Bible Holiness, and for the circulation of pure literature in this land that is being literally *deluged* with the vile issues of the "*Satanic Press.*" Make haste! The Master's call is urgent.. Be prompt to obey, and let it be a loving and cheerful obedience. Make haste.

Choice Holiday Books.—Reduced Prices.

	Publishers' Price.	Our Holiday Price.
Life of Mrs. S. A. Lankford-Palmer. By Rev. John A. Roche, D.D., author of The Life of the Eminent Rev. John P. Durbin, D.D., formerly Missionary Secretary of the M. E. Church.....	$1.50	*
Mrs. Palmer founded the "*Tuesday Meeting*" for the promotion of Holiness in 1835, which was conducted by her over sixty years. Her saintly character and life-work is beautifully portrayed in the volume which has just been issued from our press.		
The Ideal Pentecostal Church. By Seth C. Rees.....	.50	.45
A pointed, pithy, life-like presentation of the New Testament model.		
Commentary on the New Testament. By Rev. Dr. W. B. Godbey. From a Holiness Standpoint. 5 vols. Vol. I. Revelation	1.00	.90
Vol. II. Hebrews, Peter, James, John, Jude.....	1.25	1.12
A work written by a scholar of deep spiritual experience, and many years of service in Gospel evangelism. A pungently written work.		
"The Old Man." By Rev. B. Carradine, D.D., the eminent evangelist.....	1.00	.90
This is a startling portraiture of old carnality and his deadly reign in the soul-realm, and showing the only remedy—his utter estruction by the fire of the Holy Ghost.		
Twenty-Six Years of Missionary Work in China. By Grace Stott, of the China Inland Mission. With a Preface by Rev. J. Hudson Taylor. Eight Illustrations.....	1.25	1.12
It is well that Mrs. Stott has been able, during her furlough, to put in this permanent form some of the incidents which many have heard with deepest interest in public and in private. An elegant book for a holiday present, interesting and captivating.		
The Birth and Boyhood of Jesus. By Geo. F. Pentecost, D.D.....	1.75	1.60
A book of stirring sermons by this able and widely-known Pastor and Evangelist, who in both relations has had eminent success. It is a treasure for the Pastor's study, and for the home circle. Great Bible truths presented with point, power, and life.		
Pearls Set in a Life. By Mrs. Lucy D. Osborn. Her Christian experience and Life-Work.....	1.50	1.35
Mrs. Osborn is the Principal of the Missionary Training Institute in Brooklyn. She spent some years in missionary work in India, and this volume is a thrilling narration of remarkable experiences. It is embellished with a handsome portrait of the author. Elegant for a present.		

* No discount, but anyone sending three new subscribers to the GUIDE TO HOLINESS, remitting *three* dollars therefor, can have a copy of this superb work *free*.

	Publishers' Price.	Our Holiday Price.
Studies in Home and Child Life. By Mrs. S. M. I. Henry.....	$1.00	.90
A volume of absorbing interest. That the theme is of transcendent importance, every one with the world's welfare at heart will admit. It is a strong plea for the protection that protects and the salvation that saves, as applied to the child-life.		
Did the Pardon Come Too Late? By Mrs. Ballington Booth. (Decorated boards).....	.30	.27
Daily Light on the Daily Path. A Devotional Text-Book for Every Day in the Year, in the very Words of Scripture.		
18mo, decorated cloth.....	.40	.35
Presentation edition.....	.75	.68
A reprint, by special arrangement, of the original Bagster edition. The bindings are entirely new, and very attractive. The late Mrs. Lankford Palmer was very partial to this book, and kept one in constant use.		
Rev. Chas. F. Deems, D.D. An Autobiography. With Memoirs by his Sons. With portrait and other illustrations.....	1.50	1.35
The "Christian Advocate" says: This is a work of great value for several widely different reasons. Its style has all the charm of friendly converse. The subject had traveled so widely, mingled with ecclesiastical and public affairs so actively, that the book may be considered a running commentary on the events of the last half century.		
Rifted Clouds. The Life-Story of Mrs. Bella Cook.....	1.25	1.25
A remarkable narrative of God's gracious dealings with her, in over forty years as an invalid. Should be in every home where it is possible.		
The Personal Friendships of Jesus. By Rev. J. R. Miller, D.D.....	1.00	.90
Dr. Miller has made an inspiring and healthful book out of the hints furnished in Scripture. He pictures Jesus in the home in Bethany. He finds material for thought in His treatment of little children. There are chapters on Jesus and His unnamed friends. His unrequited friendship, and finally on Jesus and Paul and Jesus and His present friends. A capital book for a gift.		
Love's Messages. By same author.	.75	.65
Sunshine for Shut-Ins. Compiled by a Shut-In. Unique binding.	.75	.65
A nice thing, a Christ-like thing, to let the sunlight in upon a weary and suffering one. Try this beautiful book.		
Faber's Hymns. Illustrated Edition	1.25	1.12
An attractive edition of the poems of this celebrated Christian Poet.		

	Publishers' Price.	Our Holiday Price.
The Larger Christ. By Rev. Geo. D. Herron, D.D. Introduction by Rev. Josiah Strong, D.D..... Vital in every page, full of deep and true thought, pervaded by a profound and intense spiritual realism, and characterized by marked simplicity, directness, and vigor of expression.—*The Advance.*	$0.75	$0.65
Every-Day Religion; or, The Common-sense Teaching of the Bible. By Mrs. Hannah Whitall Smith ..... A charming book by this popular author. It is very practical and instructive.	1.00	.90
Mornings at the Mercy Seat. By Rev. J. R. Macduff.....	.40	.35
Wells of Baca; or, Solaces of the Christian Mourner, Gilt top.. The above two little volumes are gems from a most gifted author. Nice for presents—the latter to an invalid friend.	.50	.45
Fifty Years and Beyond; or, Old Age and How to Enjoy It. (65th thousand), cloth..... *The Witness* says: The selections are very precious. Springing from such numerous and pure fountains, they can afford but a healthful draught for every aged traveler to the great beyond. Get this and send to some aged friend.	1.00	.90
Indian Wigwam and Northern Camp Fires. Stories from Personal Experiences in the Wilds of British North America. By Egerton Ryerson Young. Illustrated	1.25	1.12
Forty Witnesses. By Rev. S. Olin Garrison. Covering the Whole Range of Christian Experience. Introduction, by Bishop C. D. Foss ..... A book of much interest. It contains a series of testimony from representatives of various denominations.	.90	.80
Wesley's Notes on the New Testament. Cloth, 8vo. $1.75, in pearl type.	1.20	1.10
Central Idea of Christianity. By Rev. Bishop J. S. Peck..... A very able work on the great theme of the New Testament—Holiness.	.90	.80
Christian Perfection, A Defense of; or, a Criticism of Dr. James Mudge's "Growth in Holiness Toward Perfection." By Daniel Steele, D.D..... A book for the times, exposing grievous error, and strongly setting forth the Bible doctrine of Christian Perfection.	.50	.45
Sunset Memories. By Rev. Nicholas Vansant. Portrait. 12mo. A unique volume, biographical and historical, covering a period of seventy years of American Methodism. A choice book for the home and for Church and Sabbath-school Libraries.	1.00	.90
Best Methods of Promoting Spiritual Life. Together with a Communion Address. By Bishop Phillips Brooks. With two beautiful portraits of the author never before reproduced. 16mo, cloth.	.50	.45
Some Modern Substitutes for Christianity. By George Wolfe Shinn, (paper cover, 25 cents), cloth... A popular consideration of the claims of Theosophy, Christian Science, Spiritualism, Socialism, and Agnosticism, and of the reasons for declining to accept any one of these systems as a substitute for Christianity.	$0.50	$0.45
Heaven Every Day. By Theodore F. Seward, author of the School of Life ..... A practical treatise, healthful to Christian Life.	.50	.45
The Story of Jonah in the Light of Higher Criticism. By Prof. Luther T. Townsend..... The verity of Jonah Demonstrated beyond the shadow of a doubt It strengthens the faith of believers, confirms the faith of doubters, routs the conclusions of disbelievers.	.50	.45
The Old Testament Under Fire. By A. J. F. Behrends, D.D..... A staunch defense of the Scripture, ringing with powerful words which absolutely rout the new Biblical criticism and the assumptions upon which it is made to rest.	1.00	.90
Hero Tales from Sacred Story. By Louis Albert Banks, D.D..... *Bishop Hurst*, says: In "Hero Tales from Sacred Story," Dr. Banks has given to the daring and deathless worthies of Bible ages a modern dress and a voice that speaks with trumpet power into our ears.	1.50	1.35
Double Cure. A series of Sermons by the members of the National Association, with a portrait of each..... A body of theology in itself. In every house where it is found there is *a holiness preacher.*	1.25	1.12
Half-Hours with St. Paul. By Daniel Steele, D.D..... A book of rare excellence. It brings out many of the strong points in St. Paul's teaching.	1.00	.90
More Shocks from the Battery. By Rev. B. Pomeroy ..... Sparkling gems, by a peculiar and quaint man. Truth on fire.	.25	.22
Holiness Text-Book. By Revs. Jno. Thompson and E. I. D. Pepper. Daily Scripture Readings. A companion for the closet.	.25	.22
The Holy Spirit; or, Power from on High. Vol. I. The Old Testament. Vol. II. The New Testament. By Rev. A. B. Simpson. Each vol..... An unfolding of the deeper life of the Spirit in the Old and New Testaments. Two volumes of sterling merit. Instructive and helpful to holy living.	1.50	1.35
The Christ-Life. By the same author	.50	.45
Walking in the Spirit. By the same author.....	1.00	.90
The Names of Jesus. A delightful vol.....	1.00	.90

	Publishers' Price.	Our Holiday Price.
The Highway of Holiness. Helps to the Spiritual Life. By Rev. W. Hay Aitken	$1.00	$0.90
A volume of sermons by this eminent "Missioner" of the Church of England. It has the evangelical tone, and is rich in Gospel truth.		
Pivot Words of Scripture. By Rev. P. B. Tower, author of "The 'I Wills' of Christ," etc	1.25	1.12
Through a Glass Darkly. By Rev. J. H. Timbrell	.80	.70
A unique and edifying treatise on I. Corinthians, 13th chapter. A new and interesting view of the subject.		
Pebbles from the Path of a Pilgrim. By Mrs. L. Hastings	1.50	1.35
Personal Reminiscences of answers to prayer, of Providential guidance and interposition, and of mission work among the freedmen of the South after the close of the Civil War.		
Rev. S. A. Keen's Works.		
Faith Papers	.40	.35
Praise Papers	.25	.23
Pentecostal Papers	.50	.45
Salvation Papers	.35	.32
Rev. M. W. Knapp's Works.		
Christ Crowned Within	.75	.65
Revival Tornadoes; or, Life and Labors of Rev. J. H. Weber	1.00	.90
Impressions	.50	.45
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